

XXXIIII

# SERMONS

XVI. *AD AULAM.*

III. *AD CLERUM.*

VI. *AD MAGISTRATUM.*

VIII. *AD POPULUM.*

By  
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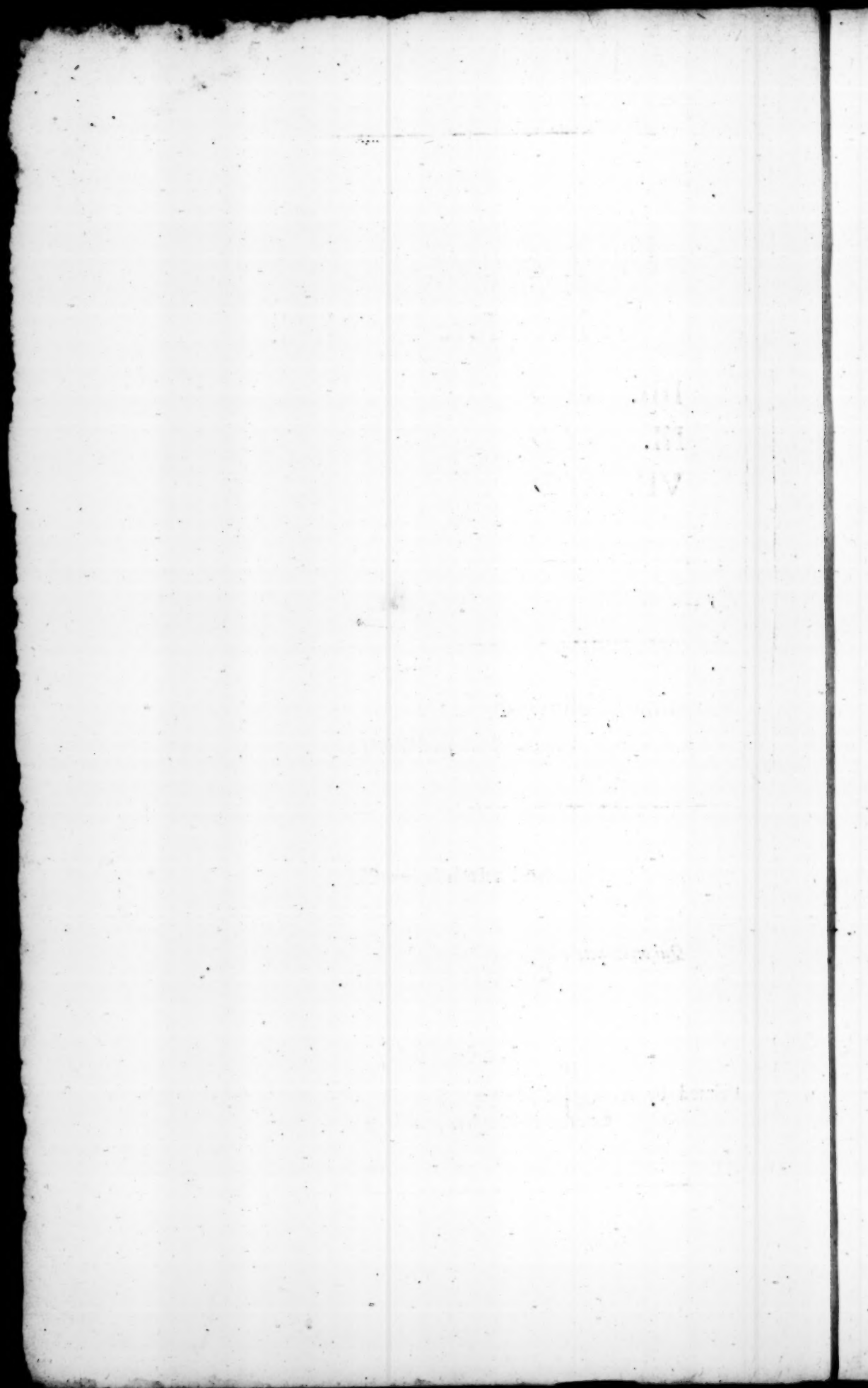
Sometimes Fellow of *Lincoln-Colledge* in  
**OXFORD**, and Rector of *Botheby-Paynel*  
*Lincoln.*

To which is prefixed a large Preface by the said  
Author.

*Qui amici poterant esse veritatis sine labore, ut peccent laborant.*  
Gregor. de curâ pastoralis.

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*S. Dunstons*-Church in *Fleetstreet*. Anno Dom. 1657.







## THE PREFACE

*To the Reader.*



OW these *Sermons* will be looked upon (if at all looked upon) by the *Men of the Times*, is no very hard matter to conjecture. I confess they are not *Alamode*, nor fitted to the *Palate* of those men, who are resolved before-hand (without tasting or tryall) to *nauseate*, as *unsavoury* and *unwholsome*, whatsoever shall be tendered unto them from the hand of an *Episcopal Divine*. And therefore the *republishing* of them in this state of *Church-affairs*, now the things so much contended for in some of them, are *worne out of date*, and *thrown aside*, will be deemed at least a very *unseasonable* undertaking: to as much purpose (perhaps it will be said,) as if a man would this year reprint an *Almanack* for the last. For the latter part of the *Objection*: at the peril be it of those, that had the hardiness to adventure upon a new *Edition*. *Mihi istic nec feritur, nec metitur*. All I had to do in the business, was but the drudgery of reviewing the old Copy, to correct the *Errata* of the former *Impressions*; and of looking over the *sheets* as they were wrought off from the *Press*, and sent me down, to note the *oversights* escaped in the printing, and to

(A 2)

make

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make the *Index* of the *Scripture-quotations*. As to the other part of the Crime, such as it is, to wit the *unseasonableness* of this *after-publication*; there need not much be said. If the *Sermons*, thought not *unseasonable* in some former times, be now become ὡς ἐκ τρωμάτων, as things brought forth into the world again, out of *due time*: that cannot I help. They are the same they were, when they were first preached; and the same they were, when they were last printed: and so am (a) I. If either they or I, find worse entertainment now, then we did then; and any blame be due for that: let not *us* bear it, who are guiltless; but the *Times*. For it is *They* are changed, not *We*. Howsoever, ἐν ἀλλοτρίῳ, ἀλλοτρίως: now they are abroad, they must take their lot, as it falleth out. Which be it better, be it worse; this yet we shall gain thereby: that if any shall charge these Papers with *unseasonableness*, (no very huge crime,) he shall *ipso facto*, by that very act, and the verdict of his own conscience, fully discharge, and for ever acquit them of the guilt of *Time-serving*; a crime, I trow, of a vaster magnitude, and wherewith *Discourses* of this nature were wont to be so frequently, (that I say not, *unjustly*) aspersed, whilst the *Times* looked more favourably upon them.

§. II. But of this enough. I expect to meet with far heavier *Censures* then these, from the *unzoverned* spirits and tongues of the more *zealous* (that is to say, if rightly interpreted, the more *clamorous*, and *lesse knowing*) among them. Who knoweth not, that as empty vessels give the loudest sound, and *swallow brooks* run with a fiercer current, and make a greater noise, then deeper *Rivers* do: So they that are the least able to judge, are ever the most forward to pass sentence; and when they so do, the most rigid and peremptory therein. But the heaviest doom, I suppose, will proceed from those men, who being themselves of late years

*fallen*

α ὅτι ἐμὴ,  
ὅτι μὴ αὐτῶν, καὶ  
δυσφημίας  
τοῦ, καὶ θαν-  
μαστικῆς.  
Greg. Naz.

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fallen out, grievously fallen out (for what cause I know not) with the Ancient Government, Liturgy, and Ceremonies of the Church; are angry with all those, that retain any good opinion of them. Whereunto yet themselves, when time was, seemed to be, and if they dissembled not (which we are unwilling to believe) were indeed, reasonably well affected. For they submitted to the Government, used the Liturgy, and observed the Ceremonies appointed: according to Law and Order; and their own professed approbation of the same, as well by express words from their mouths, as by subscription under their hands, yet remaining upon record. What hath wrought this change in them, (Evidence of Reason, or worldly Interest,) and how farr it hath wrought upon them, (in reality, or but in compliance;) and in what order too, (by immediate assault upon their judgment, or by dealing underhand first with the affections :) themselves do, or should best know. It highly concerneth them, even as much as the peace of their consciences is worth (and much more then so) to be well assured that their hearts are upright in this affair. And in order thereunto, not to content themselves with a slight and overly examination; (There is more wickedness and deceitfulness in the hearts of all men, then most men are aware of: ) but to make the most diligent, district, and impartial search possible, into the true causes and motives of this change. And, for so much as Fears and Hopes have been ever found the fittest and the readiest Engins to work such fears;) to enquire particularly, what influence or operation, either the Fear of losing what they had, or the Hope of getting more, might have in this work, towards the producing of such an effect. It will best become others, to judge as charitably, as they may: but doubtless it would be safest for them, to be very jealous over themselves, lest so great a change could not have been wrought in so short a space, without a strong infusion, either



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either of *the one*, or *the other*, or *both*, into *the medicine* that wrought it. Especially, since *the conjuncture of the time* wherein this *change* hapned, may very probably raise some suspicion, that *the Fear of the Sword* might have; and the visible *advantage* some have found thereby since, as probably, that *the Hope of gaine* had, some *cooperation* at least, with whatsoever was *the principal Cause* of this so suddain a *Metamorphosis*. If nor so, nor so; but that they finde themselves clearly *convinced* in their judgments of their former *Error*, and that they are fully *perswaded* they are now in a *better way* then that wherein they formerly walked: it is *happy* for them, and I doubt not but they will finde matter of *rejoycing* in it, if they be not *mistaken* (a thing not impossible) in *the triall* of their own hearts. Of *the sincerity* whereof, the likeliest way to give *satisfaction* to the world, and to adde some *strengthening* withall to their own *assurance*, is; by shewing *compassion* to those their *Brethren*, that cannot yet tell how to *recover* themselves out of *the snare* of the same *common Error*, from which they are so happily *escaped*. At leastwise so far, as not to *despise* them; nor to pass their *censures* upon them, with so much *freedom* and *severity* as some have done. If it be a *fault*, sure it is a very *pardonable one*; for a man in *the change of times*, to remain *unchanged* in his *minde* and *opinion*, and to hold to his former and (as he thinketh) *well-grounded Principles*: so long as he can neither apprehend any *Reason* of sufficient strength to convince his *understandings* that he is *in the wrong*; or to manifest unto him *the necessity* of making such a *change*; nor is able with the best wit he hath, to discern any thing so *lovely* in the effects and *consequents* of such *change* since it was made, as might win over his *affections* to any tolerable liking thereof upon *the Post-fact*.

þ. III. To return where I was going, and from  
v hence

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whence I have not much digressed; if any shall now aske me, what those *heavy Censures* are which I said we should be like to meet withall, I confess I am not able to give him any certain account thereof: not knowing before hand what *reasons* or *expressions* the spirits of particular men will suggest to their *tongues* or *pens*. Only by what hath been usually said by one sort of men upon such like occasions heretofore, (more sparingly and *in the eare* in former times, but of late more frequently, freely and *on the house tops* : ) it may be probably guessed what kind of *Censures* are to be expected from those of *the same party* now. Yet for that I am not conscious to my selfe to have said any thing in *the Papers now*, or at any time *heretofore* (with my allowance) published, that may give just offence to, or merit *the hard censure* of, any sober dispassionate man; and that, if yet I must fall under some *mis-censures*, it is not *my case* alone, but of *many others* also wrapt with me in *the same common guilt* : I shall therefore reduce my discourse herein *ab hypothesi ad thesin* : and propose the *Objections*, with my *Answers* thereunto (though with some reflexion upon *my selfe* in most of the particulars, yet) as laid against the generality of those mens *Sermons*, *writings*, and other *discourses*, who (according to *the new style* of late years taken up among us) go under the name of *the Prelatical party*, or *Episcopal Divines*.

¶ III. *The Objections* are. 1. That in their ordi-  
 "nary *Sermons* they take any small occasion; but  
 "whenthey preach at *the Visitations*, where most of  
 "the *Clergy* of the voisinage are convened, set them-  
 "selves purposely in their whole discourse to let fly  
 "at their *Godly Brethren*, who out of *tenderness* of  
 "Conscience dare not submit to some things endeavou-  
 "red to be imposed upon them by *the Prelates*. The  
 "poor *Puritan* is sure to be payed home: he must be  
 "brought under *the lash*, and exposed to contempt and  
 "scorn

I.

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2. "scorn at every publick meeting: *the Papists*, pro-  
 "fessed *Enemies* of our Church and Religion, escaping  
 "in the mean while Scot-free, seldome or never med-  
 "led withall in any of their *Sermons*. II. Or if some-  
 "times some little matter be done that way by some  
 "of them; it is so little, that it is to as little purpose:  
 "rather for fashions sake, *ad faciendum Populum* and  
 "to avoid *inuspicion*, then for any ill will they bear  
 "them. Perhaps give them a light touch by the way;  
 "a gentle rub as they pass along, that shall do them  
 "no harm: but their *Brethren*, that profess the same  
 "Protestant Religion with them, they handle with a  
 "rougher hand. With Elder-guns and Paper-pellets  
 "they shoot at those: but against these they play  
 3. "with Canon-bullet. III. And all this anger but for  
 "Ceremonies: Trifles even in their own esteem, who  
 "plead hardest for them. If they be indeed such in-  
 "different things, as they confess them to be, and  
 "would have the world believe they make no other  
 "account of them: Why do they dote on them so  
 "extremely themselves? Why do they press them up-  
 "on others with so much importunity? Why do  
 "they quarrel with their brethren eternally about  
 4. "them? IIII. The truth is, both *We* and *They* judge  
 "otherwise of them, then as Indifferent things. They  
 "think them necessary, what ever they pretend: or  
 "else they would not lay so much weight upon them.  
 "And we hold them *Popish*, *Anticristian*, and *Super-*  
 "*stitious*: or else we would not so stiffly refuse them.  
 5. "v. It is not therefore without cause, that we sus-  
 "pect the *Authors* of such *Sermons* and *Treatises*, as  
 "have come abroad in the defence of such trash, to  
 "be *Popishly*-affected: or at least to have been set on  
 "by some *Popish Bishops* or *Chancellors*, (though per-  
 "haps without any such intention in themselves:) on  
 "purpose to promote the *Papal* interest here, and to  
 "bring back the people of this nation by degrees, if  
 "not

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“not into *the heart* and within *the walls of Babylon*,  
 “yet at leastwise into *the confines*, and within *the*  
 “*view* of it. VI. Which, as it appeareth other-  
 “wise, to wit, by their great *willingness* to allow such  
 “*qualifications* to sundry *Doctrines* taught in the  
 “*Church of Rome*, and such *interpretations* to sundry  
 “taught in *our Church*, as may bring them to the  
 “*dearest agreement*; and their great *endeavours* to  
 “*finde out* such *Expedients*, as might best bring on a  
 “*perfect reconciliation* between the two *Churches*.  
 “VII. So particularly, in *pressing* with so much ve-  
 “hemency the observance of these *Popish* and *Super-*  
 “*stitious Ceremonies*; for which *we* cannot *finde*, nor  
 “do *they* offer to *produce*, any either *Command* or *Ex-*  
 “*ample* in holy *Scripture*, to *warrant* to our *Consci-*  
 “*ences* the use thereof. VIII. Which, what is it else  
 “in effect, then to deny *the sufficiency* of *the Scripture*,  
 “to be a *perfect Rule of Faith and Manners*? Which  
 “being one of the main bulwarks of *the Protestant*  
 “*Religion*, as it is differenced from *the Romane*, is by  
 “these men and by this meanes *undermined* and be-  
 “trayed.

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8.

§. V. This is the summe and substance of the usu-  
 all *Censures* and *Objections* of our *Anti-Ceremonian*  
*Brethren*, so far as I have observed from their own  
*speeches* and *writings*: which I have therefore set  
 down as neere, as in so few words I could, to their  
*sense*, and, for the most part, in their *own expressions*.  
 Much of which having (as I conceive) received its an-  
 swer beforehand in some passage or other of the ensu-  
 ing *Sermons*, might supersede me the labour of adding  
 any more now. Yet for so much as these *answers* lye  
 dispersedly, and not in one view: I held it conveni-  
 ent, as I have produced *the Objections* all together;  
 so to offer to the Readers an *Answer* to them all toge-  
 ther, and that in the same order, as I have given them  
 in Begging at his hands but this *one* (very reasonable)

(B)

*favour*



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*favour*, that he would do both *himself* and *me* so much right, as not to pass his *censure* too *hastily* and too *severely* upon any *part* of what is now presented to his view, (whether he *like* it, or *dislike* it;) till he hath had the *patience* to read over the *whole*, and allowed himself the *freedom* rightly and without prejudice to consider of it.

- ¶ VI. That which is said in the *first* place of their *Godliness* and *Tenderness* of *Conscience*, is not much to the purpose, as to the main business. For *First*, besides that all parties pretend to *Godliness*; *Papists*, *Anabaptists*, and who not (even the late-sprung-up generation of *Levellers*, whose *Principles* are so destructive of all that *Order* and *Justice* by which *publick societies* are supported, do yet style themselves, as by a kinde of peculiarity, *The Godly*;) And that
1. *secondly*, it is the easiest thing in the world, and nothing more common then, for men to pretend *Conscience*, when they are not minded to *obey*: I do not believe
  2. *thirdly*, (though I am well perswaded of the *godliness* of many of them otherwise,) that the *refusal* of indifferent *Ceremonies* enjoined by *Lawful Authority*, is any part of their *Godliness*; or any good fruit, evidence, or signe thereof. But certain it is
  3. *fourthly*, that the *godliest* men are *men*, and *know but in part*; and by the power of *godliness* in their *hearts*, are no more secured from the possibility of falling into *Error* through *Ignorance*, then from the possibility of falling into *Sin* through *Infirmity*. And as for *Tenderness* of
  4. *Conscience* *fifthly*, a most gracious blessed fruit of the *holy Spirit* of God, where it is *really*, and not in *pretence* only, nor *mistaken*, (for sure it is no very *tender Conscience*, though sometimes called so, that *straineth at a Gnat*, and *swalloweth a Camel*;) it is with it, as with other *tender* things; very subject to receive *harme*, and soon put out of *order*. Through the *cunning* of *Satan*, it dangerously *exposeth* men to *temptations*

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tions on the right hand: and through its own aptitude to entertain and to cherish unnecessary scruples, it strongly disposeth them to listen thereto so long, till at the last they are overcome thereof. Needful it is therefore, that in the publick teaching the Errors should be sometimes refuted, and the Temptations discovered. And this ever to be done; seasonably, soberly, discreetly, and convincingly; and when we are to deal with men whose Consciences are (so far as we can discern) truly tender, with the spirit of Meekness and Compassion. For tender things must be tenderly dealt withall: or they are lost. I know it is not all-ways so done: nor can we expect it should. All Preachers are neither so charitable, nor so prudent, nor so conscientious, as they should be: And they that are such in a good measure, are men still; and may be (a) transported now and then through passion, and infirmity, beyond the just bounds of moderation. But then, the fault is not so much in the choice of the argument they treat of, as in the ill-managing thereof: which ought not to cast any prejudice upon others, who deal in the same argument, but after another manner.

ταπεινότητι  
τοῦ ἡρώ  
δωσανται,  
ἐν δὲ τῇ  
ἐκείνῃ. Arist.  
1. Elench. 15.

§. VII. But that which pincheth most in this first particular, is (as I suppose, this: That upon all publick occasions, especially in Visitation-Sermons, they who agree with us in the substance of the same reformed Religion, are for the most part the only mark shot at; whilst the common enemy, the Papist, hath little or nothing said against him. For answer hereunto. First, so far as concerneth the Sermons here published, the Objection is void: for therein the Papist hath had his share, as well as his fellows, so oft as the Text gave occasion, or the file of my discourse led me thereunto: as by the papers themselves (whereunto reference to be had) will evidently appear. Secondly, admitting all true that is alleaged: either we are ex-

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cusable, in what they blame us for ; or they that blame us *inexcusable*, who do the very same things. Do not they usually in their *Sermons* fall bitterly upon the *Papists* and *Arminians* ? but seldome meddle with the *Socinians* ? scarce ever name the *Turks* ? I have been often told, of their declamations against the observing of *Christmas*, that great *superstitious* thing : but I remember not to have heard of much spoken against *Perjury* and *Sacrilege*, and some other sins, wherewith our times abound. Nay, doth not their zeal even against *Popery* itself (*Popery* I mean, truly so called) of late years, and since most of the *Pulpits* are in their possession, seem to abate ; at leastwise in comparison of the zeal they shew against *Episcopacy*, and against the *Liturgy*, *Festivals* and *Ceremonies* lately in use among us ? These they cry down with all the noise they can, and with all the strength they have ; having first branded them with the name of *Popery* : and this must now pass for *preaching against Popery*. I demand then. Is there not the like reason of reproving *Sins*, and refuting *Errours* ? If so : are not *Perjury* and *Sacrilege* as great sins (at least) as keeping *Christmas* holy day ? Howsoever, are not the *Errors* of the *Turks*, that deny the whole structure of the *Christian Religion*, (*foundation* and all,) far worse then the *Errors* of the *Papists*, who by their *additional superstructures* have only altered the *fabrick*, but keep the *foundation* still ? And are not the *Errours* of the *Socinians*, who deny the *Trinity*, *Gods Omniscience*, the *Eternity* of the *Son*, the *Divinity* of the *Holy Ghost*, *Original sin*, the calling of *Ministers*, and far worse then those the *Arminians* are charged withall, o' *Free Will*, *Universal Redemption*, *Falling from Grace*, &c. And are not the old rotten points of *Popery* (the *Popes Oecumenical Pastorship* and *Infallibility*, the *Scriptures unsufficiency*, *Image-worship*, *Invocation of Saints*, *Transubstantiation*, *Half-Communion*, &c.) *Errours* of as great



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great a *magnitude*, as those other points of *Popery* (lately and falsely dubb'd such) of *Episcopacy*, *Liturgy*, *Festivals*, and *Ceremonies*? If they be: why do our *Brethren* preach *oftner*, and inveigh *more*, against these *later* and *lesser* in comparison, then against those *former* and *greater sins* and *Errours*? I doubt not, but they have some *Reasons* wherewith to *satisfie themselves* for their so doing: else they were much to blame. Be those *Reasons* what they will: if they will serve to *excuse them*, they will serve as well to *justifie us*.

¶. VIII. It will be said perhaps; *First*, That the *Turks* have no *Communion* with us: They are *out of the Church*; and our chiefest care should be for *those within*, leaving *those without* for God to judge. Or indeed *Secondly*, To what purpose would it be to address our speeches to them some thousands of miles out of hearing? If our *voices* were as loud as *Stentors*, or that of *Mars* in *Homer*, the sound would not reach them. Besides that *Thirdly*, There is little danger in our people of receiving *hurt* or *infection* from them: who have no such *agents* here to tamper with the people in that behalfe, no such *artifices* and plausible *pretensions* whereby to work them over to their side, no such *advantages* as the agreement in some *Common Principles* might afford for bringing on the rest; as the *Papists* have. Who being within the pale of the *visible Catholick Church*, and living in the midst of us, have their *instruments* ready at hand in every corner to gain *Profelytes* for *Rome*; the specious pretences of *Antiquity*, *Universality*, *Consent of Councils* and *Fathers*, &c. Wherewith to dazle the eyes of *weak* and *credulous* persons; and some ground also to work upon in the agreement that is between them and us in the principall Articles of the *Christian Faith*.

¶. IX. These



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- ¶ IX. These *Reasons* I confess are *satisfactory*, as to the Comparison between Turks and Papists: and may be applied to the other Instance also in their proportion, so far as the Application will hold truth.
1. And all this is agreeable, both to the Apostles discourse 1 Cor. 5. 9--13; and to the advices of prudent
  2. *Statists*, who forbear to advance against a *potent Enemy* abroad, till they have composed smaller *quarrels* and *mutinies* at home; and To the Example also of
  3. our blessed Saviour himself; Who, although the Errours of the Sadduces were, in themselves and in respect of their matter, much worse then those of the Scribes and Pharisees; yet because the danger of seducing the people was greater from These then from Those, (the Pharisees by reason of their out-side holiness being grown into better Esteem with the people then the Sadduces were; and the generality of the people also by their education pretily well Principled, and so fore-armed, against those more gross and palpable Errours of the Sadduces:) is observed therefore to have both more frequently and with greater sharpness reproved the Scribes and Pharisees for their false teaching, then he did the Sadduces; and to have given the people more caveats to beware of them and their leaven, then that of the Sadduces.

¶ 10. This is the most, I think, they have to say for *themselves*: and, upon supposal that all the *particulars* in the aforementioned *Instances* were indeed such *Sins* and *Errours*, as they either *take* or *mistake* them for; it must be admitted a very *reasonable* and *sufficient* plea. Only we require (which is but *equal*;) that they mete unto us back again with the *same measure*; and allow us the benefit of the *same plea* (*mutatis mutandis*;) so far as our *Case* is the *same* with theirs. Let them but this do: and the *Objection* will vanish. First, we nothing doubt but that the *Papists* (by being baptized

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baptized into *the Faith of Christ*; ) are in a far better condition otherwise; as we are sure they stand in a nearer relation to us thereby, then *Turks* and *Pagans* do. Yet, as to *external Communion* in the publick Worship; by *refusing* to assemble with us, (which is not our fault,) they are as very strangers to us, as the very *Turks* are: and in that respect to be looked upon as *ὁ ἔξω*, *those that are without*. And therefore we deemed it more expedient, and a more brotherly act, to endeavour the reducing of our *Brethren* that held communion with us to their just obedience, by discovering to their faces (being personally present) those their Errors, that obstructed it; then to beat the aire to little purpose, in declaiming against those that did not hear us, and we were sure would little regard us. For Secondly, were it not for the confirming of our *Protestant hearers* in their present belief of the Truth, against such as will attempt to draw them from us: it would be a very impertinent thing to insist much upon the discovery of *Popish Errours* in our Churches; whither they that should reap most benefit by such discovery never come. They live among us indeed, which the *Turks* do not: but since they come not where they may hear us; it is all one to us, in respect of our Sermons, as if they lived as farre from us as the *Turks* do. But at such times as the *Clergy* are met together (which is chiefly done at the *Visitations*) when most of them who are most concerned, both for their own sakes and the peoples that depend upon them, to have a right judgment concerning the Nature and Use of *Indifferent things*, are present: it seemeth to be very proper, and (by the blessing of God) may conduce very much to the edification of his people in Truth, Peace, and Godliness; that the just power of those that have authority in the Church for making *Ecclesiastical Constitutions* should be asserted, and the necessity of yielding obedience thereunto when they

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3. they are made, by all under such *authority* should be pressed. This is the very truth of the *whole businessse*. And what is there in all this, to deserve such *out-cries*? What is there, if men would but *sobberly* consider it, that is not every way agreeable to the dictates both of Christian Prudence and Charity? *Thirdly*, (which is a very important consideration, and cometh up to the full of the *Objection*,) we think it more needful, seasonable, and expedient, upon such *opportunities*, to clear these *points in difference* betwixt us and our *Brethren* at home, then to handle any of the *controversies* in debate betwixt us and those of *Rome*. Both because the people are in more danger of being misled by these, then of being seduced by *Papists*; and because the *Papists* make a great advantage (indeed the greatest, and in a manner the whole advantage they have against us) of these *home-differences*. For although the *Emissaries of Rome* have long used all the *art* and *diligence* possible, to advance the *Roman Interest* among us: yet the people of *England* are so generally pre-possessed with a detestation of that *Religion* (as the people of *Spain*, *France*, and *Italy* are of ours;) that were it not for the *advantage* they make of the *excesses* of some troublesome spirits among our selves; they could not have expected to have reaped so plentiful a *harvest* here, as of late years they have done. But our *Brethren*, having by their much *preaching* and inveighing against the *Papists*, wrought our common people to such a *prejudice* against her *doctrines*, that many of them know no other *Rule* whereby to judge of the soundness of mens *Religion*, then by the greater or lesser *distance* it hath from *Popery*; have thereby withall gained that *high esteem* of their *soundness in Religion* above others in the hearts of many of our people (led, as most are, by *opinion* more then true *judgment*;) that it is a very easie matter for them to draw *multitudes* after them into a *dislike* of any



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any thing, wherein they shall think good to fasten the imputation of being Popish. For preventing whereof, if we do our best endeavour upon all good occasions to *undeceive*, *them* first, and by them *the people*; by letting them see, (if they will but *open their eyes*;) how *unsound the principles* are they go upon, and how *unsafe the practises* those principles lead unto: Who can justly blame us for so doing?

§ XI. To the substance of the *Second Objection*, (if I may with their *leave* and without their *offence*, pass by that *quaint minnie piece of wit*, of *Paper-pellers* and *Canon-bullets*;) I shall need make no farther answer, then what hath already been given to the *First*. Only I shall *ex abundanti* adde two things: the one, concerning *my self*; the other, to the *Objectors*. For *my self*; if I be not much mistaken, I have been so far from *offending* in the kinde objected, that I may seem rather to have *offended* too much on the other hand. The substance of the matter both against *Papists* and *others*, is I hope all along justifiable. And then, if some *sharper expressions* both against *them* and *others* have here and there slipped from my *tongue* or *pen*, (such as *heat* and *indignation* in our *greener years* are apt to suggest;) they that are *ingennous*, considering how long it is since those *Sermons* were preached, may be pleased to *pardon* it, upon the old plea *Dandum aliquid atati*. As for *them*; that they preach against *Popery*, I not at all mislike: Only I could wish, that these two *Cautions* were better observed, then (as far as I can make *conjecture* of the rest, by the proportion of what hath come to my *knowledge*) I fear they usually are, by the more *zealous* of that party. viz.

1. That they do not through *ignorance*, *prejudice*, or *precipitancy* call that *Popery*, which is not; and then under that *name* and *notion* preach against it.
2. That they would do it with the less *noise*, and more *weight*.



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It is not a business merely of the *Lungs* but requireth *Sinews* too. Or (to use their own metaphor) let them not think that casting of *squibs* will do the deed, or charging with *powder* alone: that will give a *track* indeed, and raise a *smoke*; but unless they have *bullet* as well as *powder*, it will doe little execution.

1.     §. XII. To the Third Objection. I say first; That we have indeed no higher or other esteem of *Ceremonies*, then as of *indifferent things*: yet we do not count them *Trifles*; otherwise then as in comparison with
2.     *necessary duties*. But let *Ceremonies* (secondly) be as very *Trifles*, as any man can imagine them to be; yet *Obedience* sure is no *Trifle*. They mis-state the *Question*, when they talke of pressing *Ceremonies*. It is *Obedience* (formally) that is required: *Ceremonies* not otherwise pressed, then as the *matter* wherein that *Obedience* is to be exercised. If a *Master* appoint his *servant* to do some small matter that he thinketh fit to have done, though in it selfe of no great moment; yet he will expect to be *obeyed*: and it is great reason he should. If in such case the *servant* should *refuse* to do the thing appointed, because he hath *no minde* thereunto; and should receive a check or correction for such refusal: could he either sufficiently *excuse* his own *fault*, or reasonably *complain* of his *Master* for dealing hardly with him, by saying the thing was but a *Trifle*? Is it not evident, that the thing which made the *Master* angry, and the *Servant* an offender in that *Case*, was not (*precisely and formally*) the leaving of the thing *undone*, (which had it not been *commanded*, might have been left *undone* without any *fault* or *blame* at all;) but the *refusing* to do it, when he that had a right to his service *commanded* him? Wherefore
3.     *Thirldly*, that which is said of some mens *doting* so extremely on *Ceremonies*, might have been well enough spared. I know no true son of the *Church of England*, that

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that doteth upon any *Ceremony*, whatsoever opinion he may have of the *decency* or *expediency* of some of them. If any do; let him *answer* for himself. Among wise men, he will hardly pass for a *wise man*, that doteth upon any. Nor will he, I doubt, prove a much *wiser man*, that runs into the *contrary* extreme, and *abhorreth* all. It is true *Fourthly*, that there have been long and *unkinde quarrels* about these things? More is *the pity!* but where is *the fault?* To whom is *the beginning*, and to whom *the continuance* of a quarrel rather imputable? to him, that *demandeth* his right? or to him that *with-holdeth* it from him? For this is the plain *Case* in short: *The Bishops* (under *the King*) require *obedience* to the *Lawes Ecclesiastical*; these men *refuse* to give it. So *began the quarrel* at first: and upon the same termes it *continued*. If the *Obedience* challenged were indeed due to those *Lawes*; then did our *Brethren* both *begin* the quarrel, and *hold it on*: if it were not, then must the whole *blame* lye upon those that *claimed it unjustly*, and not upon them. So that in the winding up of the business, the whole *Controversie* will devolve upon this point; Whether to the *lawes Ecclesiastical* obedience be due or not? For the right determining whereof, (for so much as it is *confest* on all hands, that *Obedience* is due to *Lawful authority* commanding *lawful things*) two other points are to be resolved: the one, concerning *the authority* by which the *Constitutions* were made; the other, concerning *the lawfulness* of the things therein required; *The Presbyterians* of the *Kirk* flatly and directly deny both: *Ours*, less forward to declare their opinion in the former point, have chosen rather to stand upon the latter only. And to the point in issue is briefly this; Whether the things commanded (and particularly the *Ceremonies*) be *lawful*, yea, or no. Which bringeth us to the consideration of

4.

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§. XIII. *The Fourth Objection.* Wherein (besides some ill-language, which I love not to stirr into,) they declare, *First*, what they conceive to be our Opinion, and *next* what is indeed their Own concerning the Ceremonies &c. in question. In the former; we desire that candor which in all reason and charity they ought to afford us: that they would fix nothing upon us as our opinion, which our selves (who should best know what our own opinion is) protest against, as not our opinion. They have been told a thousand times over, in the Sermons and writings of private men, which is also attested and affirmed by the publick declaration of our Church (the most authentick assurance a question of this nature is capable of:) That we place no Necessity at all in these things but hold them to be meerly indifferent. That, when for decency, order, or uniformity's sake, any Constitutions are made concerning them; there is the same necessity of obeying such Constitutions, as there is of obeying other Laws made for the good of the Common-wealth concerning any other indifferent things. That such Necessity, either in the one or the other, ariseth not properly from the authority of the immediate Lawgiver. but from the Ordinance of God, who hath commanded us to obey the ordinances of men for his sake. That such necessity of Obedience notwithstanding, the things remain in the same indifferency, as before. Every way in respect of their Nature; and quoad Rem, (it being not in the power of accidental relations to change the natures of things:) and even in respect of their Use, and quoad nos thus far, that there is a liberty left for men, upon extraordinary and other just occasions, sometimes to do otherwise then the Constitution requireth, extra casum Scandali & Contemptus. A liberty, which we dare not either take our selves, or allow to others, in things properly and absolutely necessary. [Upon which very account (I mean the consideration of



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of the indifferency of the things in themselves) and upon which account alone it is, that many of the Episcopal (that is to say, the true English Protestant) Divines; who sadly resent the voting down of the Liturgy, Festivals, and Ceremonies of the Church by so many former Laws established; heartily desired heretofore the continuance, and as heartily still wish the restitution, and are (by Gods help) ready with their Tongues, Pens and Sufferings to maintain and justifie the Lawful use of the same: do yet so far yield to the sway of the times, and are perswaded they may with a good Conscience so do, as to forbear the use thereof in the publick worship; till it shall seem good to those that are in place of authority either to restore them to their former state (as it is well hoped, when they shall have duly considered the evil consequents of that Vote, they will,) or at leastwise and in the mean time to leave them arbitrary, for men, according to their severall different judgments, to use or not to use, which seemeth but reasonable, the like favour and liberty in other kinds having been long allowed to almost all other sorts of men, though of never so distant perswasions one from another:] Lastly, That all *Laws* made concerning *Ceremonies* or other *indifferent* things, whether *Civil* or *Ecclesiastical*, are *mutable*: and as they were at first made *by humane authority*, so may they from time to time be *by humane authority* abrogated and repealed. And then and thenceforth they lose their *obligation*: whereby the *necessity* of yeelding *obedience* thereunto wholly ceaseth and determineth; and the *things* thereby *commanded* or *prohibited* return to their primitive and natural *indifferency*, even in their *Use* also, and *in respect of us*. This is clearly *our Opinion*: and men may easily so understand us, if they will.

§. XIII. But *their Opinion* is, that the things enjoined



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<sup>a</sup> Omnia per-  
clitabuntur  
aliter accipi  
quam sunt, si  
aliter quam  
sunt cognomi-  
nantur. Tert.  
de carn. Chri-  
sti. cap. 13.

joyned are *Popish* and *Superstitions*; and consequently *unlawful* to be used: And this they render as *the reason* of their *non-conformity*. And *the Reason* were certainly good, if *the Opinion* were true. For *the Popishness* first: unless we should sue out a writ *de finibus regundis*, (a) it will be hard to finde out a way how to bring this *Controversie* to an *issue*, much less to an *end*: *the terme* hath been so strangely extended, and *the limits* thereof (if yet it have any,) so *uncertain*. If they would be intreated to set *bounds* to what they mean by *Popish* and *Popery*, by giving us a certain *definition* of it: we should the sooner either come to some *agreement*; or at least understand our selves, and one another the better, wherein and how far we *disagreed*. In the mean time, it is to me a wonder, that if *reason* would not heretofore, yet the sad *experience* of the ill consequents so *visible* of late time should not have taught them all this while to *consider*, what infinite *advantage* they give to the *Romish* party to work upon *weak* and *wavering* souls; by damning so many things under the name of *Popery*, which may to their understandings be sufficiently evidenced; *Some*, to have been used by the *antient Christians* long before *Popery* was hatched, or but in the egge; and *All* to have nothing of *Superstition* or *Popery* in them, unless every thing that is used in the *Church of Rome* become thereby *Popish* and *Superstitions*. Nor what great *advantage* they give to our newer *Señaries*, to extend the name yet farther. Who, by the help of their *New-Lights* can discern *Popery*, not only in the *Ceremonies* formerly under debate: but even in the *Churches* and *Pulpits* wherein they used to preach against *Popery*, and the *Bells* wherewith they used to call the people together to hear them. These are by some of them cryed down as *Popish*; with other things very many, which their *Presbyterian* brethren doe yet both allow, and practise: though *how long* they will so doe, is uncertain,

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uncertain, if they go on with the work of *Reformation* they have begun, with as *quick dispatch*, and at the rate they have done these last *two seaven* years. The having of *Godfathers*, at baptism, *Churching* of women, *Prayers* at the burial of the dead, children asking their *Parents blessing*, &c. which whilome were held *innocent*; are now by very many thrown aside, as raggs of *Popery*. Nay, are not some gone so farre already, as to cast into the same heap, not only the ancient hymne *Gloria Patri* (for the repeating whereof alone some have been *deprived* of all their *livelyhoods*) and the *Aposfiles Creed*: but even the use of the *Lords Prayer* it selfe?--- And what will ye do in the end thereof? And what would you have *us* do in the mean time, when you call hard upon us to leave *Popery*, and yet would never do us the favour to let us know what it is? It were good therefore, both for *your own* sakes, that you may not rove in *infinitum*; and in compassion to *us*: that you would give us a perfect *boundary* of what is *Popery* now; with some *prognostication* or *Ephemerides* annexed, (if you please,) whereby to *calculate* what will be *Popery* seven years hence.

§. XV. But to be *serious*, and not to indulge my selfe too much *merriment* in so *sad* a business: I believe, all those men will be found much mistaken, who either measure the *Protestant Religion* by an opposition to *Popery*; or account all *Popery*, that is *taught* or *practised* in the Church of Rome. Our godly *Fore-fathers*, to whom (under God) we owe the purity of our *Religion*, and some of which laid down their *lives* for the defense of the same, were sure of another *minde*: if we may, from what they *did*, judge what they *thought*. They had no *purpose* (nor had they any warrant) to set up a *new Religion*, but to reform the *Old*: by purging it from those *Innovations*, which in tract of time (some sooner, some later,) had mingled with it, and

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and corrupted it, both in the Doctrine and Worship. According to this purpose they produced, without constraint or precipitancy, freely and advisedly, as in peaceable times; and brought their intentions to a happy end: as by the result thereof, contained in the Articles and Liturgy of our Church, and the Prefaces thereunto, doth fully appear. From hence chiefly, as I conceive, we are to take our best scentling, whereby to judge what is, and what is not, to be esteemed Popery. All those Doctrines then, held by the modern Church of Rome, which are either contrary to the written word of God; or but super-added thereto, as necessary points of Faith to be of all Christians believed under pain of damnation: and all those Superstitions used in the worship of God, which either are unlawful, as being contrary to the Word; or being not contrary and therefore arbitrary and indifferent, are made Essentials, and imposed as necessary parts of Worship: these are, as I take it, the things whereunto the name of Popery doth properly and peculiarly belong. But as for the Ceremonies used in the Church of Rome; which the Church of England at the Reformation thought fit to retain; not as Essentiall or necessary parts of Gods service, but only as accidental and mutable circumstances attending the same for order, comeliness, and edifications sake: how these should deserve the name of Popish I so little understand, that I profess I do not yet see any reason why, if the Church had then thought fit to have retained some other of those which were then laid aside, she might not have lawfully so done; or why the things so retained should have been accounted Popish. The plain truth is this; The Church of England meant to make use of her liberty, and the lawful power she had (as all the Churches of Christ have, or ought to have) of ordering Ecclesiastical affairs here: yet to do it with so much prudence and moderation, that the world might see, by what was



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was laid aside that she acknowledg'd no subjection to the See of Rome; and by that was retained, that she did not recede from the Church of Rome, out of any spirit of contradiction, but as necessitated thereunto for the maintenance of her just liberty. The number of Ceremonies was also then very great, & they thereby burdensome; and so the number thought fit to be lessened. But for the Choice, which should be kept, and which not: that was wholly in her power and at her discretion. Whereof, though she were not bound so to do, yet hath she given a clear and satisfactory account, in one of the Prefaces usually prefixed before the Book of Common Prayer.

§. XVI. Besides this of Popish, they have bestow'd also upon the Ceremonies the Epithet of Superstitious. Which is a word likewise (as the former,) of late very much extended; and standeth in need of a boundary too and a definition, as well as it. But howsoever they do with the words, I must set bounds to my discourse, lest I weary the Reader. The point of Superstition I have had occasion to touch upon (more than once, as I remember) in some of these Sermons; and proved that the Superstition lieth indeed at their dore, not ours. They forbid the things commanded by the Church, under the Obligation of sin, and that Obligation arising not from their forbidding them, but from the things themselves, which they judge to be unlawful, and thence impose upon all men a necessity of not using them: which is Superstition. Whereas the Church required obedience indeed to her commands, and that also under the obligation of sin: but that obligation arising not at all from the nature of the things themselves (alwayes held and declared Indifferent;) but immediately from the authority of the Superiour commanding the thing, and originally from the ordinance of God commanding Obedience to Superiours, as already hath been said: and this is not Superstition. For further satisfaction therefore in this matter, referring the Reader to the Sermons themselves; I shall only



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<sup>a</sup> ἡ δὲ πόλις  
τῶν ἰδωλῶν.  
Act. 17. 16.

— 22.

by way of addition represent to the Objectors S. Pauls demeanor at *Athens*. Where finding the City (*a*) full of *Idols*, (or wholly given to *Idolatry*) he doth not yet fall foul upon them, nor exclaim against them in any reproachful manner, no nor so much as call them *Idolaters*; though they were such, and that in a very high degree: but tempering his speeches with all *lenity* and *condescension*, he telleth them only of their *Superstition*; and that in the *calmest manner* too, (*b*) δεισιδαιμονες εἶναι (the comparative degree in such kind of speaking being usually taken for a *diminuent terme*.) How distant are they from his *Example*, with whom every thing they mislike is presently an *Idol*! Christmas day an *Idol*, the Surplice an *Idol*, the Cross after Baptism a great *Idol*, the Common-Prayer-Book an abominable *Idol*! When yet, if the worst that can be said against them were granted, the most it could amount to is but *Superstition*. and till that be granted, which must not be till it be well proved, it is more *childish* then manly to cry out *Superstition, Superstition!*

§. XVII. Their next is, a *Suspicion* (rather then *Objection*), and that upon no very good ground. But charity is easily *suspicious*; nor without cause. Wherein I have somewhat to say, in behalf of *my self* and other *my Brethren*; and somewhat by way of return to them. For *my self*, I had a desire, I may truly say almost from my very childhood, to *understand* (as much as was possible for me) the bottome of our *Religion*, and particularly as it stood in relation both to the *Papists*, and (as they were then stiled) *Puritans*; to inform *my self* rightly, wherein consisted the true differences between them and the *Church of England*, together with the grounds of those differences. For I could even then observe, (which was no hard matter to do,) that the most of mankind took up their *Religion* upon trust (as (*a*) *Custom* or *Education* had framed them) rather then *choise*. It pleased God in his goodness to afford

me

<sup>a</sup> ἡ μὲν δὲ δι-  
αφέρει τοῦ ἑνὸς  
ἑνὸς οὐκ  
ἐστὶν ἐν ἑα-  
στῇ μάλλον  
ἢ τὸ πᾶν. Arist.  
2. Ethic. 1.

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me some opportunities suitable to that my desire; by means whereof, and by his good blessing, I attained to *understand* so much of the *Romish Religion*, as not only to *dislike* it, but to be able to give some *rational account* why I so do. And I doubt not but these very *Sermons*, were there nothing else to do it, will sufficiently free me from the least *suspicion* of driving on any design for *Rome*. As for those other *regular sons* of the *Church of England*, that have appeared in this *controversie* on her behalf: how *improbable*, and so far forth *uncharitable*, the *suspicion* is, that they should be any way *instrumental* towards the promoting of the *Papal interest*, may appear (amongst other) by these few *considerations* following.

- I. That those very persons, who were under God the *instruments* of freeing us from the *Roman yoke* by casting *Popery* out of the *Church*, and sundry of them *martyred* in the cause; those very persons I say, were great favourers of these (now accounted *Popish*) *Ceremonies*, and the chief authors or procurers of the *Constitutions* made in that behalf.
- II. That in all former times since the beginning of the *Reformation*, our *Arch-Bishops* and *Bishops* with their *Chaplains* and others of the *Prelatical party*, (many of them such as have written also in defense of the *Church* against the *Puritans*,) were the *principal* (I had almost said the *only*) *Champions* to maintain the Cause of *Religion* against the *Papists*.
- III. That even in these times of so great *distraction*, and consequently thereunto, of so great *advantage* to the factors for *Rome*; none have stepped into the gap more *readily*, nor appeared in the face of the *Enemy* more *openly*, nor maintained the *Fight* with more *stoutness* and *gallantry*, than the *Episcopal Divines* have done; as their late learned *writings* testify. Yea, and some of them such, as (beside their other *sufferings*) have layen as deep under the *suspicion* of being *Popishly affected*, as any other

I.

2.

3.

Bp. Bramhall,  
Dr. Cosins, &c.

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4. of their Brethren whosoever. 1111. That by the endeavours of these *Episcopal Divines*, some that were bred Papists have been gained to our Church, others that began to waver confirmed and settled in their old Religion, and some that were fallen from us recovered and reduced, notwithstanding all the disadvantages of these confused times: and of each of these, I am able to produce some instance. But I profess sincerely, as in the presence of God and before the world, that I have not known (at least I cannot call to remembrance) so much as one single example of any of this done, by any of our *Anti-Ceremonian Brethren*, whether *Presbyterian* or *Independent*.

§. XVIII. But I have somewhat to return upon these our Brethren, who thus causelessly suspect us. Possibly it will not please them: (*πολλὸν τοῦ ἀληθούς.*) But I must speak it out, both for the truths sake, and theirs. To wit, that themselves are in truth, though not purposely and intentionally, (whereof in my own thought I freely acquit them,) yet really and eventually, the great promoters of the Roman Interest among us: and that more ways than one. These three among the rest, are evident. First, by putting to their helping hand to the pulling down of *Episcopacy*. It is very well known to many, what (a) rejoicing that Vote brought to the *Romish party*. How even in Rome it self they sang their *Io Paans* upon the tidings thereof, and said triumphantly, *Now the day is ours*; Now is the fatal blow given to the Protestant Religion in England. They who by conversing much with that Nation, were well acquainted with the fiery turbulent spirits of the *Scottish Presbyterians*, knew as well how to make their advantage thereof: and handled the matter with so much cunning by fomenting their discontents underhand, till they had framed them, and by their means some of the same party here, to become the fittest instruments for the carrying on of their great design. And this

I.

α χαρισθαι  
τοῖς ἐχθροῖς  
ἡ ἡμῶν τρεῖς  
ἀδ. Ναζ.  
Orat. 14.



## THE PREFACE.

this I verily believe was the very *Master-piece* of the whole plot. They could not but foresee (as *the event* hath also proved,) that if *the old Government*, a main pillar in the building, were once dissolved, the whole *fabrick* would be sore shaken, if not presently shattered in pieces and ruined; things would presently run into confusion; distractions and divisions would certainly follow: And when *the waters* should be sufficiently troubled and mudded, then would be their opportunity to cast in their *nets* for a draught. Some (b) who have undertaken to discover to the world *the great plot* the Papists had of late years for the introducing of Popery in the several parts of it, might have done well to have taken some little notice of *this* also, (I wonder how they could look beside it,) being so visible; and indeed *the fundamental* part of the plot. Without which, neither could *the sparks of Errors and Heresies* have been blown to that height, nor that *Libertinisme* (and some other things therewith mentioned) have so soon overspread the whole face of the Land, as now we finde they have done. Secondly, they promote *the interest* of Rome, by opposing it with more violence, than reason. Which ought not to seem any strange thing to us: since we see by daily experience the like to happen in *other matters* also. Many a man, when he thought most to make it sure, hath quite marred a good business, by over-doing it. The most prudent, just, and (in all likelihood) effectual way to win upon an adversary is, by yielding him as much, as with safety of truth can be yielded: who, if he shall finde himself contradicted in that which he is sure is true, as well as in that which is indeed false, will (by a kinde of *Antiperistasis*) be hardned into more obstinacy then before, to defend all (*true and false*) with equal fierceness. It hath been observed by some (and I know no reason to question the truth of the observation,) that in those Counties (*Lancashire* for one) where there  
are

b Baxter  
agrem. p. 46.



## THE PREFACE.

3.

are *the most* and the most rigid *Presbyterians*, there are also *the most* and the most zealous *Roman-Catholicks*. Thirdly, they promote *the interest of Rome*, and betray *the Protestant Cause*: partly by mistaking *the Question* (a very common fault among them;) but especially through the necessity of some *false principle* or other; which having once imbibed, they think themselves bound to *maintain*. Some of them, especially such as betook themselves to *preaching* betimes, and had not the leisure and opportunity to look much into *Controversies*, understand very little (as it is impossible they should much) of the true *State of the Question* in many controverted points: and yet to shew their zeal against *Popery* (c) are for ward enough to be meddling therewithall in *the Pulpit*. But with so much *weakness* and *impertinency* not seldome, that they leave *the Question* worse then they found it; and *the Hearer*, if he brought any *doubts* with him, to go from *Sermon* more *dis-satisfied*, then he came. The rest of them, (that have *better knowledge*) are yet so bound up by some *false Principle* or other they have received, that they cannot without *deserting* the same (and that they must not do, whatsoever betideth them) treat to the satisfaction of a *rational* and *ingenuous* adversary. Among those *false Principles*, it shall suffice for the present to have named but this one, That *the Church of Rome is no true Church*. The *disadvantages* of which assertion to *our Cause* in the dispute about *the visibility of the Church* (besides the *falseness* and *uncharitableness* of it,) their *Zeal*, or *Prejudice* rather, will not suffer them to *consider*. With what out-cries was *Bp. Hall* (good man, who little dream't of any *peace with Rome*) pursued by *Burton* and other *Hot-spurs*, for yielding it a *Church*. Who had made the same *concession* over and over again before he was *Bishop* (as *Junius*, *Reynolds*, and our best *Controversy-Writers* generally do) and no notice taken, no noise made, of it.

(c) ἡ ἀρετὴ  
μὴ τὸ πλεον-  
σμεν ἐκ ἀρε-  
τῆς, ἢ δὲ πλε-  
ονεσμεν ἐκ  
ἀρετῆς Naz.  
(edit. Paris.)  
p. 338.

## THE PREFACE.

it. You may perceive by this one instance, where the shoe wringeth.

§. XIX. In their next, that they may not appear so uncharitable as to suspect their Brethren without cause, they tell us upon what ground they so do: viz. these two; the Endeavours of Reconciliation, in the Sixth; and the pressing of Ceremonies, in the Seventh, Objection. As to the former; First, All endeavours of Peace (without loss of Truth,) are certainly commendable in the undertakers: prove the event as it will. *El duvaron, to the same* Rom. 12. is every mans warrant for that. If any particular private man have made overtures of peace in this kinde upon other termes then he ought, let him answer it as he can: what is that to us? Admit Secondly, (which I fear is too true,) that there is little hope, scarce a possibility of reconciliation, if we well preserve, as we are in conscience bound, the truth and purity of our religion: yet ought not that fear to hinder any man, fitted with abilities and opportunities for it, from such Endeavours whereof, whatsoever the success be otherwise, these 2 good effects will follow. 1. It will be some comfort to him within his own bosome, that he hath done, what was his duty to do, to his utmost power: And it will appear to the world, where the business stuck, and through whose default most the Endeavour proved fruitless. Thirdly, though there be little hope (and since the Trent Council less then before,) of bringing things to a perfect agreement yet methinks it should be thought worth the while (*Est quodam prodire tenus, si non datur ultra.*) to bring both sides to as near an agreement, and reduce the differences to as small a number, and as narrow a point, as may be. That if we cannot grow to be of the same belief in every thing: we might at least be brought to shew more Charity either to other; then to damn one another for every difference; and more Ingenuity, then to seek to render the one the other

more

1.

2.

3.

*Horat. l. 1. ep. 1.*

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more *odious* to the world then we ought, by representing each others *opinions* worse then they are.

1. § XX. *The Seventh Objection* containeth the other ground of their said former *suspicion*: to wit, the vehement pressing of the *Ceremonies*. Wherein *First*, they do not well, in calling them *Popish* and *Superstitious*: but that having already fully cleared, I shall not now
2. insist upon. *Secondly*, by requiring to have some *Command* or *Example* of Scripture produced, to warrant to their consciences the use of the *Ceremonies*; They offer occasion to consider of that point, wherein the very *Mystery of Puritanisme* consisteth: viz. That no man may with a safe conscience do *any thing*, for which there may not be produced, either *Command* or *Example* from the *Scripture*. Which erroneous *Principle*, being the main *foundation*, upon which so many false *conclusions* are built; and the *fountain*, from which so many acts of sinful *disobedience* issue, would well deserve a full and through-Examination. But, this *Preface* being already swollen far beyond the the proportion I first intended; and for that I have heretofore, both (a) in one of these *Sermons* and (b) else<sup>a</sup> here, discovered in part the *unsoundness* thereof: I am the willinger both for *mine own ease* and the *Readers*, to refer him over thither, and to spare mine own farther labour here. Considering *Thirdly*, that in the present case we need not flinch for fear of any harme that *Principle* could do us, should it be admitted as *sound*, as they would have it: For we have both *Commands* and *Examples* in the *Scriptures*, to warrant both the *prescribing* and the *using* of the *Ceremonies*. Though not as specified in their particulars: yet as either comprehended in the *General*, or inferred by way of *Proportion*. Which kinde of *Warranty* from *Scripture*, themselves are by force of argument driven to allow, as *sufficient*: or else they would be at a loss for a *hundred* things by them daily done, upon no better
- 3.

<sup>a</sup> Sermon. 4. ad Clerum.

<sup>b</sup> Pref. to 20. Sermon.



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better or other warrant then that For Commands then, we have besides that *grand Canon* 1 Cor. 14. 40. [*Let all things be done decently, and according to order,*] all those Texts, that either contain *the right and liberty* we have to all *the Creatures* of God to use them for our service without scruple [*All things are lawfull, nothing unclean of it self. To the pure all things are pure, &c.*] or require *Subjection* and *Obedience* to Superiours [*Let every soul be subject to the higher powers. Submit to every ordinance of man, &c.*] And as for *Example*, I think I could readily produce a full *Score*, and not *bate an Ace*, of some Ceremonies and circumstantial actions, *ordered, used or done* by holy men even in *the old Testament*, (who yet were more strictly tyed to *prescript forms* then Christians are under *the Gospel*;) for the doing whereof it doth not appear, that they either had any *command* from God, or were guided by any former *precedents*, or expected any other *warrant* then the use of their *reason* and of *prudential discourse*; What warrant else had *David* for his purpose of building a *Temple* to God; which yet (c) *Nathan* the Prophet of God approved, yea which (d) God himselfe approved of? Or what, *Salomon* for keeping (e) a *feast of seven dayes* for the dedication of the *Altar*? Or what, *Ezekiah* for (f) continuing the *feast* of unleavened bread *seven dayes longer* then the time appointed by the *Law*? Or what, *Mordecai* and *Ester* for making (g) an *Ordinance* for the yearly observation of the *feast of Purim*? Or what lastly, *Judas* and the *Maccabes* for ordeining (h) the *feast of the Dedication* of the *Altar* to be kept from year to year at a set season for *eight dayes* together: which *solemnity* continued even in the dayes of *Christ*, and seemeth to have been by him approved (i) in the *Gospel*. The building of *Synagogues* in their *Town*, the wearing of *sackcloth* and *ashes* in token of *humiliation*, (k) the *four*

(E) *fasts*

e 2 Sam. 7. 2, 3.

d 1 King. 8. 8.

e 2 Chr. 7. 8, 9.

f—30. 23.

g Ester. 9. 20. &c.

h 1 Mac. 4. 9.

i Jch. 10. 22.

k Zach. 8. 19.



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*fasts* mentioned *Zach. 8.* whereof one only was commanded, with sundry other, I omit for brevities sake. *Instances* enow, and pregnant enough, to manifest how very much *our brethren* deceive themselves, by resting upon so unsound a *Principle*; and that upon a meer *mistake*: as will appear presently by

- §. XXI. Their *Eighth* and last *Objection*. Wherein they seem to lay an imputation upon all those that stand for the *Ceremonies* as if they consequently denied the *sufficiency of the Scripture*. For answer hereunto, *first*, it is freely confessed, that the acknowledging of the *holy Scriptures* to be a perfect *Rule of Faith and Manners*, is the main Article of the *Protestant Religion*, as opposed to the *Romish*. But that all that stand for the *Ceremonies* should deny the same, is so manifestly *untrue*; or indeed that some of the *Church of England* should deny that, which is so clearly contained in the *Articles of the Church* whereunto he hath subscribed, so improbable: that it might well pass for a perfect *Calumny*, were not the *original occasion* of their *mistake* herein so apparent, if but even from the manner of their discourse in the present business. The true state whereof, *Secondly*, is this. The things wherein the power of *Christianity* consisteth, are of two sorts; *Credenda*, and *Agenda*: which we usually express by *Faith and Manners*. And the *Scripture* we acknowledge to be a perfect *Rule* of Both: yet not as excluding the use of *Reason*; but supposing it. When God gave us the *light* of his *holy Word*; he left us, as he found us; *reasonable* creatures still: without any purpose, by the gift of that greater and sublimer *light*, to put out the *light* he had formerly given us (that of *Reason*) or to render it *useless* and *unservicable*. Of which *light* the proper *use*, and that which God intended it for when he gave it us, is, that by the helpe thereof we might be the better enabled to discern *Truth* from *Falshood*, that we might

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might embrace the one, and reject the other ; and Good from Evil, that we might do the one, and shun the other. Our Reason therefore is doubtlesse a good Rule both for things to be believed, and for things to be done ; so far as it reacheth : but no perfect Rule at all, rather a very imperfect one ; because it reacheth not home. To supply the defects whereof, ( dimme as it is even in Naturall and Morall things, but dark as darkness it self in things Supernaturall and Divine, ) it was, that it pleased the wisdom and goodness of our God to afford us another Light, ( viz. that of supernatural revelation in his holy word, ) without which we could never, by the light of Reason alone, have found out the right way that leadeth to eternal happiness. So that God having first made us reasonable Creatures, and then vouchsafed us his holy word, to instruct us what we are to believe and to do, either as Men or as Christians : We are now furnished with as perfect, absolute and sufficient a Rule both of Faith and Manners, as our condition in this life is capable of. And it is our duty accordingly, to resign our selves wholly to be guided by that Word, ( yet making use of our Reason withall, in subordination and with submission thereunto ) as a perfect Rule both of Faith and Life. This being clearly so, and the Scripture by consent of both parties acknowledged to be the perfect Rule of what we are to believe, as well as of what we are to do : I earnestly desire our Brethren to consider, what should hinder a Christian man from doing any thing, that by the meer use of his Reason alone he may rightly judge to be lawful and expedient, though it be not commanded or exampled in the Scriptures, so as it be not contrary thereunto ; more then from believing any thing, that by the like use of his Reason alone he may rightly judge to be true or credible, though the same be not revealed or contained in the Scripture, nor is contrary thereunto.

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I do without scruple *believe a Mathematical or Philosophical truth* or a probable *historical relation*, when I *read it or hear it*; and I *believe an honest man upon his word* in what he affirmeth or promiseth; though none of all these things be contained in the *Scripture*: and *thus to believe*, was never yet by any man (that I know of) thought derogatory to the *sufficiency of Scripture*, as it is a perfect *Rule of Faith*. Why I may not in like manner wear such or such a *garment*, use such or such a *gesture*, or do any other *indifferent thing* (not forbidden in *Scripture*) as occasions shall require, without scruple; or why *thus to do* should be thought derogatory to the *sufficiency of Scripture*, as it is a perfect *Rule of Manners*, I confess I have not the wit to understand. Since there seemeth to be the *like reason* of both; let them either *condemne both*, or *acquit both*: or else *inform us better*, by shewing us a clear and *satisfactory reason of difference* between the one and the other. Ἰδὲ Ρῶδῶ, ἰδὲ πῶδῶ. This is the main *hinge*, upon which the *whole dispute* turneth, and whereunto all other *differences* are but *appendages*. The true *belief*, and right *understanding* of this great *Article* concerning the *Scriptures sufficiency*, being (to my apprehension) the most proper *Characteristical note* of the right *English Protestant*, as he standeth in the middle *between*, and distinguished from, the *Papist* on the one hand, and the (sometimes styled) *Puritan* on the other. I know not, how he can be a *Papist*, that truly *believeth it*: or he a *Puritan* that rightly *understandeth it*.

- §. XXII. Having thus answered the several *Objections* aforesaid, wherewith it may be some, that stand freer from *prejudice* than their fellows, will be *satisfied*: if any shall yet aske me, why I plead still so hard for *Ceremonies*, now they are *laid down*, and so no use either of *them*, or of any *discourse* concerning them; I have this to say. First, I saw my  
1. selfe

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selfe somewhat concerned to *prevent* (if I could) *the mis-censuring of these Sermons*; in sundry of which *the Questions* that concern *Ceremonies* are either purposely *handed*, or occasionally *touched upon*: which could not be done, without vindicating *the Ceremonies* themselves, as the *subject matter* thereof. Secondly, hereby they that were active in *throwing them down*, may be brought to take a little more into their consideration, then possibly they have yet done, upon what *grounds* they were thereunto *moved*, and how *sound* those *grounds* were: that if it shall appear they were then in an *Error* (and they consider withall, what *disorder*, *confusion*, and *libertinisme* hath ensued upon that *change*) they may be *sensible* of it, and *amend*. But *Thirdly*, whatsoever become of the *Ceremonies*, which are *mutable* things: the two *Doctrines* insisted on concerning them, (*the one*, touching the *Power* that *Governors* have to *enjoyn* them; the other touching the *Duty* that lyeth upon *Inferiours* to *observe* them when they are *enjoynd*;) being *Truths*, are therefore *alwayes the same*, and change not. It is no absurdity, even at *mid-winter*, when there is never a *flower* upon the bough, to say yet *Rosa est flos*. Lastly, a time may come when either the same *Ceremonies* may be *restored*, or others *substituted* in their rooms: and then there may be use again of such *reasons* and *answers*, as have been pleaded in their *defense*. For I doubt not but those that shall from time to time have the *power* to order *Ecclesiastical affairs*, if *disorders* or *inconveniencies* shall continue to *grow* after the rate and proportion they have done for some *years past*, will see a *necessity* of reducing things into some better degree of *Decency*, and *Uniformity*, then now they are: Which it is not imaginable how it should be done, without some *Constitutions* to be made concerning *Indifferent things* to be used in the *publick worship*; and some care had withall to see

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*the Constitutions* obeyed. Otherwise the greatest part of the Nation will be exposed to the very great danger (without *the extraordinary mercy* of God preventing) of quite losing their Religion. Look but upon many of our *Gentry*, what they are already grown to from what they were, within the compass of *a few years*: and then *Ex pede Herculem*; by that, guess, what *a few years* more may do. Do we not see *some*, and those *not a few*, that have strong *natural parts*, but little sence of Religion, turned (little better then professed) *Atheists*? And othersome, nor those a few, that have *good affections*, but weak and *unsetled judgments*, or (which is still but the same *weakness*) an over-weening *opinion* of their own *understandings*, either quite turned, or upon the point of turning *Papists*? These be *sad things*, God knoweth, and we all know: not visibly *imputable* to any thing so much, as to those (*a*) *distractions, confusions*, and *uncertainties* that in point of Religion have broken in upon us, since the late *changes* that have happened among us in *Church-affairs*. What it will grow to in *the end*, God onely *knoweth*: I can but *guess*.

<sup>a</sup> —*Sempérne  
Getis discordia  
nostra Prode-  
rit?* Claudian.  
2. in. Rufin.

§. XXIII. The Reverend Arch-Bishop *Whitgift*, and the learned *Hooker*, men of great *judgment*, and *famous* in their times, did long since *foresee*, and accordingly declared their *fear*, that if ever *Puritanism* should prevail among us, it would soon draw in *Anabaptism* after it. At this *Cartwright*, and other the advocates for the *Disciplinarian* interest in those dayes, seemed to take *great offence*: as if those *fears* were rather *pretended* to derive an *odium* upon them, then that there was otherwise any *just cause* for the same; protesting ever their utter dislike of *Anabaptism*, and how free they were from the least thought of introducing it. But this was onely their own *mistake*; or rather *Jealousie*. For those *godly men*  
were

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were neither so unadvised, nor so uncharitable, as to become Judges of other mens thoughts or intentions, beyond what their actions spoke them. They only considered, as *prudent* men, that *Anabaptisme* had its *rise*, from the same *Principles* the *Puritans* held; and its *growth*, from the same *courses* they took: together with the natural *tendency* of those *principles* and *practises* thitherward; especially of that *one principle*, as it was by them mis-understood, that the *Scripture* was *adequata agendorum regula*, so as nothing might be *lawfully done* without expresse *warrant* either from some *command*, or *example* therein contained. The *clue* whereof, if followed on as farre as it would *lead*, would certainly in time carry them as farre as the *Anabaptists* were then gone. But that it was no *vain fear*, the unhappy *event* hath proved; and *justified* them: since what they *feared* is now *come to pass*, and that in a very high degree. Yet did not they see the *thread* drawn out to that *length*, as we have seen it; (the name of *Quakers*, *Seekers*, &c. not then heard of in the world: ) but how much *farther* it will *reach* none can say; for no man yet ever saw the bottome of the *clue*. Only I may not dissemble, what *my own fears* have long been, and yet are: That if things shall still *go on*, according as they have *begun*, and hitherto *proceeded*; the *application* that some have made of that passage *John* 11. 48. *Veni-ent Romani, & capient gentem nostram*, will prove but too *true a Prophecy*; and *Popery* will over-run all at the last. Whether there be *just cause* so to *fear*, or no; I leave it to wiser men to *judge*: when (together with what hath been (a) *already said* concerning the great *scandals* and *advantages* given to the *Papists* by our *confusions*,) they shall have duly considered the *probability* of what I shall now *farther say*. It is a wonder to see, in how short a time our *Anti-Ceremonian Brethren* are strangely both *multiplied*,  
and

<sup>a</sup> See 18. *supra*.

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and *divided*; *multiplied* in their number, but *divided* by their opinions and *subdivided* into so many several *tribes* and *families*: that their power is nothing so much encreased by that *multiplication*, as it is *weakened* by these *divisions*. In as much as many of those *Seſſs* into which they have *spread* and *diffused* themselves, are not more opposite to the *Truth* (the only property wherein they *all* agree,) then they are *one to another*: in so farre that the *establiſhment* of any one cannot be, but by the *deſtruction* of *all* or *moſt* of the rest. This *experience* giveth us to see, how *impossible* a thing it is, they should long *hold together* in one *entire body* for their own preservation. But whileſt they are still *crumbling* into *fractions* and *factions*, *biting* and ready to *devour* one another: a vigilant *adverſary*, that is intent upon all *advantages* and *opportunities*, may, when he ſpieth *his time*, overcome them with much *ease* and little *reſiſtance*. Whereas the *Papiſts* on the other ſide, are by the very *nature* (as I may ſay) of their *Religion*, and the *fundamental Principle* thereof (*viz.* to believe as the *Church* believeth) tyed together in a *faſt unity* amongſt themselves, againſt all *opposers* of their *Church*, or of any point of *Faith* defined by the *Church*. So that theſe holding all together as an embodied *Army*, and thoſe diſperſed abroad in ſcattered troops and many ſmall parties: Who is like to become *Maſter of the Field*, is no hard matter to judge. Neither will the ſuppoſed (and I fear, truly ſuppoſed) greater number of *Atheiſts*, then either *Papiſts* or *Seſtaries*, be any hinderance to the *Papiſts*, for finally prevailing. Becauſe it is not for the intereſt of the *Atheiſt* and his *Religion* (pardon the boldneſs of the *Catachreſis*) to engage either for or againſt any ſide farther then a jeer. But to let them fight it out, kee p himſelf quiet till they have done, and then \*clap in with him that getteth the day. He that

\* *Ad rerum  
momenta cliens,  
ſeſe daturus  
Vitor. Claud.  
de bell. Gild.*



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that is of no Religion, can make a shift to be of any, rather then suffer. And the Atheist, though he be in truth and in heart neither Protestant nor Papist, nor any thing else; yet can he be in face and outward comportment either Protestant or Papist or any thing else, ( Jew or Turk if need be ) as will best serve his present turn. That this is their *minde*, some of them (b) in a bravery have given us to understand, plainly enough and in print.

b Pref. to Hobs  
of Election.

§. XXIII. And is it not high time then, throw we, to look about us? *Hannibal ad portas*. When the danger is so great, and so near withall, even at the door: shall we be so reachlessly wilfull, as neither to open our eyes to see it our selves, nor endure with patience, that any body else should tell us of it? — *Μὴ δὲτι κινῶ* — What I have now said, how it will be taken, I know not: Prophets are seldome welcome, that Prophecy *unwelcome* things. But truly, at the sad apprehension of the dangerous condition we now stand in, and in zeal for the safety and honour of my dear Mother the Church of England, which hath nourished me up to become a Christian and a Protestant (that is to say, a pure pite Christian without any other addition or Epithete:) my heart waxed hot within me, and the fire so kindled, that ( *παντὲς ἐτίμων* ) I could not forbear but upon the first opportunity offered, once more to give Vent thereunto, by laying open the second time my inmost thoughts to the view of the world. Which I have done with the greatest plainness and freedom, that (avoiding bitterness) was possible for me to do. I was willing to sharpen my style, I confess, that it might enter: as it was but needful, where the skin was callous. But with the only intention ( as the great searcher of all hearts knoweth ) by putting the patient to a little smart at the first piercing of the Sore, to give future ease to the part affected: and not at all, by angriing the Sore,

(F)

to



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to make it worse. With which *Protestation* I hope the more sober among them will rest satisfied; I mean the moderate Presbyterian especially. Of which sort I know many, whom I verily believe to be godly and conscientious men, (though in error,) and whom I therefore love and honour. These are the only adversaries in this controversy, whose spirits are in a disposition and capacity to be wrought upon in a rational way. As for the rest, (I mean the rigid, Scotised, through-paced Presbyterian on the one side, and the giddy Enthusiast on the other,) such is their either obstinacy or madness, that it is vain to think of doing any good upon them by argument: till it shall please God to make them of more humble and teachable spirits. I entreat the Reader, if he shall meet with any thing herein written, that hath any bitterness in it, or but sharpness, more then one that would deal plainly cannot avoid: that he would take it as meant against these last only, and not at all against those of the former rank, whom I never meant to exasperate. Hear the conclusion of the whole matter; Read without gall, or prejudice. Let not Truth fare the worse for the Plainness. Catch not at syllables and phrases. Study and seek the Churches peace. Judge not anothers servant, who must stand and fall to his own Master. Keep Faith and a good Conscience. Bear one anothers Burdens, and so fulfil the Law of Christ.

Consider what hath been said, and pray to the Lord to give us all a right understanding in all things.

*Amen. Amen.*

Botheby Paynell

July 13. MDCLVII.

*Placere singulis violam; sed ut prosum:*

*Nec displicere metum; dummodo prosum.*

Scazon.

The



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4	—Division	
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6	{ —Be they never so weak,	
7	{ —and we never so strong.	
8	—Both for the Sins sake, in the Despisers:	
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40 { *— 4. to endeavour to restrain others from sinning.*  
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42 { *— 2. to entertain the means of such restraint with Thankfulness.*  
43 { *— 3. to pray, that God would restrain our Corruptions.*  
44 { *— 4. — but especially to pray and labour for sanctifying grace.*

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THE Occasion, Scope,  
—Coherence, and  
—Division— } of the TEXT.

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—with the Explication,  
—and Five Reasons thereof.

Inferences I. Not to usurp upon the Liberty of others :  
—II.—Nor to betray our own.

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—The words explained : and thence  
—Three Reasons of the point.

Four abuses of Christian Liberty. viz. I. by casting off  
the obligation of the moral Law.  
—II. by exceeding the bounds of Sobriety.  
—III. by giving Scandal to others.  
—IV. by disobeying Lawful Superiours.

The grounds and Objections of the Anti-Ceremonians  
—propounded and particularly answered.  
How mens Lawes binde the Conscience.

OBSERVATION III. We being the servants of God :  
which is of all other  
1. the most Just,  
2. the most Necessary,  
3. the most Easy,  
4. the most Honourable,  
5. and the most Profitable, } Service ;

Ought to carry our selves, as his servants : with all  
I. Reverence to his Person ; in 3 branches.  
II. Obedience to his Will : both in Doing, and  
Suffering.  
III. Faithfulness in his Business ; in 3 branches.

The Conclusion.

THE CO. V. B.

1941-1942

OSBORN, ARTHUR I. (William Osborn, Jr.)

1. The first of these is the fact that the  
2. The second is the fact that the  
3. The third is the fact that the  
4. The fourth is the fact that the  
5. The fifth is the fact that the

RECEIVED

How the Law is made

Original from the Department of the Interior

1870

27.11.1944

...the most prominent...

1. Qualitative / Quantitative / Both / None

III. *Trichostema* in the Himalayas

1875









A D  
CLERUM.

The First Sermon.

At a Visitation at Boston, Lincoln,  
17. Apr. 1619.

ROM. 14.3.

*Let not him that eateth, despise him that eateth not:  
and let not him that eateth not, judge him that ea-  
teth.*



It cannot be avoided, so long as there is or *Weak-  
nesse* on earth, or *Malice* in hell, but that *scandals*  
will arise, and *differences* will grow in the Church  
of God. What through want of judgement in  
some, of *Ingenuity* in others; *Charity* in almost all:  
occasions (GOD knoweth) of offence are too soon  
both *given* and *taken*: whilst men are apt to  
quarrel at trifles, and to maintain *differences* even about *indifferent*  
things. The Primitive *Roman Church* was not a little afflicted with  
this disease: for the remedying whereof, S. Paul spendeth this whole  
Chapter. The occasion this: In *Rome* there lived in the Apostles  
times many *Jews*; of whom, as well of the *Gentiles*, divers were  
converted to the *Christian Faith*, by the preaching of the Gospel.  
Now of these new *Converts*, some better instructed then others, as

1.

AGS 18.24.

touching

b De novo  
conversus; &  
de legi Catholica  
minus sufficien-  
ter instructus.

Lyra.  
c Verse 1.  
d *ὁ ἰσχυρὸς*.  
Rom. 15. 1.

2.

e 2 Cor. 10. 8.

f Gal. 2. 14.

g 1 Cor. 14. 26.  
h Cajetan in  
locum.  
i Bulling. in loc.  
k Job 9. 33.

3.

l Ver. 14.

touching the cessation of *legall Ceremonies*, made no difference of *Meats*, or of *Dayes*, but used their lawfull *Christian liberty* in them both, as things in their own nature meerly *indifferent*: Whereas others, not so thoroughly *b catechized* as they, still made *difference* for Conscience sake, both of *Meats*, accounting them *Clean* or *Unclean*; and of *Days*, accounting them *Holy* or *Servile*, according as they stood under the *Levitical Law*. These latter *S. Paul* calleth *c ἀσθενὲς τῇ πίστει*, *Weak in the faith*: those former then must by the Law of Opposition be *d Strong in the Faith*.

It would have become both *the one* sort, and *the other*, (notwithstanding they differed in their *private judgements*, yet) to have preserved the *common peace* of the Church, and laboured *the edificati- on*, not *the ruine* one of another: *the strong* by affording faithful *instruc- tion* to the consciences of the *weak*; and *the weak*, by allowing fa- vourable *construction* to the actions of the strong. But whilest either measured other by themselves; neither *one* nor *other* did *εἰς τὸ δοκεῖν ἑκάστου τοῦ ἀλλήλου*, as our Apostle elsewhere speaketh, *Walk uprightly according to the truth of the Gospel*. Faults & offences there were on all hands. *The Strong* faulty, in *Contemning* the *Weak*; *the Weak* faulty in *condemning* the *Strong*. The *Strong* proudly *scorned* the *Weak*, as *silly* & *superstitious*; for making scruple at some such things, as themselves firmly *believed* were *lawfull*: The *Weak* rashly *cenfured* the *Strong*, as *prophane* and *irreligious*; for adventuring on some such things, as themselves deeply *suspected* were *unlawfull*. The blessed Apo- stle, desirous all things should be done in the Church in love and *g unto edification*, *h aqua lance*, and *i eodem Charitatis moderamine*, as Interpreters speak, taketh upon him to *arbitrate*, and to mediate in the business: and like a just umpire *k layeth his hand upon both parties*, unpartially sheweth them their severall *oversights*, and beginneth to draw them to a fair and an honourable *composition*: as thus, *The strong*, he shall remit somewhat of his *superciliousness*, in *disesteeming*, and *despising* the *Weak*: and *the Weak* he shall abate somewhat of his edge and *acrimony*, in *judging* and *condemning* the *Strong*. If the parties will stand to this order, it will prove a blessed agreement: for so shall brotherly *Love* be maintained, *Scandalls* shall be removed, the *Christian Church* shall be *edified*, and *Gods Name* shall be glorified. This is the scope of my *Text*, and of the whole *Chapter*.

In the *three first Verses* whereof, there is *περίδοσις*, *ἐκδοσις*, and *ὑποδοσις*. First, there is *περίδοσις*, in the first Verse; *the Proposall* of a generall Doctrine, as touching the usage of *weak ones*: with whom the Church is so to deal, as that it neither give offence to, nor take of- fence at, the weakness of any. [ *Him that is weak in the faith receive you, but not to doubtful disputations.* ] Next, there is *ἐκδοσις*, in the se- cond ver. a declaration of the former general proposall, by *instancing* in a particular case, touching the difference of *Meats*. There is one man *strong in the Faith*; he is infallibly resolved, there is no meat *un- clean*

A *clean of it self*, or (if received with thankfulness and sobriety) *in lawfull*: and because he knoweth he standeth upon a sure ground; *n ἡσυχία καὶ φόβῳ*, he is confident he may eat any thing, and he useth his liberty accordingly, eating indifferently of all that is set before him, making no question for conscience sake, [*One man believeth he may eat all things.*] There is another man *Weak in the Faith*; he standeth yet unresolved and doubtful, whether some kinds of Meats, as namely, those forbidden in the Law, be *clean*; or he is rather carried with a strong suspicion that they are *unclean*; out of which timorousness of judgment, he chuseth to *forbear* those meats, and contenteth himself with the fruits of the earth; [*Another who is weak, eateth Herbs.*] This is *Species Facti*; this the Case. Now the question is, in this Case what is to be done, for the avoidance of scandal, and the maintenance of *Christian Charity*? And this question my Text resolveth in this *third Verse*: wherein is contained *apostolus*, S. Pauls judgement, or his counsell rather, and advice upon the Case, *Let not him that eateth, despise, &c.* The remainder of the Verse, and of the Chapter, being spent in giving *reasons* of the judgement, in this and another *like case*, concerning the difference and observation of *Days*.

C I have made choice to intreat at this time of Saint Pauls advice; as usefull for this place and auditory, and the present assembly. Which advice, as the Parties and the faults are, is also *two-fold*. The Parties two: He that eateth, that is the *Strong*: and he that eateth not, that is the *Weak*. The Faults likewise two: The *Strong mans* fault; that's *ἡ ἐξουσία*, *despising* of his brothers infirmity; and the *Weak mans* fault, that's *κατάκρισις*, *judging* of his brothers liberty. Proportionably, the parts of the advice, accommodated to the Parties and their Faults, are two. The one, for the *Strong*; that he despise not; *Let not him that eateth, despise him that eateth not*. The other for the *Weak*; that he judge not, *Let not him that eateth not, judge him that eateth*. Of which when I shall have spoken somewhat in their generall use, I shall by Gods assistance proceed by way of application to enquire how far the differences in our Church, for *conforming*, and *not conforming*, agree with the present case of *eating*, and *not eating*: and consequently how far forth Saint Pauls advice in this case of *eating and not eating*, ought to rule us in the cases of *conforming and not conforming* in point of Ceremony. And first of the former rule or branch of the advice, *Let not him that eateth, despise him that eateth not*.

E The terms, whereby the Parties are charactered, *He that eateth*, and *He that eateth not*, have in the opening of the Case been already so far unfolded, as that I shall not need any more to remember you, that by *him that eateth*, must be understood the *Strong in Faith*, and by *him that eateth not*, the *weak*. And so reducing the words ab Hypothesi ad Thesin, this part of the advice, [*Let not him that*  
eateth,

m 1 Cor. 10. 23.

n Verse 2.  
o 1 Cor. 10. 17.

3.

4.

a Literally  
*letting at  
nought*; so it  
is translated,  
Luke 23. 11.  
and the Latin  
Translation in  
Tertullian read-  
eth here fely  
to the Greek,  
*Qui mandu-  
cat, ne nullifi-  
cet non mandu-  
cantem.* Ter. de  
jejun. adversus  
P'seb. c. 15.

5.



eateth, despise him that eateth not] beareth sense as if the Apostle had said [Let not the strong in faith despise the weak.] Weak ones are easily despised: Strong ones are prone to despise: and yet despising is both a grievous sin in the despiſer, and a dangerous scandal to the despised. In all which respects, it was but needfull the Holy Ghost should lesson us, not to despise one anothers weaknesse. Let not him that eateth, despise him that eateth not.

6.

Weaknesse and Smalnesse, be it in what kind soever, is the fittest object to provoke contempt. As we travell by the way, if a fierce Mastiff set upon us, we think it time to look about, and to bestir our selves for defence: but we take no notice of the little Curres that bark at us; but despise them. When Goliath saw little David make towards him, 1 Sam. 17. the Text saith, <sup>a</sup> He disdained him, for he was but a youth. And S. Paul charging Timothy so to behave himself in the Church of God, as that none should <sup>b</sup> despise his youth, implyeth, that youth is obvious to contempt, and like enough to be despised. And though <sup>c</sup> Wisdome be better then strength, yet Solomon tells us, the poor mans wisdome is despised, and his words are not heard, Eccles. 9. <sup>d</sup> I am small and of no reputation, saith David, Psal. 119. And our Saviours Caveat in the Gospel is especially concerning little ones, as most open to contempt: <sup>e</sup> Take heed that ye despise not any of these little ones. But of all other, that weaknesse is most contemptible, which is seen in the faculties of the understanding Soul: when men are indeed weak in apprehension, weak in judgement, weak in discretion, or at leastwise are thought so. "Far from any reall weaknesse this way or any other, was our blessed LORD and Saviour Jesus Christ, <sup>f</sup> In whom were hid all the treasures of wisdome and knowledge; yet because upon conference with him, he seemed such unto Herod, not answering any of his questions, nor that expectation which the fame of his miracles had raised of him in Herod, Herod took him for some silly simple fellow, and accordingly used him: for he <sup>g</sup> set him at nought, and mocked him, and put him in <sup>h</sup> a white coat, as he had been some fool, and sent him back as he came, Lu. 23. And of this nature is the weaknesse my Text hath to do withall: a weaknesse in judgement; or as it is ver. 1. a weaknesse in Faith. Where, by Faith, we are not to understand that justifying Faith, whereby the heart of a true believer layeth fast hold on the gracious promises of God, and the precious merits of Jesus Christ for the remission of sins: nor by weaknesse in Faith, that *hypocondria*, wherewith the Apostles are sometimes charged; when the Faith of a true believer is sore shaken with temptations of incredulity and distrust. But by Faith we are to understand an <sup>k</sup> historical Faith onely, which is nothing else but a firm and secure assent of the judgement unto doctrinall truths in matter of Faith or Life: and by weaknesse in such faith, a doubtfulnesse and irresolution of judgement concerning some divine truths appertaining to the doctrine of Faith or Life; and name-

a 1 Sam. 17. 43

b 1 Tim. 4. 12.

c Eccl. 9. 16.

d Ps. 119. 141.

e Mat. 18. 10.

f Col. 2. 3.

g Luke 23. 11.

h Εὐδαιμόνως.

h ἰσοῦτα

λαμπρὰν. lb.

i Mat. 8. 16. 14.

31. &amp; 16. 8.

k Fides h c

significat per-

suasione de

usu rerum in-

differentium:

per Synecdu-

chen generis.

Piscat. Schol.

in Rom. 14. 1.

A namely, concerning the just extent of *Christian liberty*, and the indifferent or not indifferent nature of use of some things. Which *weaknesse* of judgement in *Faith*, bewraying it self outwardly in a nice, and scrupulous, and timorous forbearance of some things, for fear they should be *unlawfull*, which yet in truth are not so, but *indifferent*: doth thereby expose the person in whom such *weaknesse* is, to the contempt and *despisings* of such as are of more confirmed and resolved judgements, and are *stronger in the Faith*.

*Weaknesse* then is in it self contemptible: yet not more than *Strength* is contemptuous. *Passive* contempt is the unhappinesse of the weak; but *Active* the fault of the strong. They that find truly, or but overweeningly conceit in themselves abilities, either of a *higher nature*, or in a *greater measure*, than in other men, be it any kind whatsoever; it is strange to see, with what scornfull state they can trample upon their *weaker* and inferiour brethren, and look upon them (if yet they will at all vouchsafe a look) from aloft, as upon things below them: which is properly and literally to *despise*. For so much the very words *καταρα* among the Greeks, and among the Latines *Despicere* do import. The Pharisee, it is like, cast such a  *disdainfull look* upon the poor *Publican*, when in contempt he called him

C him *Isse Publicanus*! sure I am, that Parable was spoken of purpose concerning such as trusted in their own righteousness; and despised others. Luke 18. And they are ever the likeliest thus to despise others, that conceit something in themselves more than others. *Wealth, honour, strength, beauty, birth, friends, alliance, authority, power, wit, learning, eloquence, reputation*, any trifle; can leaven our thoughts, (partially as they are towards our selves) and swell us, and heave us up above our brethren: and because we think we do overtop them, we think we may over-look them too, and despise them as vulgar and contemptible. Agar could despise Sarah; the bond-servant, the free woman; the maid, her mistress: onely for a little fruitfulness of the womb beyond her; because she saw that she had conceived, and her Mistress was barren. Gen. 16. All strength and eminency then, we see, be it in any little sorry thing, is apt to breed in men a despising of their weaker and meaner brethren: but none more than this strength of knowledge and of Faith, wherewith we now deal. It should be quite otherwise: our knowledge should preferre faces, hold the light before us, and help us for the better discovery of our ignorance; and so dispose us to humility, not pride.

E But pride and self-love is *congenitum malum*; it is a close, and a pleasing, and an inseparable corruption: which by slye and serpentine insinuations conveyeth it self, as into whatsoever else is good, and eminent in us, and poysoneth it; so especially into the endowments of the understanding part. Sharpnesse of wit, quicknesse of conceit, faithfulness of memory, facility of discourse, propriety of elocution, concinnity of gesture, depth of judgement, variety of know-

d 1 Cor. 8. 1.  
*Quid didicisse  
 nisi hoc sermen-  
 tum, &c.*  
 Perf. Satyr. 1.  
*Vide Casaub.*  
 Ibid.

e 1 Cor. 15. 9.  
 f 1 Tim. 1. 15.  
 g 2 Cor. 12. 7.  
*ὅτι μὴ ὑπερη-  
 γαυῶμαι.*

h 1 Pet. 2. 9.

8.

a Prov. 30. 1.

b Prov. 14. 21.

ledge in Arts and Languages, and whatever else of like kind; are but as *wind* to fill *the sailes* of our pride, and to make us *swell* above our brethren, in whom the like *gifts* are not, or not in like eminency. *Scientia inflat*, "our Apostle might well say, *d Knowledge puffeth up*: and that it doth so readily and unmeasurably, that unlesse "there be the greater measure both of *humility* to prevent, and of "charity to vent it, it will in short time breed a dangerous spirituall "tympany in the soul; *A disease*, from which the strongest constitutions that have been, have not been altogether so free, but that they have had, if not a *spice* of it, yet at least wise an *inclination* unto it. Even this our blessed Apostle who had so much *humility*, as to account himself *c of Apostles the least*, but *e of sinners the chiefest*; was in so great danger *g to be exalted above measure through the abundance of revelations*; that it was needfull he should have a *thorne in the flesh*, the messenger of Satan to buffet him, lest he "should be exalted above measure, 2 Cor. 12. No marvell then, if "these new converts, but lately called by God out of the *darknesse* "of their ignorance, *h into his marvelous great light*; and not having "their understandings well informed, and their judgements through- "ly settled in the *doctrine* and *Use*, in the *nature* and *extent* of that E- "vangelicall liberty whereunto they were called: no marvell, I say, C "if these, upon so sensible a change, were more than a little distem- "pered with this *swelling* above their brethren; even as far as to "despise them. So hard is it, even for the most exercised Christian, not to take knowledge of his own *knowledge*: or doing so, not to despise and neglect the infirmities of his lesse-knowing brother. It was not then without good need, that S. Paul should become a remembrancer to the *strong in Faith*, not to despise the *weak*. And there is as good need the very *strongest* of us all should remember it, and take heed of *despising* even the very *weakest*. This *despising* being hurtfull both to the *strong*, and *weak*: to the *strong* as a grievous sin; and to the *weak*, as a grievous scandall.

*Despising*, first is a *sin* in the strong. Admit thy *weak* brother were of so shallow understanding and judgement, that he might say in strictnesse of truth, what *Agur* said but in modesty, and that with an *Hyperbole* too, Prov. 30. that *a surely he were more brutish than any man, and that he had not in him the understanding of a man*: yet the community of *nature*, and the common condition of *humanity*, should be sufficient to free him from thy *contempt*. His *body* was formed out of the same dust, his *soul* breathed into him by the same God, as thine were, and he is thy *neighbour*. Let his *weaknesse* then be what it can be; even for that relation of *neighbour-hood*, as he is a *man*, it is *sin* in thee to despise him, b [He that despiseth his Neighbour, sinneth, Prov. 14.] But that's not all: He is not onely thy *Neighbour* as a *man*; but he is thy *Brother* too, as a *Christian* man. He hath imbraced the *Gospel*, he believeth in the *Son of God*, he is within the pale

of



A of the Church, as well as thou: though he be not so exquisitely seen in some higher mysteries, nor so thorowly satisfied in some other points, as thou art. If it have pleased God to endow thee with a larger portion of knowledge; thou oughtest to consider, *first*, that thou art bound to be so much *the more thankfull* to him that gave it; and then *secondly*, that it is expected, thou shouldst do so much *the more good* with it; and *thirdly* again, that thou standest charged with so much *the deeper account* for it. If the same God have dealt these *abilities* with a more sparing hand to thy brother; in *despising* his *weakness*, what other thing doest thou, then even *despise* the good Spirit of God, *c that bloweth where he listeth*, and *a giveth to every one as he listeth*? For though there be *c diversities of gifts*, (both for substance and degree;) yet it is the *same spirit*, 1 Cor. 12. And the contempt that is cast upon the meanest Christian, reboundeth upwards again, and in the last resolution reflecteth even upon GOD himself, and upon his Christ. [*He that despiseth, despiseth not man but GOD; who hath given unto us his holy Spirit*, 1 Thess. 4. And *g when ye sinne so against the Brethren, and wound their weak consciences, ye sin against Christ*, 1 Cor. 8.]

C Thus you see *Despising* is hurtfull to the *despiser*, as a *sin*: it is hurtfull also, as a *scandall*, to the *despised*. And therefore our *Saviour* in *Matth. 18.* discourseth of *a not offending little ones*; anon varieth the word, and speaketh of *b not despising them*: as if *despising* were an especial and principall kind of offending, or *scandalizing*. And verily so it is, especially to the *Weak*. Nothing is more grievous to Nature, scarce Death it selfe, then for a man to see himself despised.

D *c Ego illam anum irridere me ut sinam? Satius est mihi quovis exitio interire*, could he say in the Comedy. It is a thing that pierceth *far*, and sinketh *deep*, and striketh *cold*, and lyeth *heavie* upon the heart: *d flesh and blood will digest any thing with better patience*. "The great *c Philosopher*, for this reason maketh *Contempt* the ground of all *Discontent*; and sufficiently proveth it in the second of his *Rhetoriques*: there being never any thing taken offensively, but *c sub ratione contemptus*; nothing provoking to *Anger*, but what is either truly a *contempt*, or at leastwise so apprehended. We all know how tenderly every one of us would take it, but to be *neglected* by others; to have no reckoning at all made of us; to be so reputed as if we were not, or not worth the looking after, *e ut dicitur*, as the *Oracle* said to the *Megarenses*. And yet this is but the least degree of *Contempt*; *a privative contempt* onely. How tenderly then may we think a *weak* Christian would take it, when to this *privative* he should find added a *b Positive* contempt also: when he should see his *person*, and his *weakness*, not only not compassionated, but even *i taunted*, and *flouted*, and *derided*, and made a laughing stock, and a jesting theme: when he should see them strive to speak and do such things in his sight and hearing, as they know will be offensive

1.

2.

c John 3.8.  
d 1 Cor. 12. 11  
e 1 Cor. 12. 4.  
f 1 Thess. 4. 8.  
g 1 Cor. 8. 12.

9.

a Mar. 18. 6. &c  
b Ibid. 10.  
c Plant. in ci-  
st. 11. Ait. 4.  
Scen. 1.

d Habet enim  
quendam acu-  
lum contume-  
lia; quem pati  
prudentes ac  
boni viri diffi-  
cillime possunt.  
Cic. Ver. 3.

e Arist. lib. 2. i  
Rhet. 2. cap. 2.

where he thus  
defineth An-  
ger, ὁ θυμὸς ὁ  
ὀργὴν ὀργίζε-  
ται.

μὴν τὴν τι-  
μωμένην φαινο-  
μένην δὴ δὴ

οὐκ ἐστὶν ὁ  
ὀργισμένος.

f Vide opus  
Adag. Megaren-  
ses neque tertis,  
neque quanti.

g καταφρονέ-  
σις.

Arist. ubi su-  
pra.

h ἐπιφροσύνη  
καὶ ὕβρις. Ibid.

i εἰς τὴν γὰρ (τὴν  
τυχὴν) ὀργὴν

ἐστὶν ὑπερβολὴ  
τῶν ὀνειδισμῶν,

καὶ κα-  
ταφροσύνη,

καὶ κατωφισ-  
μός.

Chryl. Hom.  
23. in Gen.



k Have mercy  
upon us, O Lord,  
have mercy up-  
on us: for we  
are exceeding-  
ly filled with  
contempt. Our  
soul is excee-  
dingly filled  
with the scor-  
ning of those  
that are at  
ease, and with  
the contempt of  
the proud,  
Psal. 123. 3: 4.  
1 Mac. 18. 6,  
&c.

10.

α διαδοχῆς αὐ-  
τῶν. Et mox.  
ὁ εὐς τῆ διαδο-  
χῆς αὐτῶν καὶ  
πολλὰ πλῆθος  
αὐτῶν αὐτῶν  
αὐτῶν αὐτῶν  
Max. Tyri-  
m. διαλεξ. β

b Gen. 13. 9,  
11.

fenfivē unto him, of very purpose to vex, and afflict, and grieve his tender ſoul? Certainly for a *weak Christian* newly converted to the *Faith*, to be thus *deſpiſed*; it were enough, without Gods ſingular *mercy* and ſupport, to make him repent his late *conversion*, and revolt from the *Faith*, by fearefull and deſperate *Apoſtaſie*. And he that by ſuch *deſpiſing* ſhould thus *offend*, though but *one of the leaſt* and weakeſt of thoſe that *believe in Chriſt*, a thouſand times better had it been for him, that he had never been born; yea, ten thouſand times better that a *Mill-ſtone* had been hung about his neck, and he caſt into the bottome of the Sea, ere he had done it. *Deſpiſing* is a grievous ſin, in the *deſpiſer*, in the Strong: and *deſpiſing* is a grievous ſcandall to the *deſpiſed*, to the Weak. Let not therefore the ſtrong deſpiſe the Weak; Let not him that eateth, *deſpiſe him that eateth not*. And thus much for the former branch of Saint Pauls advice: The other followeth, *Let not him that eateth not, judge him that eateth*.

Faults ſeldome go ſingle; but by couples at the leaſt. Sinfull men do with ſinfull provocations, as ball-players with the Ball. When the Ball is once up, they labour to keep it up: right ſo when an offence or provocation is once given, it is *toſſed to and fro*, the receiver ever returning it pat upon the giver, and that moſt times with advantage; and ſo betwixt them they make a ſhift to preſerve a perpetuity of ſinning, and of ſcandalizing one another. "It is hard to ſay who beginneth oftner, the Strong, or the Weak: but whether ever beginneth, he may be ſure the other will follow. If this judge, that will deſpiſe; if that deſpiſe, this will judge: either doth his endeavour to cry quittance with other; and thinketh himſelf not to be at all in fault, becauſe the other was *fiſt* or *more*. This Apoſtle willing to redreſſe faults in both, beginneth fiſt with the *ſtrong*: and for very good reaſon. Not that his fault ſimply conſidered in it ſelf is greater; (for I take it a certain truth, that to judge one that is in the right, is a far greater fault, conſidered abſolutely without relation to the abilities of the perſons, then to deſpiſe one that is in the wrong.) But becauſe the *ſtrong* through the ability of his judgement, ought to yield ſo much to the infirmity of his *weak brother*, who through the weakneſſe of his judgement, is not ſo well able to diſcern what is fit for him to do. What in moſt other contentions is expected; ſhould be done in this: not he that is *moſt in fault*, but he that hath *moſt wit*, ſhould give over fiſt. "Indeed in reaſon, the more faulty is rather bound to yield: but if he will be unreaſonable, (as moſt times it falleth out,) and not do it; then in diſcretion, the more able ſhould do it. As Abraham in diſcretion yielded the choice to his Nephew Lot upon the contention of their Heardſmen, which in reaſon Lot ſhould rather have yielded unto him. But where both are faulty, as it is not good to ſtand debating who began fiſt; ſo it is not ſafe to ſtrain courteſie who ſhall end, and mend fiſt. In the caſe of my Text, both were faulty:

A "faulty: and therefore our Apostle would have *both mend.* He hath school'd the *Strong*, and taught him his lesson, not to *despise* anothers infirmity; *Let not him that eateth, despise him that eateth not:* Now the *Weak* must take out his lesson too, not to *judge* anothers liberty; *Let not him that eateth not, judge him that eateth.*

I will not trouble you with other significations of the word; to *Judge*, as it is here taken, is as much to *a condemn*: and so the word *κρίνω* is often taken in the worse sense for *κατακρίνω*. "Tro-  
pically, by a *b Synecdoche generis*, say Scholiasts: and they say true.  
"But it is a *Trope*, for which both in this, and in *c divers* other  
B "words, we are not so much beholden to *good Arts*, as to *bad man-  
ners*. Things that are *good*, or *indifferent*, we commonly turn to  
"ill, by using them the worst way: whence it groweth, that words  
"of good or indifferent signification, in time degenerate so farre, as  
"to be commonly taken in the *worst sense*. But this by the way. The  
fault of these *weak ones* in the case in hand, was, that measuring o-  
ther mens *actions* and *consciences*; by the modell of their own under-  
standings, in their private censures they rashly passed their *judge-  
ments* upon, and pronounced peremptory *sentence* against such, as u-  
sed their liberty in some things; concerning the lawfulness where-  
C of themselves were not satisfied, as if they were *loose Christians*, *car-  
nall professors*, *nomine tenus Christiani*, men that would not stick to  
do any thing, and such as made either none at all, or else very little  
conscience of their actions. This practice my Text disalloweth, and  
forbiddeh: and the rule hence for us is plain and short, *We must not  
judge others*. The Scriptures are expresse, *a Judge not, that ye be not  
judged*, Matth. 7. *c Judge nothing before the time*, &c. 1 Corinth. 4.  
*d Thou art inexcusable, O man, whosoever thou art that judgest*, Rom. 2.  
And *e If thou judgest, thou art not a doer of the Law, but a Judge*,  
James 4.

D "Not that it is unlawfull to exercise *civill judgement*, or to passe  
"condemning *sentence* upon persons orderly and legally convicted,  
"for such as have calling and authority thereunto in *Church* or *Com-  
mon-wealth*: for this publique *politique judgement* is commanded  
"a in the Word of God; and Reason sheweth it to be of *absolute ne-  
cessity* for the preservation of *States* and *Commonwealths*. Not that  
"it is unlawfull *secondly*, to passe even our *private censures* upon the  
"outward actions of men; when the Law of God is directly trans-  
"gressed, and the transgression apparent from the *evidence* either of  
"the *fact* it selfe, or of some *strong signes* and presumptions of it.  
E "For it is *stupidity*, and not *charity*, to be credulous against sense.  
"Charity is *b ingenuous*, and will *c believe any thing*, though more  
"then Reason: but Charity must not be *d servile*, to believe any

Pope for confirming the election of *Reginald*, bastard sonne to *Joceline*, Bishop of *Sarum*, into the See of *Batbe*; concludeth the narration thus; *Sit tamen domina materque nostra Roma baculus in aqua fractus; & ab sit credere quæ videmus*. Mahap. de nugis Curialium, distinct. 1. cap. 22.

11.

a Ne condem-  
nato. Beza.b Piscator in  
Schol. ad hunc  
locum.c evil man-  
ners have been  
the spoiling of  
many good  
words; asd *τυραννίς*,  
Tyranny, So-  
phist, Laro,  
φάρμακον, *Phar-*  
macum, Magus;  
& in our Eng-  
lish tongue,  
*Καυε*, Villain;  
*Charle*, &c.  
See Minibeu,  
Verstegan, &c.

d Matth. 7. 1.

e 1 Cor. 4. 5.

f Rom. 2. 1.

g Jam. 4. 11.

1.

12.

a Exod. 22. 9.

2 Chron. 19. 6.

Rom. 13. 4. and  
elsewhere.

2.

b 1 Cor. 13. 5.

c *λογίζομαι*

τὸ καλόν.

d Ibid. vers. 7.

e *πάλαι πρὸς*

d As walter

Mayer some-

times Arch-

deacon of Ox-

enford, rela-

ting the grosse

Simony of the

c cum debemus aliquibus malis adhibere remedium, siue nostris, siue alienis, expedit ad hoc ut securius remedium apponatur, quod supponatur id quod est deterius: quia remedium quod est efficax contra maius malum, multo magis est efficax contra minus malum. Aquin. 2. 2. qu. 60. art. 4. ad. 3. f. Job 1. 5. g. Aperta non ita reprehendamus, ut de sanitate desperemus. Gloss. Ordin. in Rom. 14. 13. Non quicquid reprehendendum, etiam damnandum est. Sen. l. 6. de benef. ca. 39. h. As Paul, Mary Magdalen, &c. i. As David, Peter, &c.

13.

a Exod. 2. 14.  
b Luk. 12. 14.

c τί γὰρ ἐστὶν  
ἀδελφεὶ τὸ  
δικαῖον ἀλλο-  
τρίου;  
sc. Chrys. in  
Gen. hom. 42.  
d Jam. 4. 12.  
e Rom. 14. 4.

“ thing against reason: Shall any charity bind me to think *the Crow* A  
“ is white, or *the Black-more* beautifull? Nor yet *thirdly*, that all  
“ sinister suspicions are utterly unlawfull, even there where there  
“ wanteth evidence either of *fact*, or of great *signes*: if our suspicions  
“ proceed not from any corrupt affections, but onely from a *chari-*  
“ *table jealousy* of those over whom we have speciall *charge*, or in  
“ whom we have speciall *interest*, in such sort as that it may concern  
“ us to admonish, reprove, or correct them when they doe amisse;  
“ so was *Job* <sup>f</sup> suspicious of his sonnes, for *sinning and cursing God in*  
“ *their hearts*. But *the judgement* here, and elsewhere condemned, is  
“ either *first*, when in our private thoughts or speeches, upon slender B  
“ presumptions we *rashly pronounce* men as guilty of committing such  
“ or such sins, without sufficient evidence either of *fact*, or pregnant  
“ *signes* that they have committed them. Or *secondly*, when upon some  
“ actions <sup>g</sup> undoubtedly sinfull, as *blasphemy, adultery, perjury, &c.*  
“ We too severely censure *the persons* either for the *future*, as *Repro-*  
“ *bates and Castaways*, and such as shall be certainly damned; or at  
“ leastwise for the *present*, as *hypocrites*, and *unsanctified* and *pro-*  
“ *fane*, and such as are in the state of damnation: not considering  
“ into what fearefull finnes it may please God to suffer, not onely  
“ his <sup>h</sup> *chosen ones* before Calling, but even his <sup>i</sup> *holy ones* too after C  
“ Calling, sometimes to fall; for ends most times unknown to us,  
“ but ever just and gracious in him. Or *thirdly*, when for want either  
“ of *charity* or *knowledge*, (as in the present case of this Chapter) we  
“ interpret things for the worst to our brethren: and condemn them  
“ of sin for such actions, as are not *directly*, and in themselves *necessa-*  
“ *rily* sinfull; but may (with due circumstances) be performed with  
“ a good conscience, and without sinne. Now all *judging and condem-*  
“ *ning* of our brethren in any of these kinds is sinfull and damnable;  
“ and that in very many respects, especially these *four*; which may D  
“ serve as so many weighty *reasons*, why we ought not to judge one  
“ another. The *usurpation*, the *rashnesse*, the *uncharitablenesse*, and the  
“ *scandall* of it.

*First*, it is an *Usurpation*. He that is of right to judge, must have  
a calling and commission for it. <sup>a</sup> *Quis constituit te?* sharply replied  
upon *Moses*, Exod. 2. *Who made thee a Judge?* and <sup>b</sup> *Quis constituit*  
*me?* reasonably alledged by our Saviour, Luk. 12. *Who made me*  
*a Judge?* Thou takest too much upon thee then thou son of man,  
whosoever thou art that *judgest*: thus saucily to thrust thy self into  
Gods seat, and to *invade* his Throne. Remember thy self well,  
and learn to know thine own rank. *Quis tu?* *Who art thou that* E  
*judgest another?* James 4. or *Who art thou that judgest anothers ser-*  
*vant?* in the next following verse to my Text. As if the Apostle  
had said; What art thou? or what hast thou to do to judge him  
that *standeth or falleth to his own Master?* Thou art his fellow-servant,  
not his L O R D. He hath another Lord, that can and will judge him;  
who



A who is *thy* Lord too, and can and will judge thee: for so he argueth anon at verse 10. *Why dost thou judge thy brother? We shall all stand before the judgement-seate of CHRIST.* "G O D hath reserved  
 "three Prerogatives royall to himself, <sup>a</sup> Vengeance, <sup>b</sup> Glory; and  
 "judgement. As it is not safe for us then to encroach upon <sup>k</sup> G O D S  
 "Royalties in either of the other two, *Glory*, or *Vengeance*: so nei-  
 "ther in this of *Judgement*; *Dominus judicabit,* <sup>l</sup> *The Lord himself*  
 "*will judge his people, Heb. 10.* It is flat *Usurpation* in us to judge: and  
 therefore we must not judge.

Secondly, it is *rashnesse* in us. A Judge must understand the truth, both for matter of *fact*, and for point of *Law*; and he must be sure he is in the right for both, before he proceed to sentence: or else he will give *rash judgement*. How then dare any of us undertake to sit as *Judges* upon other mens *Consciences*, wherewith we are so little acquainted, that we are indeed but too much unacquainted with our own? We are not able to search the depth of our own *wicked* and *deceifull hearts*; and to ransack thoroughly the many secret windings and turnings therein: how much lesse then are we able to fadome the bottomes of *other mens hearts*, with any certainty to pronounce of them either good or evil? We must then leave the *judgements* of other mens *spirits*, and *hearts*, and *reines*, to him that is *the Father of spirits*, and alone *searcheth the hearts and reines*: before whose eyes all things are *τεταχλησμενα*, as the word is most Emphaticall, *Hebrewes 4*. Wherefore our Apostles precept elsewhere is good to this purpose, *1 Cor. 4. Judge nothing before the time, untill the LORD come, who both will bring to light the hidden things of darknesse, and will make manifest the counsels of the hearts*. “*Unlesse we be able to bring these hidden things to light, and to make manifest these counsels*; it is *rashnesse* in us to *judge*: and therefore we must *not judge*.”

**D** b Et normam, & causam: Normam, secundum quam; & causam, de qua situeretur. Ad Factum hæc pertinet; illa ad jus & ad illam. Pericia opus est; ad hanc Prudentia. c Jer. 17. 9. I know nothing by my self, yet am I now hereby justified: but he that judgeth me is the LORD, 1 Cor. vii. 4. If our heart condemn us, GOD is greater than our heart, and knoweth all things, 1 Job. 3. 21. Latet m' facilius mea, quæ in me est; ut animus meus de viribus suis ipse se interrogas, non facile sibi credendum existim' quia & quod inest plerumque occultum est, Aug. lib. 10. Confess. c. 32. d Heb. 12. 9. & Psal. 79. & 26. 2. Jer. 11. 20. & 17. 10, & 20. 12. Rev. 2. 23. f Heb. 4. 13. g 1 Cor. 4. 5. h Temeritas est, dimicare quod nescias. Sen. Epist. 91. Sna't quedam falsa media, quæ ignorantur quo animo fiant, quia & bono & malo fieri possunt, de quibus temerarium est judicare. August. lib. 2. de Serm. Dom. in monte. cap. 18.

Thirdly, this judging is *uncharitable*. Charity is not easily *suspicious*; but upon just cause: much lesse then *censorious* and peremptory. Indeed when we are to judge of *Things*, it is wisdom to judge of them *secundum quod sunt*, as neer as we can, to judge of them just as they are, without any sway or partiall inclination either to the right hand, or to the left. But when we are to judge of *Men*, and

*diu quod est: in iudicio autem personarum, ut interpretetur in melius*, Aquin. 2. 2. qu. 63. art. 1. giveth a substantiall reason for it, ib. in resp. id. 2.

f Mali operis  
vindiſtam, Bo-  
ni gloriam, u-  
triusque Judi-  
cium.  
g Deut. 32. 35.  
h Iſai. 42. 8.  
Rom. 12. 19.  
i Rom. 14. 4.  
-- 10.

Jam 4. 11, 12.  
k Tres homi-  
num species  
maximam Deo  
faciunt injuri-  
am : Superbi,  
qui auferunt ei  
Gloriam; Ira-  
cundi, qui Vin-  
dictam; Rixi-  
di, qui Judici-  
um.  
l Heb. 10. 30.

I4.

2.

a Et nunc Re-  
gess, intelligite :  
erudimini, qui  
judicatis ter-  
ram. Psa. 2. 10.  
si judicas, cog-  
nosce. Sen. in  
Med. Aet. 2.  
μὴ δ' ὅτι οἱ κρι-  
νεν ἀδ' αἱμο-  
νας ἀνδρας  
ἐάσεις.  
Phocylid.

15.

3.

a Iā verum iudicio debet aliquis nati ad hoc, ut interpretetur unumquodque secun-



b Glossa Ord.  
in hunc loc. &  
Theologi pas-  
sim. Semper  
quicquid dubi-  
um est, humani-  
tas inclinatur in  
melius. Sen. ep.  
81.

c Error charita-  
tis, salutaris  
error.

d Melius est  
quod aliquis  
frequenter fal-  
latur, habens  
bonam opinionem  
de malo homine,  
quam quod rarius  
fallatur habens  
malam opinio-  
nem de bono ho-  
mine: quia ex  
hoc fit injuria  
alicui; non  
autem ex primo.

Aqu. 2. 2. q. 60. art. 4. ad 1. e. *Aequum licet statuerit, haud aequum fuit.* Sen. in Med. A. 2. 1. f. 1 Cor. 13. 5.  
g. Si suspensiones vitæ non possumus, quia homines sumus: iudicia tamen, id est, definitivas firmæque sententias  
continere debemus. Gloss. Ordin. in 1 Cor. 4.

16.

1 Cor. 4. 5.

their *Actions*: it is not altogether so: there the rule of Charity must take place, *b Dubia in meliorem partem sunt interpretanda*. Unlesse we see manifest cause to the contrary, we ought ever to *interpret* what is done by others, with as much favour as may be. "To erre thus is better than to hit right the other way; because this course is *c* safe, and secureth us, as from *d* *injuring* others, so from *e* *endangering* our selves: whereas in judging ill, though right, we are still *e* unjust *in reprobatione*, the event onely, and not our *choyce* freeing us from wrong judgement. True Charity is *ingenious*; it *thinketh no evil*, 1 Cor. 13. How far then are they from Charity, that are ever *suspicious*, and think nothing well? For us, let it be our care to maintain Charity; and to avoid, as far as humane frailty will give leave, even *sinister suspicions* of our brethrens actions: or if through frailty we cannot that, yet let us not from light suspicions fall into *uncharitable censures*: let us at leastwise suspend our *definitive judgement*, and not determine too peremptorily against such as do not in every respect just as we do, or as we would have them do, or as we think they should do. It is *uncharitable* for us to judge, and therefore we must not judge.

Lastly, there is *Scandall* in judging. Possibly he that is judged, may have that strength of *Faith* and *Charity*, that though rash and uncharitable censures lie thick in his way, he can lightly skip over all those *stumbling-blocks*, and scape a fall. Saint Paul had such a measure of strength; *a With me it is a very small thing*, saith he, *that I should be judged of you, or of humane judgement*, 1 Cor. 4. If our judging light upon such an object, it is indeed no *scandall* to him: but that's no thanks to us. We are to esteem things by their *natures*, not *events*: and therefore we *give* a *scandall*, if we *judge*; notwithstanding he that is judged *take* it not as a *scandall*. For, that *judging* is in it self a *scandall*, is clear from ver. 13. of this Chapter; *Let us not therefore*, saith S. Paul, *judge one another any more, but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brothers way*. And thus we see four *main Reasons* against this judging of our brethren. 1. We have *no right* to judge; and so our judging is *usurpation*. 2. We may erre in our judgements; and so our judging is *rashnesse*. 3. We take things *the worst way* when we judge; and so our judging is *uncharitable*. 4. We offer occasion of offence by our judging; and so our judging is *scandalous*. *Let not him therefore that eateth not, judge him that eateth*.

17.

And so I have done with my Text in the general use of it: where- in we have seen the two faults of *despising*, and of *judging* our brethren laid open; and the ugliness of both discovered. I now descend to make such *Application*, as I promised, both of the *case* and *rules*,

- A *rules*, unto some *differences*, and to some *offences*, given and taken in our Church in point of *Ceremony*. The Case ruled in my Text was of *eating*, and not *eating*: the Differences which some maintain in our Church, are many in the particular; (as of *kneeling*, and not *kneeling*; *wearing*, and not *wearing*; *crossing*, and not *crossing*, &c.) But all these, and most of the rest of them, may be comprehended in grosse under the terms of *conforming*, and not *conforming*. Let us first compare the *Cases*; that having found wherein they agree, or disagree, we may thereby judge how far S. Pauls advice in my Text ought to rule us, for not *despising*, for not *judging* one another.
- B There are four speciall things, wherein if we compare this *our Case* with the Apostles; in every of the four we shall find some agreement, and some disparity also: 1. The nature of the *matter*: 2. The abilities of the *persons*: 3. Their severall *practise* about the things: and 4. Their mutuall *carriage* one towards another. And first, let us consider how the *two Cases* agree in each of these.

- C First, the *matter* whereabout the *eater* and the *not-eater* differed in the case of the *Romans*, was in the nature of it *indifferent*: so it is between the *conformer* and not *conformer* in our Case. As there *fish*, and *flesh*, and *herbs* were merely *indifferent*; such as might be eaten, or not eaten without sin: so here *Cap* and *Surplis*, *Crosse* and *Ring*, and the rest, are things merely *indifferent*; such as (in regard of their own *nature*) may be *used* or *not used* without sin; as being neither expressly *commanded*, nor expressly *forbidden* in the Word of God.

- D Secondly, the *Persons* agree. For as there, so here also; some are *strong in faith*, some *weak*. There are many, whose judgements are upon certain and infallible grounds assured and resolved, and that *certitudine Fidei*, that *Cap*, and *Surplis*, and *Crosse*, and the rest, are things *lawfull*, and such as may be used with a good Conscience.
- E There are some others again, who through *ignorance*, or *custome*, or *prejudice*, or otherwise weakened in their judgements; cannot (or will not) be perswaded, that these things are altogether free from *Superstition* and *Idolatry*: nor consequently the use of them from sinne.

Thirdly, the *practice* of the persons are much alike. As there, the *strong* did use his liberty according to the assurance of his knowledge (*πιστεύει παρ' αὐτῶν*) and did eat freely without scruple; and the *weak* did *forbear* to eat, because of his doubting and irresolution: So here, most of us in assured confidence that we may *wear*, and *croffe*, and *kneel*, and use the other *Ceremonies* and *Customes* of our Church, do willingly, and *ex animo* conform our selves thereunto. Yet some there are, who out of I know not what nicenesse and *scrupulosity*, make dainty of them, and either utterly refuse *conforming*, or at leastwise desire respite, till they can better inform themselves.

4.

Lastly, there is some correspondence also in the faulty carriage of the parties each towards other. For as there the Eater despised the Not-eater; and the Not-eater judged the Eater: so here, it cannot be denied, but that some Conformers (although I hope far the lesser, I am sure far the worser sort,) do despise and scandalize the Non-Conformers more than they have reason to do, or any discreet honest man will allow. But is it not most certain also, that the Non-conformers (but too generally, yea, and the better sort of them too, but too often and much) do passe their censures with marvellous great freedome; and spend their judgements liberally upon, and against the Conformers? Hitherto the Cases seem to agree. One would think, *mutatis mutandis*, the Apostles rule would as well fit our Church and Case, as the Romane and should as well free the Non-Conformers from our Contempt, as us from their Censures. Let not him that conformeth, despise him that conformeth not: and let not him that conformeth not, judge him that conformeth.

19.

I.

But if you will please to take a second surview of the four severall particulars, wherein the Cases seemed to agree; you shall find very much disparity and disproportion betwixt the two Cases in each of the four respects. In the case of my Text, the matter of difference among them, was not onely indifferent in the nature of it; but it was also left as indifferent for the use: the Church (perhaps) not having determined any thing positively therein; at least no publick authority having either enjoined, or forbidden, the use of such or such meates. But in the Case of our Church it is far otherwise. Capp, Surplis, Crosse, Ring and other Ceremonies, which are the Matter of our differences, though they be things indifferent for their nature, and in themselves: yet are not so for their use, and unto us. If the Church had been silent, if Authority had prescribed nothing herein; these Ceremonies had then remained for their use, as they are for their nature, indifferent. Lawfull, and such as might be used without sin; and yet Arbitrary, and such as might be also forborn without sin. But men must grant (though they be unwilling, if yet they will be reasonable) that every particular Church hath power, for decency and orders sake, to ordain and constitute Ceremonies. Which being once ordained, and by publick authority enjoined, cease to be indifferent for their use, though they remain still so for their nature: and of indifferent become so necessary, that neither may a man without sinne refuse them, where Authority requireth; nor use them, where Authority restraineth the use.

Neither is this accession of Necessitie any impeachment to Christian Liberty; or a insnaring of mens conscience: as some have objected. For then do we ensnare mens consciences by humane Constitutions, when we thrust them upon men as if they were divine; and bind mens consciences to them immediately, as if they were immediate parts of Gods worship, or of absolute necessity unto salvation.

This

a Article 20.  
agreeably to  
the confessions  
of other  
Protestant  
Churches.

b *ἡ ἐκκλησία*  
*κατὰ*  
*τὴν ἐκκλησίαν.*

1 Cor. 14. 27.  
c Constit. &  
Canon. 30.

20.

a Ex. 1 Cor. 7.  
35.  
b Lincolnsh.  
Abridg. pa. 34



- A This Tyranny and Usurpation over mens Consciences; the *c* Pharisees of old did, and the Church of Rome at this day doth exercise, and we justly hate in her: *d* equalling, if not preferring her Constitutions to the Lawes of G O D. But our Church (G O D be thanked) is far from any such impious presumption: and hath sufficiently *e* declared her self by solemn protestation, enough to satisfie any ingenuous impartiall judgement, that by requiring obedience to these ceremoniall Constitutions, she hath no other purpose, then to reduce all *e* her children to an orderly uniformity in the outward worship of God; so far is she from seeking to draw any opinion, either of *e* divine necessity upon the Constitution, or of effectually holinesse upon the Ceremony. And as for the prejudice which seemeth to be hereby given to Christian liberty: it is so slender a conceit, that it seemeth to bewray in the objecters a desire, not so much of satisfaction, as cavill. For first, the liberty of a Christian to all indifferent things, is in the Mind and Conscience: and is then infringed, when the Conscience is bound and straitned, by imposing upon it an opinion of doctrinall Necessity. But it is no wrong to the Liberty of a Christian mans conscience, to bind him to outward observance for Orders sake; and to impose upon him a necessity of Obedience. Which one distinction of Doctrinall and Obedientiall Necessity well weighed, and rightly applyed, is of it self sufficient to clear all doubts in this point. For, to make all restraint of the outward man in matters indifferent an impeachment of Christian liberty; what were it else, but even to bring *f* Anabaptisme and Anarchy into the Church: and to overthrow all bond of subjection and obedience to lawfull authority? I beseech you consider, wherein can the immediate power and authority of Fathers, Masters, and other Rulers over their inferiours consist; or the due obedience of inferiours be shewn towards them: if not in these *i* Indifferent and Arbitrary things? For, things *k* absolutely Necessary, as commanded by God, we are bound to do; whether humane Authority require them, or no: and things absolutely Unlawfull, as prohibited by God, we are bound not to do; whether humane Authority forbid them, or no. There are none other things left then, wherein to expresse properly the Obedience due to superiour Authority, then these Indifferent things. And if *a* Father or Master have power to prescribe to his Child or Servant in indifferent things; and such restraint be no way prejudiciall to Christian liberty in them: Why should any man, either deny the like power to Church-Governours, to make Ecclesiasticall-constitutions concerning indifferent things? or interpret that power to the prejudice of Christian Liberty? And again Secondly, Men must understand, that it is an error to think Ceremonies and Constitutions to be things merely indifferent: I mean in the generall. For howsoever every particular Ceremony be indifferent; and every particular Constitution *m* arbitrary and alterable; yet that there should be some Ceremonies, it is necessary; *Necessitate absoluta*, in as much
- B
- C
- D
- E

*c* Mar. 7. 8. &c.  
*d* In Spiritum Sanctum blasphemant, qui sacros Canones violant. 2. 5. qu. 1. Violatores c. Constit. &c. can. 74. art. 20.  
*e* AR for uniformity; and Treat. of Ceremonies prefixed to the book of Common Prayer.  
*f* Without prejudice to the liberty of other Churches. See Pref. to Communion Book.  
*g* The Church ought not to enforce any thing besides the holy writ, to be believed for necessity of salvation. Artic. 20.  
*h* See Conference at Hampton Court, pa. 70. 71.  
*i* In rebus mediis lex posita est obedientia Bern. Epist. 7.  
*k* De huiusmodi quippe nec preceptor expectandus, nec prohibitor, aut scutandus est. Bern. de prae. & dispensat. See Agell. 2. Noct. Artic. 7. & Bernard. Epist. 7.  
*l* See Sam. Collins Sermon in 1 Tim. 6. 3. pag. 44. &c.  
 2.

*m* Artic. 34



n See Calvin  
lib. 4. Instit.  
c. 10. sect. 27.  
o Quot capita  
tot Schismata.  
Hieronym.

3.

p Like that  
Col. 2. 21.  
Touch not, taste  
not, handle  
not.

21.

1.

2.

a Pro infirmitate  
pontificatus  
feminei. Aquin-  
pont. in resp.  
ad Soha. de  
Antichristo,  
Thef. 1. c. speak-  
ing of the  
Priests execu-  
ted in the  
reign of Qu.  
Elizabeth.  
b See Donnes  
Pseudo-Martyr  
per totum; espe-  
cially c. 5, &c.

much as no outward work can be performed without Ceremoniall circumstances, some or other: and that there should be some *Constitutions* concerning them, it is also necessary (though not simply and absolutely, as the former; yet *ex hypothesi*, and) <sup>n</sup> *necessitate convenientia*. Otherwise, since some Ceremonies must needs be used; every Parish, nay every <sup>o</sup> Man would have his own fashion by himself, as his humour led him: whereof what other could be the issue, but infinite *distraction*, and unorderedly *confusion* in the Church? And again *thirdly*, to return their weapon upon themselves; If every restraint in *indifferent things* be injurious to *Christian liberty*: then themselves are injurious no lesse by their *negative* restraint from some Ceremonies, <sup>p</sup> *Wear not, Crosse not, Kneel not, &c.* then they would have the world believe our Church is by her positive restraint unto these Ceremonies of *wearing, & crossing, and kneeling, &c.* Let indifferent men judge, nay let themselves that are parties judge, whether is more injurious to Christian Liberty; *publick Authority* by mature advice commanding, what might be forborn, or *private spirits* through humorous dislikes, forbidding what may be used: the whole Church imposing the use, or a few Brethren requiring the forbearance of such things, as are otherwise and in themselves equally *indifferent* for use, or for forbearance.

But they say, *our Church* maketh greater matters of Ceremonies than thus; and preferreth them even before the most necessary duties of preaching and administering the Sacraments: in as much as they are imposed upon Ministers under pain of *Suspension* and *Deprivation* from their Ministerial Functions and Charges. First, for actually Deprivation; I take it, unconfirming Ministers have no great cause to complain. "Our Church, it is well known, hath not alwayes used that rigour she might have done. Where she hath been forced to proceed as far as *deprivation*; she hath ordinarily by her fair, and slow, and compassionate proceedings therein, sufficiently manifested her unwillingnesse thereto: and declared her self a Mother every way indulgent enough to such ill-nurtured Children, as will not be ruled by her. Secondly, those that are *suspended* or *deprived*; suffer it but justly for their *obstinacy* and *contempt*. For howsoever they would bear the world in hand, that they are the *only persecuted ones*, and that they suffer for their *Consciences*: yet in truth, they do but abuse the credulity of the simple therein; and herein (as in many other things) jump with the *Papists*, whom they would seem above all others most abhorrent from. For as *Seminary Priests* and *Jesuits* give it out, they are martyr'd for their <sup>a</sup> *Religion*; when the very truth is, they are justly executed for their prodigious *Treasons*, and felonious or treacherous *practises* against lawfull Princes and Estates: So the brethren pretend they are *persecuted* for their *consciences*; when they are indeed but justly *censured* for their obdurate and pertinacious *contempt* of lawfull authority. For it is

not

A not the refusall of these Ceremonies they are deprived for, otherwise then as the matter wherein they shew their contempt: it is the contempt it self; which formerly and properly subjecteth them to just Ecclesiasticall censure of Suspension or Deprivation. And contempt of authority, though in the smallest matter, deserueth no small punishment: all authority having been ever solicitous (as it hath good reason) above all things to vindicate and preserve it self from contempt; by inflicting sharp punishments upon contemptuous persons in the smallest matters, above all other sorts of offenders in any degree whatsoever. Thus have we shewed and cleared the first and main difference betwixt the case of my Text, and the case of our Church, in regard of the Matter: the things whereabout they differed, being every way indifferent; ours not so.

c The practice of our Church sufficiently consisteth in this: which censureth no man for the bare omission of some kind of Rites and Ceremonies now and then; where it may be presumed by the parties cheerfull and generall conformity otherwise, that such omission proceedeth not either from an opinative dislike of the Ceremony imposed, or from a timorous and obsequious humoring of such as do dislike it. Whosoever willingly and purposely doth openly break, &c. Artic. 34. d In minimis quoque mandatis culpam facit non minimam; & convertit in crimen grauius rebellionis nouum satis leuem simplicis transgressionis. Bern. de preec. & dispens.

And as in the Matter; so there is secondly much oddes in the condition of the Persons. The refusers in the Case of my Text, being truly weak in the Faith; as being but lately converted to the Christian Faith, and not sufficiently instructed by the Church in the doctrine and use of Christian liberty in things indifferent: Whereas with our refusers it is much otherwise. First, they are not new Profelytes; but men born, and bred, and brought up in the bosome of the Church: yea many, and the chiefest of them, such as have taken upon them the calling of the Ministry, and the charge of Souls; and the office of teaching and instructing others. And such men should not be weaklings. Secondly, ours are such as take themselves to have far more knowledge; and understanding, and insight in the Scriptures, and all diuine learning; than other men: such as between pity and scorn seem most to wonder at the ignorance and simplicity of the vulgar, and to lament (which is, God knoweth, lamentable enough; though not comparable to what it was within not many years since:) the want of knowledge, and the unsufficiency of some of the Clergy in the Land. And with what reason should these men expect the priuiledge of weak ones? Thirdly, our Church hath sufficiently declared and published the innocency of her purpose and meaning in enjoying the Ceremonies: nor so onely; but hath been content to hear, and receive, and admit the Objections and reasons of the refusers; and hath taken pains to answer and satisfie to the full all that ever yet could be said in that behalf. And therefore it is vanity for these men (or their friends in their behalf) to alledge weaknesse; where all good means have been plentifully used for full information in the points in doubt. Lastly, upon the premises it doth appear that the weaknesse of our brethren, pretended by those that are willing to speak favourably of them, proceedeth

c The practice of our Church sufficiently consisteth in this: which censureth no man for the bare omission of some kind of Rites and Ceremonies now and then; where it may be presumed by the parties cheerfull and generall conformity other-

22.

1.

2.

3.

4.

ceedeth for the most part not so much out of *simple ignorance*, arising from the defect either of *understanding* or *means*; as out of an ignorance at the best in some degree of *misfulness* and *affectation*, in not seeking, or not admitting such ingenuous satisfaction, as they might have by reason: if not out of the poyson of *corrupt* and *car-nall* affections (as they give us sometimes but too much cause to suspect) of *pride*, of *singularity*, of *envy*, of *contention*, of factious admiring some mens persons. By which, and other like partiall *affecti-ions*, mens *judgements* become oftentimes so blinded, that of *un-willing* at the first, they become at length *unable* to discern things with that freedom and ingenuity they should. And so the Cases differ in regard of the Persons.

23.

They differ *thirdly* in the *practise* of the Persons. There the strong did eat, because he was well assured he might do it, *πιστεύει φαγεῖν*, in the verse before my Text: and the weak did no more but *forbear* eating, as indeed he might do, no authority interposing to the contrary. But here, we conform, not onely because we know we may lawfully do it; but for that we know we *must* of necessity do it, as bound thereunto in *obedience* to lawfull authority, and in the *conscience* we ought to make of such *obedience*. And the refusers do not onely *de-facto*, not conform; to the *contempt* of authority, and the *scandall* of others: but they stand in it too, and trouble the peace of the Church by their restless *Petitions*, and *Supplications*, and *Admoniti-ions*, and other publications of the reasons and grounds of their such refusall. "And verily, this *Countrey* and *County* hath been not the least busie in these factions and tumultuous courses: both in troubling our most gracious, judicious, and religious Sovereign with their *petitions*; and also in publishing their *reasons*, in a Book called *The Abridgement*, printed 1605. to their own shame, and the *shame* of their Countrey. He who (as I have been informed) was thought to have had a chief hand in the collecting of those *reasons*, and printing of that Book; was for his obstinate refusall of *Conformity* justly deprived from his Benefice in this *Dioceſs*, and thereupon relinquished his *Ministry* for a time, betaking himself to another Calling: so depriving the Church and people of God of the fruit and benefit of those excellent gifts which were in him. But since that time he hath, upon better and more advised judgement, *subscribed* and *conformed*: and the Church like an indulgent Mother hath not onely received him into her bosome again, but hath *restored* him too, though not to the same, yet to a Benefice elsewhere of far better value.

24.

Lastly, there is difference in the *faulty carriage* of the persons: and that on both parts; especially on ours. For though our *Non-con-forming Brethren* condemn us with much liberty of speech and spirit, having yet lesse reason for it than the weak Romans had (for the strong among them might have forborn some things for the Weak's sake; and

a ἀνάγκη  
ἀπολαύσεως.  
Rom. 13. 5.  
b Not onely for  
wrath, but also  
for conscience  
sake. Ibid.

c Meditations  
on the Lords  
Prayer, pag.  
12. in the  
Margent.



A and it would have well become them for the avoiding of scandal so to have done; which we cannot do without *greater scandal* in the open contempt of *lawfull authority*: yet we do not *despise* them, (I mean with allowance from the Church: if particular men do more than they should, it is their private fault, and ought not to be imputed to us, or to our Church) but use all good means we can to draw them to *moderate courses* and just *obedience*; although they better deserve to be *despised* than the weak Romans did: they being truly *Weak*, ours *Obstinate*; they *Timorous*, ours also *Contemptuous*.

B Now these differences are opened betwixt the Case in my Text, and the Case of our Church: we may the better judge how far forth Saint Pauls advice here given to the Romans in their case of *eating*, and *not-eating*, ought to rule us in our case of *conforming*, and *not-conforming* in point of Ceremony. And first, of *not despising*: then of *not-judging*. The ground of the Apostles precept for not despising him that ate not, was his *weaknesse*. So far then as this ground holdeth in our case, this precept is to be extended, and no further. And we are hereby bound not to despise our *Non-conforming Brethren*, so far forth as it may probably appear to us they are *weak* and not wilfull. But so farre forth, as by their courses and proceedings it may be reasonably thought their *refusal* proceedeth from corrupt or partiall *affections*, or is apparently maintained with *obstinacy* and *contempt*: I take it we may, notwithstanding the Apostles admonition in my Text, in some sort even *despise* them.

But because they think they are not so well and fairly dealt withall as they should be: Let us consider their particular *grievances*, wherein they take themselves despised; and examine how just they are. They say, *first*, they are despised in being scoffed and flouted, and derided by loose companions, and by profane or popishly affected persons; in being styled *Puritanes*, and *Brethren*, and *Precisians*, and in having many jests and fooleries fastened upon them, whereof they are not guilty. They are *secondly* despised, <sup>a</sup> they say, in that when they are convened before the *Bishops* and others in Authority, they cannot have the favour of an indifferent hearing: but are proceeded against as far as *Suspension*, and sometimes *Deprivation*, without taking their answers to what is objected, or giving answers to what they object. *Thirdly*, in that many *honest* and *religious* men, of excellent and usefull *gifts*, cannot be permitted the *liberty* of their *Consciences*, and the free exercise of their *Ministry*; onely for standing out in these things, which our selves cannot but confesse to be *indifferent*.

To their *first Grievance* we answer, that we have nothing to do with those that are *Popishly* affected. If they wrong them, as it is like enough they will (for they will not stick to wrong their betters;) we are not to be charged with that: let them answer for

D 2

them.

25.

26.

<sup>a</sup> All benefit of Law being denied them, and they debarred of other means by conference or writing for their defence. Def: of Ministers reasons part 1. pref. to Reader, we do accuse the Reverend Bishops in the sight of God and Man, for their hard dealing towards us. Removall of imputations. p. 40.

27.



themselves. "But by the way, let our *Brethren* consider, whether  
 "their stiff and unreasonable opposing against those lawfull *Ceremo-* A  
 "nies we retaine, may not be one principall means to *confirm*,  
 "but so much the more in their darknesse and superstition those  
 "that are wavering, and might possibly by more ingenuous and sea-  
 "sonable *insinuations* be won over to embrace the truth which we  
 "professe. And as for loose persons and profane ones, that make  
 it their sport upon their Ale-benches to raile and scoff at *Puritanes*;  
 "As if it were warrant enough for them to drink drunk, talk baw-  
 "dy, swear and stare, or do any thing without controll, because for-  
 "sooth they are no *Puritanes*; As we could wish our *Brethren*, and B  
 their *Lay-followers*, by their unacount and sometimes ridiculous be-  
 haviour, had not given *profane persons* too much advantage to play  
 upon them, and through their sides to wound even *Religion* it self:  
 so we could wish also that some men by *unreasonable* and *unjust*,  
 other some by *unseasonable* and *indiscreet* scoffing at them, had not  
 given them advantage to *triumph* in their own *innocency*, and *persist*  
 in their affected *obstinacy*. It cannot but be some confirmation to  
 men in error, to see men of dissolute and loose behaviour, with  
 much eagernesse, and perulancy and virulence to speak against  
 them. We all know how much *scandall* and prejudice it is to a C  
 right good cause; to be either *followed* by persons open to just excep-  
 tion, or *maintained* with slender and insufficient reasons, or *prose-*  
*cuted* with unseasonable and indiscreet violence. And I am verily  
 perswaded, that as the increase of *Papists* in some parts of the  
 Land, hath occasionally sprung (by a kind of *Antiperistasis*) from the  
 intemperate courses of their neighbour *Puritanes*; so the increase  
 of *Puritanes*, in many parts of the Land, oweth not so much to any  
 sufficiency themselves conceive in their own grounds, as to the dis-  
 advantage of some *profane*, or *scandalous*, or *idle*, or *ignorant*, or *in-*  
*discreet* opposers. But setting these aside, I see not but that other- D  
 wise the name of *Puritane*, and the rest, are justly given them. For  
 appropriating to themselves the names of *Brethren*, *Professors*, *Good-*  
*men*, and other like, as differences betwixt them and those they  
 call *Formalists*: would they not have it thought, that they have a  
*Brotherhood* and *profession* of their own, freer and purer from Super-  
 stition and Idolatry, than others have, that are not of the same  
 stamp? and doing so, why may they not be called *Puritanes*? The  
 name, I know, is sometimes fastened upon those that deserve it  
 not; *Rascall people* will call any man that beareth but the face of  
 honesty, a *Puritane*: but why should that hinder others from placing E  
 it where it is rightly due?

28.

"To their *second Grievance* I answer: Publique means by *Confe-*  
 "rences, *Disputations*, and otherwise, have been often used: and  
 "private men not seldome afforded the favour of respite and liber-  
 "ty to bring in their *allegations*. And I think it can be hardly, or  
 but

b Many by  
 their factious  
 behaviour  
 were driven to  
 be Papists.  
 The Kings Maj.  
 in Confer. at  
 Hamp. pag 98.

- A "but rarely instanced, that ever *Deprivation* hath been used, but  
 "where fatherly *Admonitions* have first been used, and time given  
 "to the *Delinquents* to consider of it, and inform themselves better.  
 "This course usually hath been taken: though every private parti-  
 "cular man hath no reason to expect it. The *Reverend Fathers* of  
 our Church, we may well think, amid so much other imployment,  
 cannot be so unthrifty of their good houres, as to lavish them out in  
 hearing contentious persons *eandem cantilenam*, sing the same note  
 a hundred times over, and require farther satisfaction, after so many  
 publick and unanswerable satisfactions already given. Yet have the  
 B *Bishops* and other *Church-Governours* out of their religious zeal  
 for the peace of Gods Church, been so far from *despising* our *Bre-*  
*thren* herein: that they have dispensed sometimes with their other  
 weighty occasions, and taken paines to answer their *reasons*, and  
 confute their *exceptions*, satisfie all their *doubts*, and discover the  
 weaknesse of all their *grounds* in the points questioned.
- And as to their *third Grievance*: First, for my own part, I make  
 no doubt, neither dare I be so uncharitable as not to think, but that  
 many of them have honest, and upright, and *sincere hearts* to God-  
 ward, and are unfainedly zealous of Gods *Truth* and for *Religion*.
- C "They that are such, no doubt feel the *comfort* of it in their own  
 "soules: and we see the *fruits* of it in their conversation, and rejoyce  
 "at it. But yet I cannot be so ignorant on the other side, as not to  
 know, that the most sanctified and zealous men are *men*, and sub-  
 ject to carnall and corrupt *affections*; and may be so far swayed by  
 them in their *judgements*, as not to be able to discern without pre-  
 judice and partiality, truth from error. "Good men, and Gods deare  
 "children may continue in some *error in Judgement*, and conse-  
 "quently in a *sinfull practise* arising thence; and live and dye in it  
 "as some of these men have done in *disobedience* to lawfull Autho-  
 D *riety* and that unrepented of otherwise, then as in the lump of  
 "their *unknown sinnes*. It is not *Honesty*, nor *Sincerity*, that can pri-  
 "viledge men from either *erring* or *sinning*. Neither ought the un-  
 reproved conversation of men countenance out their *opinions*, or  
 their *practices*, against light of *Divine Scripture*, and *right Reason*: As  
 we read *Cyprians* error in old time; and we see in our dayes not  
 onely the suspected Tenets of *Arminius*, but even the bold heresies  
 of *Fanſtus Socinus* have spread much the more for the reverend opi-  
 nion men had of their *personall* endowments and sanctity. Secondly,  
 though *Comparisons* be ever harsh, and most times odious; yet since  
 honesty and piety is alledged, (without disparagements be it spoken  
 to the best of them,) there are as good, and honest, and religious,  
 and zealous men every way of them that willingly and cheerfully  
 conform, as of them that do not. In the times of *Papish* persecution,  
 how many godly *Bishops*, and conformable *Ministers* laid down their  
 lives for the testimony of Gods *Truth*, and for the maintenance of

a Witnesse the  
 learned Books  
 of divers re-  
 vrend Prelates;  
 John Whitgift,  
 John Buck-  
 ridge, Thomas  
 Morton, &c.

29.

a Sancti flante  
 charitate pos-  
 sunt errare etiam  
 contra Catholi-  
 cam veritatem.  
 Occiam Dial.  
 part. 1. l. 2. c. 4.  
 b So Pelagius,  
 from whose  
 root Popery (in  
 that branch)  
 sprouted, was a  
 man as strait  
 for life as most  
 Catholicks:  
 yet a most dan-  
 gerous and pe-  
 rillous Here-  
 tick.

Pelagii viri, ut  
 audio, sancti, &  
 non parvo pro-  
 fectu Christi-  
 ani. Aug. 3. de  
 peccat. merit. &  
 rem. 1. Illum  
 sicut cum qui  
 novum lo-  
 quatur, hoc  
 ac predicand-  
 um virum.  
 Ibid. cap. 1.

2.

his Gospel? And if it should please God in his just judgement (as our finnes, and amongst others our *Schismes* and *distractiōs* most worthily deserved,) to put us once again to a fiery tryall (which the same God for his goodnesse and mercy defend:) I make no question but many thousands of *Conformers* would (by the grace of GOD) resist unto blood, embrace the Faggot, and burn at a Stake, in detestation of all *Popish*, *Antichristian Idolatry*; as readily, and chearefully, and constantly, as the hottest, and precisest, and most scrupulous *Non-Conformer*. But *Thirdly*, let mens honesty, and piety, and gifts be what they can: must not men of honesty, and piety, and gifts, live under *Lawes*? And what reason these, or any other respects, should exempt any man from the just censure of the Church, in case he will not obey her *Lawes*, and conform to her *Ceremonies*? especially, since such mens impunity would but encourage others to presume upon the like favour: and experience teacheth us, that no mens errors are so *exemplary* and pernicious as theirs, who for their *eminency* of gifts, or *sanctity* of life, are most followed with popular *applause*, and personall *admiration*.

We see their *Grievances* against us, how unjust they are, in the matter of *Despising*. I would they did no more despise the Churches *Authority*, than we do their *infirmities*! But in the matter of *judging*, see if we have not a just *grievance* against them. As might be declared at large in many instances, out of their printed *Books*, and private *Letters*, and common *discourses*. I will but give you a taste, because I know I grow tedious, and I long to be at an end.

First, they judge our Church as half *Popish* and *Antichristian*, for retaining some *Ceremonies* used in *Papery*: though we have purged them from their *Superstitions*, and restored them to their *Primitive* use. Their great admired *opener* of the Revelation, maketh our Church the *Linsey-Wolfsey Laodicean Church*; neither hot nor cold. And some of them have slovenly compared our late gracious Sovereigne Queen *Elizabeth* of most blessed memory, to a *sluttish housewife*; that having swept the house, yet left the dust and dirt behind the doores; meaning thereby the *Ceremonies*. If our Church were but half so ill, as these men would make it, I think every honest religious man should hold himself bound to separate from it, at his most excellent Majesty hath observed the *Brownists* have done upon their very grounds: accounting them as *luke-warm* for not quite separating, as they do us for no further reforming.

c Non enim in cuiusquam persona prætermittendum est, quod institutis generalibus continetur. Leo, dist. 61. Miramur.

30. a I referre the Reader for more particular satisfaction to Fr. *Masons* Sermon on 1 Cor. 14. 40. pag. 30. *Sam. Collins* Sermon on 1 Tim. 6. 3. pa. 21. 22. and others; but especially to their own writings.

31. a *Brightman* in Apoc. cap. 3. b This Simile was first used by a very Reverend, grave and worthy Deane, (who hath many waies deserved well of our whole Church) *Alexander*

*Noel Deane* of Pauls, in a Sermon before Queen *Elizabeth*: and modestly and moderately urged, not at all against the *ceremonies* (which by his practise he did allow) but for the further restraint of *Popish Priests* and *Jesuites*, who lay thick in *Ireland*, and the westerne coasts of *England* and *Wales*, as heaps of dust and dirt behind the doores. Yet I here ascribed it to the *Puritans*, who (though they father it upon that good man) must own it as their own brat, because by mis-applying it to the *ceremonies*, they have made it their own. — *Malè dum recitas incipit esse tuum.* c *Meditations on the Lords Prayer*, pa. 11. &c. primæ edit. 1619. See *Hookers* Preface, Sect. 8.

32.

Secondly, they judge our *Bishops*, and other Church-Governours, as Limbes

A

B

C

D

E



A Limbes of *Antichrist*, *Locusts* of the bottomlesse pit, *domineering Lords* over Gods heritage; *usurpers* of temporall jurisdiction; *Spiritual Tyrants* over mens Consciences, &c. *Seeking* by all means to make the name of *Lord-Bishop* odious to the Gentry and Commons. Witnesse their *Man-prelate*; and other infamous and scandalous Libels in that kind. Having power in their hands, if the *Bishops* should use more rigorous courses towards them, then they have done: could ye blame them?

Thirdly, they judge those that subscribe and conform, *Machiavellian time-servers*; formall *Gosnellers*; *State-Divines*; men that know no conscience, but *Law*; nor Religion, but the *Kings*: and such as would be as forward for the *Mass*, as the *Communion*; if the State should alter.

Fourthly, all such *Ministers* as are not endowed with gifts for the *Pulpit*; they damne, as *hirelings*; and not *shepherds*: calling them *idol-Shepherds*; betrayers of Christs flock; *intruders* into the Ministry without a Calling; *dumbe Dogs*; and I know not how many names besides. Yea, although they be such as are diligent, according to their measure of gifts, to perform such duties as the Church requireth: to present the *prayers* of the people to God; to declare (by reading the holy Bible, and good Homilies for that purpose appointed) the will of God to the people; to instruct the younger sort in the points of *Catechisme*; to visit and comfort the sick and afflicted; and to administer reverently and orderly the holy Sacraments of *Baptisme* and the *Lords Supper*.

Fifthly, they judge all such as *interpose* for the Churches peace, and oppose their novelties, as enemies to all goodnesse, men of profane manners; haters of Religion; despisers of the Word; persecutors of the Brethren; impes of Satan; instruments of Hell; and such as utterly abhorre all godly and Christian courses.

Sixthly, and lastly (for I like notake longer in this sink) they bewray themselves to be manifest *Judges* of all that are not of their stamp; by singling out unto themselves, and those that favour them, certain proper Appellations, of *Brethren*, and *Good-man*, and *Professors*: as if none had *Brotherhood* in Christ, none had interest in goodnesse, none made *Profession* of the Gospel, but themselves. Whereas others have received the *signe* of their *Profession* in their foreheads after *Baptisme*, which perhaps they did not: whereas others daily stand up in the Congregation to make *Profession* of their *Christian belief*, which it may be they do not or, (if those things be not materiall) whereas others by the grace of God are as steadfastly resolved in their hearts, if need should be, to seal the truth of their *profession* with their blood, as any of them can be.

But they will say, these peremptory Censures are but the fautes of some few: all are not so hot and fiery. There be others that are more temperate in their speeches, and moderate in their courses; and desire

33.

34.

35.

36.

37.



desire onely they may be spared for their own particular: but they **A**  
 preach not against any of these things, nor intermeddle to make  
 more stirres in the Church.

I answer first: it were lamentable, if this were not so; "If all  
 "were of that *hot temper*, or *distemper* rather, that many are; they  
 "would quickly tire out themselves without spurring. Far be it  
 "from us to judge mens hearts, or to condemn men for that we  
 "know not by them. Yet of some that carry themselves with to-  
 lerable moderation *outwardly*, we have some cause to suspect, that  
 they do *inwardly* and in their hearts judge as deeply, as the hottest  
 spirited railers. And we gather it from their forwardnesse at every **B**  
 turn, and upon every slender occasion, obliquely to gird, and indi-  
 rectly to glance at our Church, and the discipline and the Ceremonies  
 thereof, as far as they well dare. And if such men meddle no fur-  
 ther, we may reasonably think, it is not for want of good will to do  
 it, but because they dare not.

Secondly, though they preach not against these things in the pub-  
 lick Congregations; yet in their private conventicles it is not unknown  
 some do. Though their Pulpits do not ring with it; yet their Houses  
 do: though their ordinary Sermons *ad populum* be more modest; yet  
 their set conferences are sometimes but too free, especially when **C**  
 they are required their opinions by those that invite them. And  
 what themselves (for feare of Censure) thus preach but *in the eare*;  
 their Lay-Disciples openly preach on the house-top.

Thirdly, although both their Pulpits and Tables should be silent:  
 yet their Practice sufficiently preacheth their dislike. And who  
 knoweth not that a *Beall* and *Exemplary* seducement maketh the  
 Author guilty, as well as a *Verball* and *Oratory*? Saint Peter did not  
 preach *Judaisme*; but onely for offending the Jews, forbare to eat  
 with the Gentiles: yet Saint Paul reproveth him for it to his face,  
 and interpreteth that fact of his, as an effectuall and almost compul- **D**  
 sive seducement; *Cogis Judaizare*, Gal. 2. Why compellest thou the  
 Gentiles to Judaize?

Lastly, it is to be considered, whether it may be enough for a  
 Pastor, not to meddle with these things: and whether he be not in  
 conscience bound, especially in case he live among a people distract-  
 ed in opinions; to declare himself expressly either for them, or  
 against them. If they be utterly *unlawfull*, and he know it so; how  
 is he not bound in conscience to reprove those that use them, or re-  
 quire them? otherwise he betrayeth the *truth of God* by his silence,  
 and suffereth men to go on in their *superstition* without rebuke. But **E**  
 if he be sufficiently resolved of their *lawfulness*; how is he not  
 bound in Conscience to reprove those that refuse them, or oppose  
 them? otherwise he betrayeth the *peace of the Church* by his silence,  
 and suffereth men to go on in their *disobedience* without rebuke. Nay  
 more, every Minister that hath received pastorall charge, hath twice  
 or

a Eadem velle  
 eos cognosces:  
 da posse, quantum  
 volunt. Senec.  
 Epist. 41.

2.

b Mar. 10. 27.

3.

c Gal. 2. 14.  
 utiq; conversa-  
 tionis fuit viti-  
 um, non pradi-  
 cationis. Ter-  
 tull. de prae-  
 script. cap. 23.  
 Non imperio,  
 sed factio. Lyræ.  
 Non docentis  
 imperio, sed  
 conversationis  
 exemplo. Gloss.  
 Ord. ibid.

4.

d Otherwise  
 what else do  
 we, but deny  
 and betray the  
 truth? De-  
 fence of Min.  
 reasons part. 1.  
 Pref. to the  
 Reader.

A or thrice (if not oftner) witnessed his allowance of all and singular the 39. Articles of the Church of England. Once at his Ordination before the Bishop; then at his Institution into his Benefice, before his Ordinary; and both these by Subscription under his hand: and then after upon his Induction before his own Flock; and that by verball Approbation. By which Subscription and Approbation, he hath not onely acknowledged *in the Church the power of ordaining Rites and Ceremonies*, Artic. 20. but he hath after a sort also bound himself *openly to rebuke such as willingly and purposely break the Traditions and Ceremonies of the Church, as offenders against the common orders of the Church, and wounders of the consciences of the weak brethren*, Artic. 34. He then that for any respect whatsoever, is meal-mouth'd in these things, wherein he is bound both in Conscience, and by vertue of his own voluntary Act to speak freely: neither is constant to his own hand and tongue; nor is *faithfull in Gods house, as was Moses*, in discharging a good Conscience, and revealing unto his people *the whole Counsell of God*.

e Artic. 20.

f Artic. 34.

g Heb. 3. 2.

h Acts 20. 27.

38.

Thus have I endeavoured, having the opportunity of this place, (as I held my self both in Conscience, and in regard of my Subscription bound) to deliver my opinion freely, so far as my Text gave occasion, concerning the Ceremoniall Constitutions of our Church: and therein laboured to free, not onely the conformer from all unjust censures; but even the non-conformer also, so far as he hath reason to expect it, from all scandalous despisings. I beseech you pardon my length, if I have been troublesome; I had much to say, and the matter was weighty; and I desired to give some satisfaction in it to those that are contrary-minded; and I have no purpose (for any thing I know) at all to trouble this place any more hereafter. Let us all now humbly beseech Almighty God to grant a blessing to what hath been presently taught and heard: that it may work in the hearts of us all *charitable affections* one towards another, *due obedience* to lawfull authority, and a *conscionable care* to walk in our severall callings, *faithfully, painfully, and peaceably*; to the comfort of our own souls, the edification of Gods Church, and the glory of the ever-blessed Trinity, the Father, Son, and Holy Ghost, three Persons and one God. To whom be ascribed by us and the whole Church, as is most due, the Kingdome, the Power and the Glory, for ever and ever. Amen.

D

E

AD

A D

# CLERUM.

## The Second Sermon.

At a Visitation at *Boston, Lincoln, 24. Apr. 1621.*

R O M. 3.8.

*And not rather, (as we be slanderously reported, and as some affirm that we say) Let us do evil that good may come : whose damnation is just.*



1.

a That thou  
mightest be  
justified in thy  
sayings, and  
mightest over-  
come when  
thou art jud-  
ged. *Psalm. 51. 4.*

Little before, at the fourth verse, *S. Paul* had delivered a *Conclusion* sound and comfortable : and strengthened it from *Dauids* both experience, and testimony in a *Ps. 51.* A place pregnant, and full of sinews, to enforce it. The *Conclusion* in effect was, that *Nothing in man can annul the Covenant of God.* Neither the *originall unworthinesse* of Gods Children, through the universall corruption of nature ; nor their *actuell unfaithfulness* bewrayed (through frailty) in particular trials, can alienate the *free love* of God from them, or cut them off from the *Covenant of Grace* : but that still God will be glorified in the truth and *faithfulness* of his promises, notwithstanding any unrighteousness or *unfaithfulness* in man.

2.

But never yet was any *Truth* so happily innocent, as to maintain it self free from *Calumny* and *Abuse*. *Malice* on the one hand, and *Fleshlinesse* on the other ; though with different aimes, yet doe the same work. They both pervert the *Truth*, by drawing pestilent *Corollaries* from sound *Conclusions* : as the Spider sucketh poyson from medicinable herbs. But with this difference ; *Malice* slandereth the *Truth*, to discountenance it ; but *Fleshlinesse* abuseth the *Truth*, to countenance it selfe by it. The *cavilling Sophister*, he would faine bring the Apostles gracious Doctrine into *discredit* : The *carnall Libertine*, he would as faine bring his own ungracious behaviour into *credit*. Both, by making

false



A *false* (yet colourable) *Inferences* from the former Conclusion. There are *three* of those *Inferences*: but never a good. *The first*: If so, then cannot God in reason and justice take vengeance of our unrighteousness. *The Colour*: for why should he punish us for that, which so much magnifieth and commendeth his righteousness? [*b* But if our righteousness commend the righteousness of God, what shall we say? Is God unrighteous that taketh vengeance? ] *The second Inference*: If so; then it is unjust either in God or Man to condemne us as sinners, for breaking the Law. *The Colour*: for why should that action be censured of sin, which so abundantly redoundeth to the glory of God? [*c* For if the truth of God hath more abounded through my lye unto his glory, why yet am I also judged as a sinner? ] *The third, and last, and worst Inference*: If so, then it is a good and wise resolution, Let us sin freely, and boldly commit evil. *The Colour*: for why should we fear to do that, from which so much good may come? in this verse of my Text, [*And not rather let us do evil that good may come.*]

B This last *carvelling Inference*, the Apostle in this Verse both bringeth in, and casteth out again: *bringeth in* as an *objection*; and *casteth out* by his *answer*. An answer which at once cutteth off both it, and the former *Inferences*. And the *Answer* is double: *Ad rem, Ad hominem*. That concerneth the force and matter of the *objection*: this the state, and danger of the *objectors*. *Ad rem*, in the former part of the Verse; [*And not rather (as we be slanderously reported, and as some affirm that we say) let us do evil that good may come.* ] *Ad hominem* in the latter end; [*Whose damnation is just.* ] In the former part there is an *Objection*; and the *Rejection* of it. The *Objection*, *And not rather, Let us do evil that good may come*. The *Rejection* thereof with a *Non sequitur*; implying not onely the bare *inconsequence* of it upon the Apostles conclusion, but withall, and especially the *falseness* and *unsoundness* of it taken by it self; *As we be slanderously reported, and as some affirm that we say, Let us do evil, &c.*

D My aime at this present is to insist especially upon a *Principle* of *practick Divinity*: which by joynt consent of Writers *old* and *new*; *Orthodox* and *Popish*; resulteth from the very body of this verse; and is of right good use to direct us in sundry difficulties, which daily arise in *vita communi*, in point of Conscience. The Principle is this; *We must not do any evil, that any good may come of it*. Yet there are besides this, in the Text divers other inferiour *observations* not to be neglected. With which I think it will not be amisse to begin, and to dispatch them first briefly; that so I may fall the sooner, and stay the longer upon that which I mainly intend.

E Observe first the Apostles *Method*, and substantiall manner of proceeding: how he cleareth all as he goeth; how diligent he is and carefull, betimes to remove such *carvils*, (though he a step a little

a Triplex inconveniens. Lyranus hic.

1.

b Verse 5.

2.

c Verse 7.

3.

3.

4.

a Propter hos arguendos fecit Paulus hic quasi digressionem tractando hac. Cajetan. hic. Observ. I.

5.

E 2

out

out of his way for it) as might bring scandal to the Truth he had delivered. When we preach and instruct others, we should not think it enough to deliver *positive truths*: but we should take good care also, as near as we can, to leave them *clear*; and by prevention to stop the mouths of such as love to pick quarrells at the Truth, and to bark against the light. It were good we would (so far as our *leisure* and *gifts* will permit) wisely forecast, and prevent all offence that might be taken at any part of Gods truth: and be carefull, as not to broach any thing that is *false*, through *rashnesse*, *errour*, or *intemperance*; so not to betray any truth by ignorant handling, or by superficial, slight, and unsatisfying answers. But then especially concerneth it us to be most carefull herein; when we have to speak before such, as we have some cause before-hand to suspect to be, through *ignorance*, or *weaknesse*, or *custome*, or *education*, or *prejudice*, or *partiall affections*, or otherwise contrary-minded unto, or at leastwise not well perswaded of those Truths we are to teach. If the *ways* be rough and knotty, and the passengers feeble-joynted and dark-sighted, it is but needfull the *guides* should remove as many *blocks* and *stones* out of the way, as may be. When we have gone as warily as we can to work, *Carvillers* (if they list) will take *exceptions*: it is our part to see we give them no advantage; lest we help to justify the *principals*, by making our selves *Accessories*. Those men are ill-advised; how ever zealous for the Truth, that stir in controverted points, and leave them worse than they found them. *Stomach* will not bear out a matter without *strength*: and to encounter an adversary are required *Shoulders* as well as *Gall*. A good cause is never betrayed more, than when it is prosecuted with much *eagernes*, but little *sufficiency*. This from the *Method*.

Observe *secondly* the Apostles manner of speech, καὶ καθὼς βλασφημώμεθα, Translators render it, *As we are wrongfully blamed*. *As we are slandered*. *As we are slanderously reported*. And the word indeed from the *Original* importeth no more: and so Writers both *profane* and *sacred* use it. But yet in Scriptures by a specialty it most times signifieth the highest degree of *Slander*; when we open our mouths against God, and speak ill, or amisse, or unworthily of God: that is *blasphemy*, and properly the sin we call *blasphemy*. And yet that very word of *Blasphemy*, which for the most part referreth immediately to God, the Apostle here useth, when he speaketh of himself and other *Christian Ministers*, καθὼς βλασφημώμεθα, as we are *slandered*, nay as we are *blasphemed*. A *slander*, or other *wrong*, or *contempt* done to a *Minister*, *quà talis*, is a sin of a higher strain, than the same done to a *Common Christian*. Not at all for his *persons* sake: for so he is no more Gods good creature than the other; no more free <sup>b</sup> from sins, and infirmities, and passions, than the other. But for his *Callings* sake; for so he is Gods *Embassadour*, which the other is not: and for his *works* sake; for that is Gods *Message*, which the others is not.

b Aut animo d-mas, aut viribus add-as. D-ctum Archidami ad filium, apud Plutarchum, in Laconicis.

c As Zuinglius said of Carolostadius (whom he judged too weak to undertake the defence of the truth against Luther in the point of Consubstantiation) Non satis humorum habet. Sleidan.

6.

Obsev. II.

a παρὰ τὸ βλάπτειν τὴν φήμην.

b ὁμοιοπαθῆς.

Acts 14.15.  
& Jam. 5.17.  
c 1 Cor. 5.10.  
d 1 Thes. 2.13.

- A** not. *Personall* Slanders and Contempts are to a *Minister*, but as to another man: because his *person* is but as another mans *person*. But *slanders* and *contempts* done to him as a *Minister*, that is, with reference either to his *Calling* or *Doctrine*, are much greater than to another man: as reaching unto God himself, whose *Person* the *Minister* representeth in his *Calling*; and whose *errand* the *Minister* delivereth in his *Doctrine*. For *Contempts*, S. Paul is expresse elsewhere; <sup>e</sup> *He that despiseth, despiseth not man, but God.* And as for *Slanders*; the very choice of the word in my Text inferreth as much. The dignity of our *Calling* enhaunceth the sin: and every
- B** slander against our regular *Doctrines*, is more than a bare *Calumny*; if no more, at least petty <sup>f</sup> *blasphemy*, *καδὸς βλασφημία*, as we are *slandered*, as we are *blasphemed*. That from the word.

<sup>e</sup> 1. Thes. 4. 8.  
<sup>f</sup> We have heard him speak blasphemous words against Moses, and against God.  
 Acts 6. 11.

7.  
 Observ. III.

- Observe *thirdly*, the wrong done to the *Apostle* and to his *Doctrine*. He was slanderously reported to have *taught* that which he never so much as *thought*: and his *Doctrine* had many scandalous imputations fastened upon it, whereof neither he nor it were guilty, [*As we are slanderously reported, and as some affirm that we say.*] The best truths are subject to mis-interpretation: and there is not that *Doctrine*, how firmly soever grounded, how warily soever delivered;
- C** whereon *Calumny* will not fasten, and stick slanderous imputations. Neither <sup>a</sup> *Johns* mourning, nor *Christs* piping can passe the pikes: but the one *hath a Devil*; the other is a *Glutton* and a *Wine-bibber*. Though <sup>b</sup> *Christ* come to fulfill the *Law*, yet there be will accuse him as a *destroyer of the Law*, *Matthew* 5. And though he decide the question plainly for *Cæsar*, and that in the case of *Tribute*, *Mat. 22.* [<sup>c</sup> *Give unto Cæsar the things that are Cæsars:*] yet there be that charge him, as if he <sup>d</sup> *spake against Cæsar*, *John* 19. and that in the very case of *Tribute*, as if he <sup>e</sup> *forbade to give Tribute unto Cæsar*, *Luke* 23. Now if they <sup>f</sup> called the Master of the house *Beelzebub*, how much more them of his household? If *Christs* did not; think we the doctrine of his *Ministers* and his *Servants* could escape the stroke of mens tongues, and be free from *calumny* and *caruill*? How the *Apostles* were slandered as *Seducers* and *Sectaries*, and vain babblers, and Hereticks, & broachers of new & false & pestilent doctrines; their *Epistles* and the book of their *Acts* witness abundantly to us. And for succeeding times, read but the *Apologies* of *Athenagoras*, and *Tertullian*, and others: and it will amaze you to see what blasphemous, and seditious, and odious, and horrible impieties were fathered upon the Ancient *Christian Doctors*, and upon
- E** their *profession*. But our own experience goeth beyond all. Sundry of the *Doctors* of our Church teach truly, and agreeably to Scripture the *effectuall* concurrence of *Gods Will and Power*, with subordinate Agents in every, and therefore even in *sinful actions*; Gods <sup>h</sup> *free election* of those whom he purposeth to save of his own grace, without any *motives* in, or from themselves; *The immutability*

<sup>a</sup> Mat. 11.  
 17—19.

<sup>b</sup> Mat. 5. 17.

<sup>c</sup> Mat. 22. 21.

<sup>d</sup> John 19. 12.

<sup>e</sup> Luke 23. 2.

<sup>f</sup> Mat. 10. 45.

<sup>g</sup> Acts 17. 18.  
 & Esay 16. 12.  
<sup>h</sup> Rom. 9. 11,  
 15, 18, &c.



i John 13. 1.  
Rom. 11. 29. &  
5. 9, 10. & 8.  
35, 38, 39.  
k Rom. 3. 28.

of Gods: Love and Grace towards the Saints elect, and their certain perseverance therein unto Salvation; The<sup>k</sup> Justification of sinners by the imputed righteousness of Christ, apprehended and applied unto them by a lively faith; without the works of the Law. These are sound, and true, and (if rightly understood) comfortable, and right profitable doctrines. And yet they of the Church of Rome have the forehead, (I will not say to slander, my Text alloweth more,) to blasphemie GOD, and his Truth, and the Ministers thereof for teaching them. Bellarmine, Gretser, Maldonate, and the Jesuits, but none more than our own English Fugitives, Bristow, Stapleton, Parsons, Kellison, and all the rable of that crew, freely spend their mouths in barking against us, as if we made God the author of sin: as if we would have men sin and be damned by a Stoicall fatall necessity; sin whether they will or no, and be damned whether they deserve it or no: as if we opened a gap to all licentiousness and profaneness; let them believe, it is no matter how they live, heaven is their own cocksure: as if we cryed down good works, and condemned charity. Slanders loud and false; yet easily blown away with one single word, βλασφημῶμεθα. These imputations upon us and our doctrine are unjust: but κενὴ ἐνδοξον, let them that thus mis-report us, know, that without repentance their damnation will be just.

8. It would be time not ill spent, to discover the grounds of this observation, and to presse the uses of it something fully. But because my aim lyeth another way; I can but point at them, and passe. If feldome Truth scape unslandered, marvel not: the reasons are evident. On Gods part, on Mans part, on the Devils part. "God suffereth, Man raiseth, and the Devil furthereth these slanders against the Truth. To begin ordine retrogrado, and to take them backwards. First, on the Devils part: a kind of Contrariety and Antipathy betwixt him and it. He being the<sup>a</sup> Father of lies, and<sup>b</sup> Prince of darkness, cannot away with the Truth, and with the Light: and therefore casteth up slanders, as Fogs and Mists against the Truth to bely it, and against the Light to darken it. Secondly, on Mans part: And that partly in the understanding; when the judgement either of it self weak, or else weakened through precipitancy, prejudice, or otherwise, is deceived with fallacies instead of substance, and mistaketh seeming inferences for necessary and naturall deductions. Partly in the Will: when men of corrupt minds set themselves purposely against the known truth, and out of malicious wilfulness (against the strong testimony of their own hearts) slander it, that so they may disgrace it, and them that professe it. Partly in the Affections; when men overcome by carnall affections, are content to cheat their own souls, by giving such constructions to Gods Truth, as will for requitall, give largest allowance to their practices; and so rather choose to crooken the Rule to their own bent, than to levell themselves and their affections and lives according to the Rule. Thirdly,

I.  
a John 8. 44.  
b Ephes. 6. 12.

II.

I.

2.

3.

III.

on

A on Gods part; who suffereth his own Truth to be slandered and mistaken. Partly in his *Justice*, as a fearfull judgement <sup>c</sup> upon wicked ones, whereby their hard hearts become yet more hardened, & their most just condemnation yet more just. Partly in his *goodnesse*; as a powerfull fiery triall of true Doctors, whose constancy and sincerity is the more <sup>d</sup> approved with him, and the more *eminent* with men, if they <sup>e</sup> *flye not when the Wolf cometh*, but keep their standing, and stoutly maintain Gods truth, when it is deepliest slandered, and hottestly opposed. And partly, in his *Wisdom*, as a rich occasion for those whom he hath gifted for it, <sup>f</sup> *ἀναζωπυρῆν*, to awaken their zeal, to quicken up their *industry*, to muster up their *abilities*, to scour up their *spirituall armour*, (which else through dis-use might gather rust) for the defence and for the rescue of that <sup>g</sup> *μεγαλαδύναμις*; that precious truth whereof they are *depositaries*, and wherewith he hath entrusted them.

These are the *Grounds*. The *Uses*, for instruction briefly are, to teach and admonish every one of us: that we be not either *first*, so wickedly *malicious*, as without apparent cause to raise any slander; or *secondly*, so foolishly *credulous*, as without severe examination, to believe any slander; or *thirdly*, so basely *timorous*, as to flinch from any part of Gods truth for any slander. But I must not insist. This from the slander.

Observe *fourthly*, how peremptorily the Apostle is in his censure against the *slanderers* or *abusers* of holy truths: *Whose damnation is just*. <sup>a</sup> Some understand it with reference to the *Slanderers*; *As we be slanderously reported, and as some affirm that we say: Whose damnation is just*: that is, their damnation is just, who thus unjustly slander us.

<sup>b</sup> Others understand it with reference to that ungodly *resolution*: *Let us do evil, that good may come: whose damnation is just*: that is, their damnation is just for the evil they do, who adventure to do any evil,

D under whatsoever pretence of good to come of it. Both expositions are good; and I rather embrace both, then prefer either. I ever held it a kind of honest *spirituall thrift*; where there are two senses given of one place, both agreeable to the *Analogie* of Faith and Manners, both so indifferently applicable to the *words* and *scope* of the place, as that it is hard to say, which was rather intended; though there was but one intended, yet to make use of both. And so will we. Take it the *first* way: and the slanderer may read his doom in it. Here is his wages, and his portion, and the meed and reward of his slander; *Damnation*. And it is a just reward. He *condemneth* Gods truth *unjustly*: God *condemneth* him *justly* for it, [*whose damnation is just*.] If we be countable (and we are countable at the day of Judgement) for <sup>c</sup> *every idle word* we speak; though neither in it self false, nor yet hurtful and prejudicial unto others: what lets than damnation can they expect, that with much *falsehood* for the thing it self, and infinite *prejudice* in respect of others, *blaspheme* God and his holy Truth?

1.

c 2 Thel. 1. 10, 11, 12.

2.

d 1 Cor. 11. 19  
e John 10. 12.

3.

f 2 Tim. 1. 6.

9.

1.

2.

3.

10.

Observ. IV.

a Ambrosius,  
Lyra, Piscator,  
Parus, &c.b Chrysostomus,  
Cajetanus, E-  
rasmus, &c.

c Mar. 12. 36.

11.

But if it be done of purpose, and *in malice* to despight *the Truth*, and the professors thereof: I scarce know whether there be a greater sin, or no. *Maliciously* to oppose the *known Truth*, is by most Divines accounted a principal branch of that great unpardonable sin, *the sin against the Holy Ghost*: by some, the very sin it self. I dare not say it is so; nor yet that it is *unpardonable*, or hath *finall impenitency* necessarily attending it: I would be loth to *interclude* the hope of *Repentance* from any sinner; or to *confine* Gods *Mercy* within any bounds. Yet thus much I think I may safely say, it cometh shrewdly neer *the sin against the Holy Ghost*, and is a fair (or rather a foul) *step* toward it, and leaveth very little hope of pardon. That great sin against the Holy Ghost, *the Holy Ghost* it self in the Scriptures chureth, rather than by any other, to expresse by this name of <sup>a</sup> *Blasphemy*, *Mat. 12*. And whereas our Apostle, *1 Tim. 1*. saith, That though he were a *Blasphemer*, yet <sup>b</sup> *he obtained mercy, because he did it ignorantly in unbelief*: he leaveth it questionable, but withall suspicious, whether there may be any hope of *Mercy* for such as blaspheme *maliciously*, and against knowledge. If any mans be; certainly such a mans *damnation* is most *just*.

a Mat. 12. 31.

32.

b 1 Tim. 1. 13.

12.

But not all *Slanderers* of GODS truth are of that deep die: not all *Slanderers*, sinners in that high degree. GOD forbid they should. There are respects which much qualifie and lessen the sin. But yet allow it any in *the least degree*, and with the most favourable *circumstances*; still the Apostles sentence standeth good: Without *Repentance* their *damnation* is *just*. Admit *the Truth* be dark & difficult, and so easily to be mistaken: admit withall *the man* be weak and ignorant, and so apt to mistake; his *understanding* being neither *distinct* through incapacity to apprehend and sort things aright, nor yet *constant* to it self through unsetlednesse and levity of judgement. Certainly his *misprision* of the Truth is so much <sup>a</sup> a lesser, than the others *wilfull Calumny*; as it proceedeth lesse from the irregularity of *the Will* to *the Judgement*. And of such a man there is good hope, that both in time he may *see his errour*, and *repent expressly* and particularly for it; and that in the mean time he doth *repent* for it *implicitly*, and inclusively in his generall *contrition* for, and *confession* of the massie lump of his *hidden* and <sup>b</sup> *secret* and *unknown* sins. This Charity bindeth us both to *hope* for the future, and to *think* for the present: and S. Pauls example and words in the <sup>c</sup> place but now alledged, are very comfortable to this purpose. But yet still thus much is certain: He that through *ignorance*, or for want of apprehension or judgement, or by reason of whatsoever other defect or motive, bringeth a *slander* upon any divine *Truth*, though never so perplexed with difficulties, or open to cavil: unless he repent for it, either *in the particular*, (and that he must do, if ever God open his eyes, and let him see his fault,) or at leastwise *in the generall*; it is still a damnable sin in him; *His damnation* is *just*. We have the very case almost in

a Involuntarium minuit de ratione peccati.

b Psal. 19. 12.

c 1 Tim. 1. 13.

ter-



A *terminis* laid down, and thus resolved in 2 Pet. 3. *d* In which are some things hard to be understood, (observe the condition of the things, *hard to be understood*) which they that are unlearned and unstable, (observe also the condition of the persons, *unlearned and unstable*;) wrest, as they do also the other Scriptures, to their own destruction. Where we have the matter of great difficulty, *hard to be understood*; the persons of small sufficiency, *unlearned and unstable*: and yet if men, even of that weakness, wrest and pervert truths, though of that hardness, they do it *πρὸς τὴν ἰδίαν αὐτῶν ἀπόλην*, to their own destruction, saith Saint Peter there; to their own just damnation, saith S. Paul in my Text. This

d 2 Pet. 3. 18.

B from the Censure in the first sense.

Take it in the other sense, with reference to this ungodly resolution, *Let us do evil, that good may come*: it teacheth us, that no pretension of doing it *in ordine ad Deum*, for Gods glory, to a good end, or any other colour whatsoever, can excuse those that presume to do evil; but that still the evil they do is damnable, and it is but just with GOD to render damnation to them for it. [*Whose damnation is just.*]

13.

C And thus understood, it openeth us a way to the consideration of that main Principle whereof I spake, and whereon by your patience I desire to spend the remainder of my time; namely this: *We must not for any good, do any evil.* For the farther opening, and better understanding whereof, (since the rule is of infinite use in the whole practice of our lives;) that we may the better know when, and where, and how far to apply it aright for the direction of our *Consciences* and *Actions*; we must of necessity unfold the extent of this word *evil*, and consider the several kinds and degrees of it distinctly and apart. We must not do evil, that good may come.

First, *evil* is of two sorts. The evil of *fault*, and the evil of *punishment*. *Malum delicti*, and *Malum supplicii*; as *Tertullian* callerh them: or as the more received terms are, *Malum Culpa*, and *Malum*

14.

a Tertul. l. 2.  
adv. Marcion.  
cap. 14.

D *Pana*. The evil we commit against God, and the evil God *inflicteth* upon us. The evil we do, unjustly, but yet willingly: and the evil we suffer, unwillingly, but yet justly. In a word, the evil of *sin*, and the evil of *pain*. Touching *evils of pain*; if the Case be put, when two such evils are propounded, and both cannot be avoided, whether we may not make choice of the one, to avoid the other. The resolution is *b* common and good from the old Maxime, *E malis minimum*, we may incur the lesse, to prevent the greater evil. "As we may deliver our purse to a Thief, rather than fight upon unequal terms to save it: and in a tempest cast our wares into the Sea, to lighten the ship that it wreck not: and endure the lancing and searching of an old sore, to keep it from festering and spreading. And this Principle in my Text is not a rule for that Case: that being propounded concerning *evils of pain*; whereas my Text is intended onely of the *evils of sin*. We are herehence resolved, that we are not to do any evil, that good may come of it: for all which yet we may suffer some evil, that good may come of it. Although (to note that by the way)

b Inter hæc datur electio; & minus damnum fore licet, ut evitetur majus. Pareus hic.

F

the

<sup>c</sup> Slater on this place.

15.

the common answer *è malis minimum*, even in the evils of pain is to be understood (as most other practical conclusions are) not as simply and *universally*; but as *commonly* and ordinarily true. For (as <sup>c</sup>one faith well) perhaps there are Cases, wherein two evils of Pain being at once propounded, it may not be safe for us to be our own carvers.

But I must let passe the Questions concerning the evils of Pain, as impertinencies. The evils of sin are of two sorts. Some are evil formally, simply, and *per se*, such as are *directly* against the scope and purpose of some of Gods Commandements: as *Atheism* against the first, *Idolatry* against the second, and so against the rest, *Blasphemy*, *Profaneness*, *Disloyalty*, *Cruelty*, *Adultery*, *Injustice*, *Calumny*, *Avarice*, and the like; all which are evil in their own nature, and can never (*positis quibuscunque circumstantiis*) be done well. Other some are evil onely respectively, and *by accident*: but otherwise in their own nature *indifferent*; and such as may be, and are done sometimes well, sometimes ill. To know the nature of which things the better, since they are of singular use for the resolution of many Cases of Conscience: we must yet more distinctly inquire into the different kinds (or rather degrees) of *indifferent things*; and into the different means, whereby things otherwise in nature *indifferent*, become *accidentally evil* for their use.

16.

a ἀδιάφορα  
πρὸς ἑαυτὰ  
εἶναι.  
b ἀδιάφορα  
πρὸς ἄλλ.

<sup>c</sup> Quia eorum  
obectum non  
includit li-  
quid pertinens  
ad ordinem ra-  
tionis. Aquin.  
1. 2. qu. 18. art.  
8. in corp.

Indifferent things are either *equally*, or *unequally* such. We may call them for distinctions sake (and I think it not altogether unfitly) <sup>a</sup> *indifferentia ad utrumlibet*; and <sup>b</sup> *indifferentia ad unum*. *Indifferentia ad utrumlibet*, or *equally indifferent* things are such, as (barely considered) are arbitrary either way, and hang in *aquilbrio*, between good and evil, without turning the Scale either one way or other, as not having any notable inclination or propension unto either rather than other: as to *drink fasting*, to *walk into the fields*, or to *lift up ones hand unto his head*, &c. Now concerning such things as these, if any man should be so *scrupulous*, as to make a matter of conscience of them, and should desire to be resolved in point of Conscience whether they were *good* or *evil*; as namely, whether he should do *well* or *ill*, to walk abroad into the fields a mile or two with his friend, the thing it self is so *equally indifferent*, that it were resolution enough to leave it *in medio*, and to answer him, there were neither good nor hurt in it: the Action of walking *barely considered*, being not considerably either *morally good*, or *morally evil*. "I say [*morally*];" for in matter of *health* or *civility*, or otherwise it may be good, "or evil: but not <sup>c</sup> *morally*, and *spiritually*, and in matter of conscience. And I say withall [*barely considered*]; for there may be circumstances, which may make it *accidentally evil*. As to walk abroad in the fields, when a man should be at Divine service in the Church, is *by accident morally evil*, through the circumstance of *Time*: as on the contrary, "not to walk, if we have promised to meet a friend at such a time, "and in such a place, who standeth in need of our present help, is *by* " *accident*

A "accident morally evil, through the obligation of that former promise. But yet still these and other circumstances set aside; barely to walk, or barely not to walk, and the like, are *Indifferentia ad utrumlibet*, things in their own nature (and that equally) indifferent.

Things *unequally indifferent* are such, as though they be neither universally good, nor absolutely evil; yet even barely considered, sway more or less rather the one way than the other. And that either unto good, or unto evil. Of the former sort are such outward actions, as being in Morall precepts *indefinitely commanded*, are yet sometimes sinfully and ill done: as, giving an Alms, hearing a Sermon, reproving an Offender, and the like. Which are in themselves good, and so be accounted, rather than evil, though some unhappy circumstance or other may make them ill. Of the latter sort are such outward actions, as being in Morall precepts *indefinitely prohibited*, are yet in some cases lawfull, and may be well done: as, swearing an oath, travelling on the Sabbath day, playing for money, and the like. Which are in themselves rather evil, than good, because they are ever evil, unless all circumstances concur to make them good. Now of these actions, though the former sort carry the face of good, the latter of evil; yet in very truth both sorts are indifferent. Understand me aright: I do not mean indifferent *indifferentia contradictionis*, such as may be indifferently either done, or not done; but indifferent onely *indifferentia contrarietatis*, such as (suppose the doing) may be indifferently either good or evil: because so they may be done, as to be good, and so they may be done also, as to be evil. But yet with this difference, that those former, though indifferent, and in some cases evil, are yet of themselves notably and eminently inclined unto good rather than evil; and these later proportionably unto evil rather than good. From which difference it cometh to passe, that to the Question barely proposed concerning the former actions, whether they be good or evil; the answer is just and warrantable, to say indefinitely they are good: and contrarily concerning the later actions, to say indefinitely they are evil.

Which difference well weighed (to note that by the way) would serve to justify a common practice of most of us in the exercise of our Ministry, against such as distaste our doctrine for it, or unjustly otherwise take offence at it. Ordinarily in our Sermons we indefinitely condemn as evil, swearing, and gaming for money, and dancing, and recreations upon the Sabbath day, and going to Law, and retaliation of injuries, and Monopolies, and raising of rents, and taking forfeitures of Bonds, &c. and in our own coat Non-residency, and Pluralities, &c. Most of which yet, and many other of like nature, most of us do, or should know to be in some cases lawfull; and therefore in the number of those indifferent things which we call *Indifferentia ad unum*. You that are our hearers should bring so much charitable discretion with you, when you heare us in the Pulpits condemn things



a Let every  
man be fully  
perswaded  
(παρορροει-  
σω)  
in his own  
mind, ver. 5.

19.

I.

a Rom. 14. 14.  
b Ibid. v. 23.

2.

c Ibid. ver. 21.

d Ibid. ver. 20.

3.

e Math. 9. 13.

20.

a Vide fufè  
Augustinum in  
lib. de Menda-  
cio, & contra  
Mendacium; &  
alibi.

of this nature; as to understand us no otherwise, than we either *do* or *should* mean, and that is thus: that such and such things are *evill*, as now adaies, through the corruptions of the times, most men use them; and such as therefore should not be adventured upon without *mature* and *unpartiall disquisition* of the uprightnessesse " of our *affections* therein, and a *severe triall* of all *circumstances*, whether they " carry weight enough with them to give our consciences a suffici- " ent security, not onely of their *lawfulnessse in themselves*, and at large, " but of their particular *lawfulnessse too unto us*, and then. But this by " the way.

Now to proceed. There are divers meanes whereby things not *simply* evil, but in themselves (either *equally*, or *unequally*) indifferent, may yet become *accidentally* evil. Any *defect* or *obliquity*, any unhappy intervening *circumstance*, is enough to poyson a right *good action*, and to make it stark naught. I may as well hope to graspe the Sea, as to comprehend all those meanes. I make choice therefore to remember but a few of the chiefeft; such as happen oft, and are very considerable. Things not *simply* evil, may *accidentally* become such; as by sundry other meanes, so especially by one of these three: *Conscience*, *Scandall*, and *Comparison*. First, *Conscience*; in regard of the *Agent*. Though the thing be good, yet if the *Agent* doe it with a *condemning*, or but a *doubting* Conscience, the *Action* becometh *evill*. [a *To him that esteemeth any thing to be uncleane*, to him it is *unclean*; and b *he that doubteth, is damned if he eat, because he eateth not of Faith*, chap. 14. of this Epistle.] Secondly, *Scandall*; in regard of *other men*. Though the thing be good, yet if a brother *stumble*, or be *offended*, or be made *weake* by it, the action becometh *evill*. [d *All things are pure*; but it is *evill* for that *man who eateth with offence*, ver. 20. there.] Thirdly, *Comparison*; in regard of *other actions*. Though the thing be good, yet if we preferre it before better things, and neglect or omit them for it, the action becometh *evill*, [e *Get, and learne what that is, I will have mercy and not sacrifice*: Mat. 9.]

The *stuffe* thus prepared, by *differencing* out those things, which *undistinguished*, might breed confusion; our next businesse must be, to *lay the rule*, and to apply it to the severall kinds of *evill*, as they have been differenced. I foresaw we should not have time to goe thorow all that was intended: and therefore we will content our selves for this time, with the consideration of this *Rule*, applyed to things *simply evill*. In them the Rule holdeth perpetually, and without exception: *That which is simply evill, may not for any good be done*. We know not any greater good (for there is not any greater good) than *the Glory of God*; we scarce know a lesser sinne (if any sinne may be accounted little) than a harmlesse *officious lye*. Yet may not a this be done; no not for that. *Will you speake wickedly for God, and talk deceitfully for him?* Job 13. 7. If not for the glory of God; then certainly

A

B

C

D

E

A certainly not for any other inferiour end: not for the saving of a *life*, not for the *b* conversion of a *soul*, not for the peace of a *Church*, and (if even that were possible too) not for the redemption of a *world*. No *c* intention of any *end* can warrant the choice of sinfull *meanes* to compasse it.

The *Reasons* are strong. One is; because sinne in its own nature, is a *de numero ineligibilium*: and therefore as not eligible *propter se*, for its own sake, (there is neither forme nor beauty in it, that we should desire it;) so neither *propter aliud*, with reference to any farther end. *Actus peccati non est ordinabilis in bonum finem*; is the common resolution of the Schooles. In *civil* and *popular elections*, if men make choice of such a person, to beare any office or place among them; as by the locall *Charters*, *Ordinances*, *Statutes* or other *Customes* which should rule them in their choice, is altogether *ineligible*, the election is *de jure nulla*, naught and void; the incapacity of the *person elected* making a nullity in the *act of election*. No lesse is it in *morall* actions and elections; if for any intended *end* we make choice of such *meanes*, as by the Law of God (which is our *rule*, and must guide us) are *ineligible*; and such is every sinne.

C Another reason is grounded upon that Principle, a *Bonum ex causa integra*, *Malum ex partiali*. Any partiall or particular defect, in *Object*, *End*, *Manner*, or other *Circumstance*, is enough to make the whole action bad; but to make it good, there must be an *universal* *b* concurrence of all requisite conditions in every of these respects: As a disfigured *eye*, or *nose*, or *lippe*, maketh the face *deformed*; but to make it *comely*, there is required the due proportion of every part. "And any one short *Clause*, or *Proviso*, not legall, is sufficient to *abate* "the whole *writ* or *instrument*, though in every other part absolute, "and without exception. The *Intention* then, be it granted never so good, is insufficient to warrant an *Action* good, so long as it faileth either in the *object*, or *manner*, or any requisite *circumstance* whatsoever. *Saul* pretended a good end, in sparing the fat things of *Amalek*; that he might therewith *do sacrifice to the Lord*: but God rejected both it and him, 1 *Sam.* 15. We can think no other, but that *d* *Vzzah* intended the safety of Gods ark, when it tottered in the cart, and he stretched out his hand to stay it from falling: but God interpreted it a *presumption*, and punished it, 2 *Sam.* 6. Doubtlesse *c* *Peter* meant no hurt to *Christ*, but rather good; when he took him aside, and advised him to be good to himself, and to keep him out of danger: yet *Christ* rebuked him for it, and set him packing in the *Devils* name, *Get thee behind me, Satan.* *Matth.* 16.

E But what will we say (and let that stand for a third reason) if our pretended *good intention* prove indeed no good intention? And certainly, be it as fair and glorious, as we could be content to imagine it; such it will prove to be, if it set us upon any sinfull or unwarranted *meanes*: indeed no *good intention*, but a *bad*. For granted it must be,

b *Ad sempiternam salutem nullus ducendus est opus ulante mendacio.* Aug. de mendac. ca. 19.  
c *Ea quae consistit esse peccata, nullo bona causa obtentu, nullo quasi bono fine, nulla velut bona intentione facienda sunt.* Aug. contra Mendac. c. 7.

## 21.

a *Suapte natura repugnat peccato quod sit eligibile: & propterea, nec propter se, nec propter aliud bonum est eligibile.* Cajet. in hunc locum.

## 22.

a *Aquin.* 1. secundae. qu. 18. art. 4. ad 3. & qu. 19. art. 6. ad 1. ex *Dionysio*, cap. 4. de *Divin. nomin.*  
b *Non est actio bona simpliciter, nisi omnes bonitates concurrant: sed quilibet defectus singularis causat malum.* *Aquin.* 1. 2. qu. 18. art. 4. ad 3. c 1 *Sam.* 15. 20. &c.  
d 2 *Sam.* 6. 6, 7  
e *Mat.* 16. 23.

a Greg. lib. 28.  
Moral. cap. 13.  
Euseb. Emill.  
hom. 26. and  
others.

b Mat. 12. 23.  
c Mat. 6. 12.

d Sed videte ne  
forte non sit  
verè oculus  
simplex, qui  
fallatur. Been.  
de præcept. &  
dispensat.

22.

a Sancta Hypo-  
crisis, was Do-  
minicus his  
word.

that the *Intention* of any end doth *virtually* include the *means*: as in A  
a Syllogisme, the *Premises* do the *Conclusion*. No more then can the  
choice of *ill means* proceed from a *good intention*; then can a *false Con-*  
clusion be inferred from *true Premises*: and that is impossible. From  
“which ground it is, that the <sup>a</sup> *Fathers*, and other *Divines* do often-  
times argue from the *intention* to the *action*, and from the good-  
ness of the one, to the goodness of both: to that purpose apply-  
ing those speeches of our Saviour, in the twelfth, and in the sixth  
of Matthew, <sup>b</sup> *Either make the tree good, and his fruit good, or else make*  
“the tree corrupt, and his fruit corrupt; And, <sup>c</sup> *if thine eye be single, the*  
“whole body shall be full of light: but if thine eye be evil, thy whole body B  
“shall be full of darknesse. The light of the body is the eye; and of  
the work, the *intention*. No marvell, when the eye is evil, if the whole  
body be dark; and when the *intention* is evil, if the whole work be  
naught. That which deceiveth most men in judging of good or bad in-  
tentions, is, that they take the *end* and the *intention* for one and the  
same thing: betwixt which two there is a spacious difference. For  
the *end*, is the thing *propter quid*, for which, we work, that whereat we  
aime in working, and so hath *rationem causa finalis*: but the *intention*  
is the cause *à qua*, from which we work, that which setteth us on work-  
ing; and so hath *rationem causa efficientis*. “Now between these C  
“two kinds of causes, the *finall* and the *efficient*, there is not onely a  
“great difference, but even a repugnancy; in such sort, as that it is  
“impossible they should at any time *coincidere*; which some other  
“kinds of causes may do. It is therefore an error to think, that if the  
end be good, the *intention* of that end must needs be good: for there  
may as well be a bad *intention* of a good end, as a bad desire of a  
good object. Whatsoever the end be we intend, it is certain that *inten-*  
tion cannot be good, which putteth us upon the choice of evil means.

Metthinkes the Church of Rome should blush, (if her forehead died  
red with the blood of GODS Saints, were capable of any tincture of D  
of shame) at the discovery of her manifold impostures, in counter-  
feiting of *Reliques*; in coyning of *Miracles*, in compiling of *Legends*,  
in gelding of good Authors by *expurgatory Indexes*; in juggling  
with Magistrates by lewd *Equivocations*, &c. Practises warrantable by  
no pretense. Yet in their account but a *pia fraudes*; for so they terme  
them, no lesse *ridiculously*, than *fastly*: for the one word contradicteth  
the other. But what do I speak of these, but petty things, in compari-  
son of those her lower impieties: breaking covenants of truce and  
peace, dissolving of lawfull, and dispensing for unlawfull marriages; af-  
floyling Subjects from their Oaths and Allegiance; plotting Treasons, E  
and practising Rebellions; excommunicating and dethroning Kings; ar-  
bitrary disposing of Kingdomes; stabbing and murdering of Princes;  
warranting unjust invasions; and blowing up Parliament-houses. For  
all which, and divers other foul attempts, their *Catholick* defence is  
the advancement (forsooth) of the *Catholick Cause*: Like his in the  
Poet,



A Poet;<sup>b</sup> *Quocunque modo rem*, is their Resolution: by right, or wrong;  
 c the State of the Papacy must be upheld. That is their *unum necessarium*: and if heaven favour not; rather than faile, help must be had from hell, to keep Antichrist in his throne.

But to let them passe, and touch neerer home. There are (God knoweth) many Ignorants abroad in the world: some of them so unreasonable, as to think they have sufficiently *non-plus*'t any reprover; if being admonished of something ill done, they have but returned this poore reply, *Is it not better to doe so, than to doe worse?* But alas, what necessity of doing either *so*, or *worse*; when Gods law bindeth thee from both? "a He that said, *Doe not commit adultery*; said also,

B "Doe not kill: and he that said, *Doe not steale*; said also, *Doe not lye*.  
 "If then thou *lye*, or *kill*, or doe any other sinne; though thou think-  
 "est thereby to avoid *stealth*, or *adultery*, or some other sinne: yet  
 "thou art become a transgressor of the Law, and by offending in one  
 "point of it, guilty of all. It is but a poore choyce, when a man is de-  
 "sperately resolved to cast himself away; whether he should rather  
 "hang, or drown, or stab, or pine himself to death: there may be  
 "more horror, more paine, more lingring, in one than another; but  
 "they all come to one period, and determine in the same point;  
 "death is the issue of them all. And it can be but a slender comfort

C "for a man, that will needs thrust himself into the mouth of hell  
 "by sinning wilfully, that he is damned rather for *lying*, than for  
 "stealing, or whoring, or killing, or some greater crime: *Damnation*  
 "is the wages of them all. *Murther* can but hang a man; and (with-  
 "out favour) *Petty Larceny* will hang a man too. The *greatest* sinnes  
 "can but damne a man; (and without Gods mercy) the *smallest* will  
 "damne a man too. But what? will some reply: In case *two sins* be  
 propounded, may I not do *the lesser*, to avoid the greater; otherwise  
 must I not of necessity do *the greater*? The answer is short and easie:  
 D If two sins be propounded, do *neither*. *E malis minimum*, holdeth as  
 you heard (and yet not alwaies neither) in evils of Pain: But that is no  
 Rule for evils of sin. Here the safer Rule is, *E malis nullum*. And the  
 reason is sound, from the Principle we have in hand. If we may not do  
 any evil, to procure a positive good; certainly<sup>b</sup> much lesse may we do  
 one evil, to avoid or prevent another.

But what if both cannot be avoided, but that one must needs be  
 done? In such a strait may I not choose the lesser? To thee; I say  
 again, as before, *Choose neither*. To the Case, I answer; It is no Case: be-  
 cause, as it is put, it is a case impossible. For *Nemo angustiat ad pec-*  
 E *candum*: the Case cannot be supposed, wherein a man should be so  
 straitned, as he could not come off fairely without sinning. A man by  
 rashness, or feare, or frailty, may foully entangle himself; and through  
 the powerfull engagements of sin drive himself into very narrow  
 straits, or be so driven by the fault or injury of others: yet there can-  
 not be any such straits, as should enforce a necessity of sinning; but  
 that

b Horat. lib. i.  
 Epist. 1.

c Gaudes, si ve  
 per veritatem,  
 si ve per occasi-  
 onem, Romana  
 Ecclesie digni-  
 tatem extolli.

Joseph. Ste-  
 phanus de  
 Ofc. pe. in E-  
 pist. ad lect.

25.

a James 2. 10,  
 11.

b Eadem do-  
 ctinā, qua hor-  
 remus facere  
 mala ut eveni-  
 ant boni, hor-  
 rere debemus  
 facere mala ut  
 evitemus pejo-  
 ra. Evitare e-  
 nim pejora,  
 multo minus  
 bonum est,  
 quam evenire  
 bonum. Ca je-  
 tan. hic.

26.

a Non enim datur perplexio ex parte rei: sed contingere potest ex parte hominis nescientis evadere, nec videntis aditum evadendi absque aliquo peccato. Cajet. hic. See the Glosses on dist. 13 stem adversus, where he proveth against Gratian that there can be no perplexity.  
b Non docet eligere minus peccatum, sed solutionem mino is nexu. Cajetanus hic, speaking of the Councell of Toledo. See. c. 22. q. 4. per tot. c Mat. 5. 37.

d Exod. 1. 16. &c.

e See August. contra mendac. cap. 19.

\* Gen. 19. 8. Perturbatio animi sui, non consilium. Hist. Scholast. in Gen. cap. 5:

that still there is one path or other out of them without sin. "The A  
"perplexity that seemeth to be in the things, is rather in the men  
"who puzzle and lose themselves in the Labyrinths of sin, because  
"they care not to heed the clue that would lead them out, if it were  
"well followed. Say, a man through heat of blood make a wicked  
vow to kill his brother: here he hath by his own rashnesse brought  
himself into a seeming strait, that either he must commit a murder, or  
break a vow; either of which seemeth to be a great sin, the one  
against the fifth, the other against the third commandment. But here  
is in very deed no strait or perplexity at all: Here is a fair open course  
for him without sin. He may break his vow; and there an end. B  
"Neither is this the choice of the lesser sinne; but onely the loosening  
"ing of the lesser bond: the bond of charity being greater than the  
"bond of a promise; and there being good reason that (in termes of  
"inconsistencie, when both cannot stand,) the lesser bond should yield  
"to the greater. But is it not a sin for a man to break a vow? Yes,  
"where it may be kept *salvis charitate & justitia*, there the breach is  
"a sin: but in the case proposed it is no sin. As Christ saith in the  
"point of swearing, so it may be said in the point of breach of vow,  
"c *ex re non negat*. Never was any breach of vow, but it was peccatum, or ex peccato: the breaking is either it self formally a sin: or it C  
"argueth at least a former sin, in the making. So as the sin, in the case  
alleged, was before in making such an unlawfull vow; and for that sin  
the party must repent: but the breaking of it now it is made, is no new  
sin; ("Rather it is a neecessary duty, and a branch of that repentance  
"which is due for the former rashnesse in making it,) because a hurt-  
"full vow is, (and that *virtute precepti*) rather to be broken then  
"kept. The *Egyptian Midwives*, not by their own fault, but by Pharaohs  
tyrannous command, are driven into a narrow strait, enforcing a  
seeming necessity of sin: for either they must destroy the Hebrew  
children, and so sin by Murder; or else they must devise some handsome  
shift to carry it cleanly from the Kings knowledg, and so sin by lying. D  
And so they did; they chose rather to lye then to kill, as indeed  
in the comparison it is by much the lesser sinne. But the very truth is,  
they should have done neither: they should flatly have refused the  
Kings commandment, though with hazard of their lives; and have resolved  
rather to suffer any evil, than to do any. "And so Lot should  
"have done: he should rather have adventured his own life, and theirs  
"too, in protecting the chastity of his Daughters, and the safety of his  
"guests; then have offered the expofall of his Daughters to the lusts  
"of the beastly Sodomites, though it were to redeeme his guests from E  
"the abuse of fouler and more abominable filthinesse. Absolutely:  
there cannot be a case imagined, wherein it should be impossible to  
avoid one sin, unlesse by the committing of another. The case which  
of all other cometh nearest to a Perplexity, is that of an erroneous conscience:  
"Because of a double bond, the bond of Gods Law; which  
to

A "to transgress, is a sin; and the bond of *particular conscience*, which  
 "also to transgress, is a sin. Whereupon there seemeth to follow  
 "an inevitable necessity of sinning; when Gods *Law* requireth one  
 "thing; and *particular conscience* dictateth the flat contrary: for in  
 "such a case, a man must either obey Gods *Law*, and so sin against  
 "his own conscience; or obey his own conscience, and so sin against  
 "Gods *Law*. But neither in this case is there any perplexity at all in  
 "the things themselves: that which there is, is through the default  
 "of the man onely, whose judgement being erroneous mis-lea-  
 "th his conscience, and so casteth him upon a necessity of sinning. But  
 B "yet the necessity is no simple and absolute, and unavoydable, and  
 "perpetual necessity: for it is onely a necessity *ex hypothesi*, and for a  
 "time, and continueth but *stante tali errore*. And still there is a way  
 out betwixt those sins, and that without a third: and that way is *de-*  
*ponere erroneam conscientiam*. He must rectifie his judgement, and  
 reform the error of his Conscience, and then all is well. There is no  
 perplexity, no necessity, no obligation, no expediency; which should  
 either enforce, or perswade us to any sin. The resolution is damnable,  
*Let us do evil that good may come.*

C I must take leave, before I pass from this point, to make two in-  
 stances; and to measure out from the *Rule* of my Text an answer to  
 them both. They are such, as I would desire you of this place to  
 take due and special consideration of. I desire to deal plainly; and I  
 hope it shall be (by Gods blessing upon it) effectually, for your good,  
 and the Churches peace. One instance shall be in a sin of *Commis-*  
*on*; the other in a sin of *Omission*.

The sin of *Commission* wherein I would instance, is indeed a sin be-  
 yond *Commission*: it is the usurping of the Magistrates Office with-  
 out a Commission. The *Question* is; whether the zealous intention  
 of a good end may not warrant it good, or at least excuse it from be-  
 ing evil, and a sin? I need not frame a *Case* for the illustration of this  
 instance: the inconsiderate forwardness of some hath made it to my  
 hand. You may read it in the disfigured *windows* and *walls* of this  
 Church: *Pictures* and *Statues*, and *Images*: and for their sakes the  
*windows* and *walls* wherein they stood, have been heretofore, and of  
 late pulled down, and broken in pieces and defaced: without the  
 Command, or so much as leave of those who have power to reform  
 things amiss in that kind. Charity bindeth us to think the best of  
 those that have done it: that is, that they did it out of a forward  
 (though mis-governed) zeal; intending therein Gods glory in the far-  
 E ther suppression of *Idolatry*, by taking away these (as they supposed)  
 likely occasions of it. Now in such a case as this, the *Question* is, whe-  
 ther the intention of such an end can justifie such a deed? And the fact  
 of Phinehas, Nu. 25. (who for a much like end, for the staying of the  
 people from *Idolatry*, executed vengeance upon *Zimri* and *Cosbi*,  
 being but a private man, and no Magistrate;) seemeth to make for it.

f Sin is the  
transgression  
of the Law,  
1 John 3. 4.  
g Whatsoever  
is not of faith,  
is sin. Rom. 14.  
13.  
Omne quod fit  
contra conscien-  
tiam aedifica-  
cat ad gehe-  
nim. c. 28. q. 1.  
Omnes. sec. Ex  
his.

27.

28.

a Num. 25.  
7, 8.

G

But



29.

1.

2.

a Rom. 2. 22.

3.

4.

b ἐν δὲ αὐτοῖς  
 πρὸς τοὺς  
 ἰσχυροὺς, τὰλλα  
 συμβαίνει.

c 2 Kings 18.  
 44, 45.

But my Text ruleth it otherwise. If it be *evil*, it is not to be done, no not for the preventing of *Idolatry*. I pass by some considerations otherwise of good moment; as namely *first*, whether *Statues* and *Pictures* may not be permitted in Christian Churches, for the *adorning* of Gods House, and for *civil* and *historical* uses, not onely lawfully and decently, but even *profitably*? I must confess, "I never heard substantiall reason given, why they might not: at the least, so long as there is no apparent danger of superstition. And *secondly*, whether things either in their first *erection*, or by succeeding *abuse* superstitious, may not be profitably continued, if the *Superstition* be abolished? Otherwise, not Pictures onely, and Crosses, and Images; but most of our *Hospitals*, and *Schools*, and *Colledges*, and *Churches* too must down: and so the hatred of *Idolatry* should but usher in licentious *Sacrilege*, contrary to that passage of our Apostle in the next Chapter before this, *a Thou that abhorrest Idols, committest thou sacrilege?* And *thirdly*, whether these forward ones have not bewrayed somewhat their own self-guiltiness in this Act, at least for the *manner* of it, in doing it secretly, and in the dark? "A man should not *dare* to do that, which he would not willingly either be *seen*, when it is *doing*; or *own*, being *done*. To pass by these, consider no more but this one thing onely, into what dangerous and unsufferable absurdities a man might run, if he should but follow these mens grounds. *Erranti nullus terminus*: Error knoweth no stay, and a *false Principle* once received, multiplieth into a thousand *absurd conclusions*. It is good for men to go upon sure grounds, else they may run and wander in *infinitum*. A little *error* at the first, if there be way given to it, will increase beyond belief; "As a small *spark* may fire a large *City*, and a *cloud* no bigger than a *mans hand*, in short space over-spread the face of the whole Heavens. For grant, for the suppression of *Idolatry*, in case the *Magistrate* will not do his office, that it is lawful for a *private man* to take upon him to reform what he thinketh amiss, and to do the part and office of a *Magistrate* (which must needs have been their ground, if they had any, for this action:) there can be no sufficient cause given, why by the same reason, and upon the same grounds, a private man may not take upon him to establish *Laws*, raise *Powers*, administer *Justice*, execute *Malefactors*, or do any other thing the *Magistrate* should do; in case the *Magistrate* slack to do his duty in any of the premises. Which if it were once granted (as granted it must be, if these mens fact be justifiable:) every wise man seeth, the end could be no other but vast *Anarchy* and confusion both in *Church* and *Common-weale*: whereupon must unavoidably follow the speedy subversion both of *Religion* and *State*. If things be amiss, and the *Magistrate* help it not; *private men* may lament it, and as occasion serveth, and their condition and calling permitteth, soberly and discreetly put the *Magistrate* in mind of it: But they may not make themselves *Magistrates* to reform it.

And

A

B

C

D

E

- A** And as to the act of *Phinehes* though I rather think he did; yet what if he did not well in so doing? It is a thing we are not certain of: and we must have certainer grounds for what we do, then uncertain examples. *Secondly*, what if *Phinehes* had the Magistrates authority to enable him to that attempt? It is not altogether improbable (to my apprehension) from the fifth verse of the Chapter, where the story is laid down, *Num. 25. 5.* especially parallel'd with another Story of much like circumstances, *Exod. 32. 27.* that as there the *Levites*, so here *Phinehes* drew the Sword in execution of the express command of *Moses* the supreme Magistrate. If neither thus, nor so: yet *Thirdly* (which cutteth off all plea, and is the most common answer ordinarily given by *Divines* to this and the like instances drawn from some singular actions of Gods *worthies*;) Men of *Heroical* spirits & gifts, such as were *David*, *Samson*, *Ehud*, *Moses*, *Elias*, and some others, especially at such times as they were employed in some special service for the good of Gods Church, were exempt from the common rules of life: and did many things, (as we are to presume) not without the <sup>a</sup> secret motion and direction of Gods holy and powerfull Spirit, which were therefore good in them: that secret direction being to them *loco specialis mandati*, like that to *Abraham* for sacrificing his Son) but not safe, or lawfull for us to imitate: *Opera liberi spiritus*, say *Divines*, *non sunt exigenda ad regulas communes, nec trabenda in exemplum vita.* The extraordinary *Heroical* acts of Gods *Worthies* are not to be measured by the common rules of life, nor to become exemplary unto others. Of which nature was <sup>d</sup> *David's* single combat with *Goliath*; and <sup>e</sup> *Samsons* pulling down the house upon himself and the *Philistines*; <sup>f</sup> And <sup>f</sup> *Moses* slaying the *Egyptian*; and <sup>g</sup> *Ehuds* stabbing of King *Eglon*; and <sup>h</sup> *Eliashs* calling down for fire from Heaven upon the Captains and their fifties, and divers others recorded in the Scripture. Of which last fact we have our blessed SAVIOURS judgement in *Luc. 9.* that it was done by the extraordinary and peculiar instinct of Gods Spirit, but it is not to be imitated by others, without particular certain assurance of the like instinct. Where when the *Disciples* would have called down for fire from Heaven upon the *Samaritans*, and alledged *Elias* for their precedent; <sup>k</sup> Lord, wilt thou that we command fire to come down from heaven and consume them, as *Elias* did? His answer was with a kind of indignation (as both his gesture and speeches shew) *Nescitis cuius spiritus estis*; You know not what manner of spirit you are of. *Elias* was indued with an extraordinary spirit, in the freedome whereof he did what he then did: but it is not for you or others to propose his example, unlesse you can demonstrate his spirit. And if *Phinehes* Act also was (as most think it was) such as these: it can no more justifie the usurpation of Magistracy; Then *David's* act can bloody Duels; or *Samsons* self-murther, or *Moses's* secret slaughter, or <sup>a</sup> *Ehuds* King-killing, or *Eliashs* private revenge. I have stood the

30.

2.

3.

a Nec Sam'on  
aliter excusa-  
tur, quod scrip-  
tum cum hosti-  
bus vinctis do-  
mus oppressit,  
nisi quod laten-  
ter Spiritus  
Sanctus hoc  
iussit, qui per  
illum miracula  
faciebat.

Aug. l. b. 1. de  
Civ. Dei. ca. 21

Si defenditur  
non fuisse pec-  
catum, privatus  
tamen habuisse  
consilium in-  
dubitante cre-  
dendum est.

Bern. de prec.  
& disp. nar.

b Gen. 22. 13.

c Chytr. in

Gen. 14. & in

Exod. 3. 10.

d 1 Sam. 17.

e Jud. 10. 30.

f Exod. 2. 12.

g Judg. 3. 5.

h 2 Kings 1.

10-12.

i Imitando ab

aliis exoriri

nec possunt, nec

debent, nisi ed-

dem magis po-

ter Spiritus

excitentur.

Chytr. in

Exod. 3.

k Luke 9. 53.

l 1. 2. 3.

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longer upon the discovery of this sin, that men might take right judgement of it; and not think it either *warrantable* or *excusable* by any pretension of *zeal*, or of whatsoever other good: and that both such as have gone too far this way in their practice already, for the time past, may acknowledge their own over-sight; and be sorry for it; and others seeing their *error*, may for the time to come forbear such *outrages*, and keep themselves within the due bounds of *Christian sobriety*, and their *particular Callings*. And thus much of the former instance, in a matter of *Commission*. I am to give you another in a matter of *Omission*.

31.

Every *Omission* of a necessary duty is simply *evil*, as a sin. But *affirmative* duties are but sometimes necessary; because they do not *obligare ad semper*: as, being many, it is impossible they should. And many times duties otherwise necessary, in case of *Superiour reason* and duties, cease to be necessary *pro hic & nunc*: and then to omit them, is not to do evil. Among other necessary duties this is one, for a *Minister* furnished with gifts and abilities for it, to acquaint *Gods people* with all material *needful truths*, as he can have convenient occasion thereunto. And (such conveniency supposed) not to do this, is simply *evil*. Now then, to make *the Case* and *the Question*. *The Case* thus: A Minister hath just opportunity to preach in a Congregation, not his own: where he seeth or generally heareth some *error* in judgement, or outrageous sin in practice to be continued in with too publick allowance: He hath *liberty* to make choice of his *Text* and *Theme*, and leisure to provide in some measure for it; and his conscience telleth him, he cannot *pro hic & nunc* direct his speech with greater service to Gods Church, then against those *errors* or *sins*. He seeth on the other side some withdrawments: his *discretion* may perhaps be called in question, for meddling where he needed not; he shall possibly lose the *good opinion* of some, with whom he hath held fair correspondence hitherto; he shall preserve his own *peace* the better, if he turn his speech another way. This is *the Case*. *The Question* is, Whether these latter considerations, and the good that may come thereby, be sufficient to warrant unto him the omission of that necessary duty?

32.

The rule of my Text resolveth it *negatively*: they are not sufficient. The Duty being necessary, *pro hic & nunc*, it is simply evil to omit it; and therefore it may not be omitted for any other good. I deny not, but a Minister may with good discretion *conceale many truths* from his flock; at least the opening and amplifying of them: if they be not such as are *needfull* for them to know, either for the establishment of *Faith*, or practice of *Life*; as not onely many nice *School-points* and *Conclusions* are, but also many *Genealogies*, and *Levitical rites*, and other things even in the Scriptures themselves. Nay more, a Minister not onely in *discretion* may, but is even in *Conscience* bound, at least in the publick exercise of his Ministry,

to

a Sacerdos debitor est, ut veritatem quam audit a Deo liberè prædicet. 11. qu. 3. noli timere. Ex Chyfoft.





¶ Penè idem est  
fidem nolle as-  
serere & nega-  
re. Fulg. l. 1. ad  
Thrasim. c. 1.  
Sicut incauta  
locutio in erro-  
rem pertrahit,  
ita indiscretum  
silentium in er-  
rore relinquit.  
Greg. in Mor.  
g Acts 20. 26,  
27.

34.

a 1 Joh. 3. 20.  
b ἐν ἑαυτοῖς ταῦ-  
τα ἔρω.

Acts 17. 11.

Non requiritur  
quis, vel qualis  
predicet; sed  
quid predicet.

Distinct. 19.

Secundum.

πάντες γὰρ

ἐν τούτῳ σκαπ-

νοῦν ὅτις αὐτοὶ

οἶπιν, ἀλλὰ

τίποτερον ἀλη-

θὰς λέγεται

ἢ ὅ.

Plat. in Char-  
mide.

c Phil. 1. 15,

16, 17, 18.

d Gal. 1. 8, 9.

e Mat. 23. 23.

f Woe unto you

Scribes and

Pharisees, Hy-

poocrites, Mat.

23. 13, 14, &c.

ment than the rest: it is fit, they that are sent to *Damascus*, and *Mo-  
ab*, and *Ammon*, and *Tyrus*, and *Judah*, and *Israel*, should make them  
hear of those *three or four*, more than all the rest. *Sins* and *Errors*,  
when they begin to get head and heart, must be handled roughly.  
*Silence* in such a case is a kind of *flattery*: and it is *almost* all one,  
when sins grow outrageous, to hold our peace at them; and to cry  
*Peace, Peace* unto them. Our Apostle in *Act. 20.* would not have held  
himself sufficiently discharged from the guilt of other mens *blood*;  
if he had thunned (as occasion was offered) to have declared unto  
them *πᾶσαν τὴν βουλὴν τοῦ Θεοῦ*, even the whole counsel of God.

In my Application of this *Instance* and *Case*, blame me not, if I  
do it with some reference to my self. Being heretofore by appoint-  
ment, as now again I was, to provide my self for this place against  
such a meeting as this is; as in my conscience I then thought it need-  
ful for me, I delivered my *mind*, (and I dare say, the *Truth* too, for  
substance) something freely, touching the *Ceremonies* and *Constituti-  
ons* of our Church. And I have now also with like freedome, shewed  
the unlawfulness of the late disorderly attempts in this Town; and  
that from the ground of my present *Text*. I was then blamed for  
that; I think unjustly; (for I do not yet see what I should retract of  
that I then delivered:) and it is not unlikely, I shall be blamed again  
for this, unless I prevent it. You have heard now already, both here-  
tofore, that to *judge* any mans heart; and at this time, that to *flan-  
der* any truth, are (without repentance) sins justly damnable: *καίμα  
ἐνδικον*, they that offend either in the one, or the other, their *damna-  
tion is just*. To preserve therefore both you from the *sin*, and my self  
from the *blame*; consider I pray you, with reason and charity, what I  
shall say.

You that are our hearers, know not with what *hearts* we speak  
unto you: that is onely known to our own hearts; and to *God who  
is greater than our hearts, and knoweth all things*. That which you are to  
look at, and to regard, is, with what *truth* we speak unto you. So  
long as what we preach is *true*, & agreeable to *Gods Word*, & *right rea-  
son*: you are not, upon I know not what light surmizes or suspicions, to  
*judge* with what spirits, or with what dispositions of heart we preach.  
Whether we *preach Christ* of *envy*, and *strife*, or of *good will*; whether  
*sincerely*, or of *contention*; whether in *pretence*, or in *truth*; it is our  
own good, or hurt: we must answer for that; and at our perill be it,  
if we do not look to that. But what is that to you? *Notwithstanding  
every way*, so long as it is *Christ*, and his truth which are *preached*, it  
is your part therein to *rejoice*. "If an *Angel from Heaven* should  
"preach any untruth unto you; *ἀνάθμα*, *Let him be accursed*: but if  
"the very Devil of hell should preach the truth, he must be heard,  
"and believed, and obeyed. So long as *Scribes* and *Pharisees* hold  
"them to *Moses's Text* and *Doctrine*, let them be as damned *Hypocrites*  
"as *Scribes* and *Pharisees* can be: yet *all whatsoever they bid*  
"you observe, that you are to observe and do.

Let

A Let me then demand: Did I deliver any *untruth*? It had been well done then to have shewn it, that I might have *acknowledged*, and *retracted* it. Did I speak nothing but *the truth*? with what conscience then could any that heard me say, as yet I heard some did; that I preached *factiously*, That I came to *cast bones* among them, That I might have chosen a *finer Text*, That I might have had as much *thanks* to have kept away? For *Faction*; I hate it: my desire and aim, next after the good of your souls, was, above all, *the Peace* of the Church, and *the Unity* of Brethren. For *casting bones* (if that must needs be the phrase) they were cast in these parts long before my coming by that great enemy to peace and unity, and busie sower of discord, *the Devil*: otherwise I should not have found at my first coming such *snarling* about them, and such *biting and devouring one another*, as I did. My endeavour was rather to have gathered up *the bones*, and to have taken away the matter of difference, (I mean, *the error* in judgement about; and *inconformity* in practice unto, *the lawfull Ceremonies* of the Church) that so if it had been possible all might have been quiet, without *despising* or *judging* one another for these things; For *thanks*; I hold not that worth the answering: alas, it is a poor *aim* for Gods Minister, to preach for *thanks*.

B  
C For the choise of my *Text* and *Argument*, both then and now: how is it not unequall, that men, who plead (so as none more) for *liberty* and *plainness* in reproving sin, should not allow those that come amongst them that *liberty* and *plainness* against themselves and their own sins? I dare appeale to your selves. Have you never been taught, that it is the Ministers duty, as to oppose against all *errors* and *sins* in the general, so to bend himself (as neer as he can) especially against the apparent *errors* and *sins* of his present auditory? And do you not believe it is so? Why then might I not; nay how ought I not, bend my speech, both then against a common *error* of sundry in these parts in point of *Ceremony*; and now against *the late petulancy*, (or at least *oversight*) of some mis-guided ones? "The *noise* of these things abroad; and *the scandall* taken thereat by "such as hear of them; and *the ill fruits* of them at home in breeding jealousies, and cherishing contentions among neighbours: "cannot but stir us up, if we be sensible (as every good member "should be) of the damage and loss *the Church* acquireth by them, "to put you in minde and to admonish you (as opportunities invite us) both privately and publickly. Is it not time, trow ye, to thrust in the sickle, when *the fields look white unto the harvest*? Is it not time our *Pulpits* should a little *echo* of these things, when all *the Country* far and neer ringeth of them?

D  
E

For my own part; however others censure me, I am sure, *my own heart* telleth me, I could not have discharged my Conscience; if being called to this place, I should have balked what either *then* or *now* I have delivered. My Conscience prompting me, all circumstances

con-

1.

2.

g Gal. 5. 15.

3.

4.



considered, that these things were *pro hic & nunc* necessary to be delivered, rather than any other: if for any outward inferiour respect I should have passed them over with silence; I think I should have much swerved from *the Rule* of my Text, and have done a great *evil*, that some small *good* might come of it. But many thousand times better were it for me, that all *the world* should *censure* me for speaking what they think I should not; than that my own *heart* should *condemn* me for not speaking what it telleth me I should. And thus much of things *simply evil*.

35.

I should proceed to apply this Rule, *We must not do evil, that good may come*; unto evils, not simply, but *accidentally* such: and that both in the generall, and also in some few specials of greatest use; namely, unto evils which become such through *Conscience*, *Scandall*, or *Comparison*. In my choice of the Scripture, I aimed at all this: and had gathered much of my provision for it. But *the Cases* being many and weighty; I foresaw I could not go onward with my first project, without much wronging one or both: either *the things* themselves, if I should *contract* my speech to the scanting of *time*; or *you*, if I should *lengthen* it to the weight of *the matter*. And therefore I resolved here to make an end, and to give place (as fit it is) to the businesse whereabout we meet. *The Total* of what I have said, and should say, is in effect but this: No pretension of a *good end*, of a *good meaning*, of a *good event*, of any *good* whatsoever; either can sufficiently *warrant* any sinfull action to be done, or *justifie* it being done: or sufficiently excuse *the Omission* of any necessary duty, when it is necessary. Consider what I say, and the Lord give you understanding in all things. Now to God the Father, Son, and Holy Spirit, &c.

AD



A D  
CLERUM.

The Third Sermon.

At a Visitation at Boston, Lincoln,  
13. March 1620.

1 COR. 12. 7.

*But the manifestation of the Spirit is given to every man, to profit withall.*



IN the first Verse of this Chapter S. Paul proposeth to himself an *Argument*, which he prosecuteth the whole Chapter through, and (after a profitable digression into the praise of *Charity* in the next Chap.) resumeth again at the 14. Chapter, spending also that whole Chapter therein: and it is concerning *spirituall gifts*, [<sup>a</sup> Now concerning spirituall gifts, brethren, I would not have you ignorant, &c.] These gracious gifts of the holy Spirit of God, bestowed on them for the edification of the Church; the *Corinthians* (by making them the <sup>b</sup> fuel either of their *pride*, in despising those that were *inferiour* to themselves; or of their *envy*; in malicing those that *excelled* therein,) abused to the maintenance of *schisme*, and *faction*, and *emulation* in the Church. For the remedying of which evils, the *Apostle* entreth upon the *Argument*: discoursing fully of the variety of these *spirituall gifts*, and who is the *Author* of them, and for what *end* they were given,

H

ven,

I.

a Verse 1.  
b ὅτι τὸ αἰ-  
λουρίσμα  
αὐτοῖς ἐγίνε-  
το — διὰ  
γὰρ τὰ  
μείζονα ἔχον-  
τες, ἐπάρρητο  
κατὰ τοῦ  
ἐλάττω κακ-  
τημένων. ἔτοι-  
μόν ἐστι πάλιν  
ἄλγυν, καὶ  
τοῖς τα μέ-  
ζονα ἔχουσιν  
ἐσθύνει.  
Chrys. in 1  
Cor. hom. 19.

ven, and in what manner they should be imployed; omitting nothing that was needfull to be spoken anent this subject.

2.

In this part of the Chapter, entreating both before and after this verse of the wondrous great, yet sweet and usefull, variety of these spirituell gifts: he sheweth, that howsoever manifold they are either for kind, or degree, so as they may differ in the materiall and formall; yet they do all agree both in the same efficient, and the same finall cause. In the same efficient cause, which is God the Lord by his Spirit, ver. 4, 6. [Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all.] And in the same finall cause; which is the advancement of Gods glory, in the propagation of his Gospel, and the edification of his Church; in this ver. [But the manifestation of the Spirit is given to every man to profit withall.]

3.

1.

By occasion of which words, we may enquire into the nature, convenience, and use of these gifts. First, their nature in themselves, and in their originall; what they are, and whence: they are the works of Gods Spirit in us, [the manifestation of the Spirit.] Secondly, their conveyance unto us; how we come to have them, and to have property in them: it is by gift; [It is given to every man.] Thirdly, their use and end; why they were given us, and what we are to do with them: they must be employed to the good of our Brethren, and of the Church; is given to every man [to profit withall.] Of these briefly, and in their order; and with speciall reference ever to us that are of the Clergy.

4.

By manifestation of the Spirit here our Apostle understandeth none other thing, then he doth by the adjective word *πνευματικά* in the first, and by the substantive word *χαρισματα* in the last verse of the Chapter. Both which put together, do signifie those spiritual gifts and graces whereby God enableth men (and specially Church-men) to the duties of their particular Callings for the generall good. Such as are those particulars, which are named in the next following verses, a the word of Wisdome, the word of Knowledge, Faith, the gifts of healing, workings of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues. All which, and all other of like nature and use, because they are wrought by that one and self-same b Spirit, which divideth to every one severally as he will; are therefore called c *πνευματικά*, spirituell gifts; and here part-  
εως το πνεύμα, the manifestation of the spirit.

5.

1.

The word [Spirit] though in Scripture it have many other significations, yet in this place I conceive to be understood directly of the holy Ghost, the third Person in the ever blessed Trinity. For first, in ver. 3. that which is called the Spirit of God in the former part, is in the latter part called the Holy Ghost: [I give you to understand, that no man speaking by the spirit of God, calleth Jesus accursed; and that

a Verse 8--10.

b Verse 11.

c Verse 1.

a Verse 1.



A *that no man can say that Jesus is the Lord, but by the Holy Ghost.]*

Again, that variety of gifts, which in ver. 4. is said to proceed from the *b* same Spirit, is said likewise in ver. 5. to proceed from the same Lord, and in ver. 6. to proceed from the same God: and therefore such a Spirit is meant, as is also Lord and God; and that is onely the Holy Ghost. And again, in those words, in ver. 11. [*c* All these worketh that one and the self-same Spirit, dividing to every man severally as he will;] the Apostle ascribeth to this Spirit the collation and distribution of such gifts according to the free power of his own will and pleasure: which free power belongeth to none but God alone, *d* Who hath set the members every one in the body, as it hath pleased him.

B Which yet ought not to be so understood of the Person of the Spirit; as if the Father, and the Son, had no part or fellowship in this business. For all the Actions and operations of the Divine Persons, (those onely excepted which are of intrinsecall and mutuall relation) are the joynt and undivided works of the whole three Persons: according to the common known maxime, constantly and uniformly received in the Catholike Church, *Opera Trinitatis ad extra sunt indivisa*. And as to this particular, concerning gifts the Scriptures are clear. Wherein, as they are ascribed to God the Holy Ghost

C in this Chapter; so they are elsewhere ascribed to God the Father, [*a* Every good gift, and every perfect giving is from above, from the Father of Lights: Jam. 1.] and elsewhere to God the Son, [*b* Unto every one of us is given grace, according to the measure of the gift of Christ: Eph. 4.] Yea, and it may be, that for this very reason in the three verses next before my text, these three words are used; Spirit, in ver. 4. Lord, in ver. 5. and God, in ver. 6. to give us intimation, that these spirituall gifts proceed equally and undividedly from the whole three Persons; from God the Father, and from his Son Jesus Christ our Lord, and from the eternall Spirit of them both the Holy Ghost, as from one entire, indivisible, and coessentiall Agent.

D But for that we are grosse of understanding, and unable to conceive the distinct Trinity of Persons in the Unity of the Godhead, otherwise then by apprehending some distinction of their operations and offices to-us-ward: it hath pleased the wisdom of God in the holy scriptures, (which, being written for our sakes, were to be fitted to our capacities) so far to condescend to our weakness and dulness, as to attribute some of those great and common works to one person, and some to another, after a more speciall manner than unto the rest, although indeed and in truth none of the three persons had more or lesse to do than other in any of those great and common works.

E This manner of speaking Divines use to call *a* Appropriation. By which appropriation, as Power is ascribed to the Father, and Wisdom to the Son; so is Goodness to the Holy Ghost. And therefore, as the Work of Creation, wherein is specially seen the mighty power of

2.

b Verſe 4-6.

3.

c Verſe 11.

d Verſe 38.

6.

*a* James 1. 17.  
*b* Ephes. 4. 7.  
*c* Ne gratia & donum divinum fit per personas Patris, & Filii & Sp. Sancti, sed indifferetia unitatis & nature trium unum opus intelligatur. Ambrosius in 1 Cor. 7. c. 61.

7.

*a* V. Aquin. 1. qu. 39. 7.

God, is appropriated to the Father; and the work of Redemption, wherein is specially seen the wisdom of God, to the Son: and so the works of sanctification, and the infusion of habitually graces, whereby the good things of God are communicated unto us, is appropriated unto the Holy Ghost. And for this cause, the gifts thus communicated unto us from God, are called *πνευματικά*, spiritually gifts, and *παρασχόμενα*, the manifestation of the Spirit.

8.

We see now, why spirit! but then; why manifestation? The word, as most other verbs of that form, may be understood either in the active or passive signification. And it is not material, whether of the two ways we take it in this place: both being true; and neither improper. For these spiritually gifts are the manifestation of the spirit *actively*: because by these the spirit manifesteth the will of God unto the Church; these being the instruments and means of conveying the knowledge of salvation unto the people of God. And they are the manifestation of the spirit *passively* too: because where any of these gifts, especially in any eminent sort, appeared in any person, it was a manifest evidence that the Spirit of God wrought in him. As we read in Acts 10. that they of the Circumcision were astonished, *a* When they saw, that on the Gentiles also was poured out the gift of the Holy Ghost. If it be demanded, But how did that appear? it followeth in the next verse, [For they heard them speak with tongues, &c.] The spiritually Gift then is a *b* manifestation of the Spirit, as every other sensible effect is a manifestation of its proper cause.

9.

We are now yet farther to know, that the Gifts and graces wrought in us by the holy Spirit of God, are of two sorts. The Scriptures sometimes distinguish them by the different terms of *χάρις* and *δόξα*: although those words are sometimes again used indifferently and promiscuously, either for other. They are commonly known in the Schooles, and differenced by the names of *a* Gratia gratum facientes, & Gratia gratis data. Which termes though they be not very proper, (for the one of them may be affirmed of the other; whereas the members of every good distinction ought to be opposite:) yet because they have been long received, (and change of termes, though haply for the better, hath by experience been found for the most part unhappy in the event, in multiplying unnecessary book-quarrells;) we may retain them profitably, and without prejudice. Those former, which they call *Gratum facientes*, are the graces of Sanctification; whereby the person that hath them, is enabled to do acceptable service to God, in the duties of his general Calling: these latter, which they call *Gratis datas*, are the Graces of Edification; whereby the person that hath them is enabled to do profitable service to the Church of God in the duties of his particular Calling. Those are given *Nobis*, & *Nobis*; both to us, and from us, that is *b* chiefly for our own good: these *Nobis*, sed *Nostri*; to

*a* Act. 10. 45,

46.

*b* Id est donum spiritus, quo dono spiritus suum in homine presentiam declarat. Metonymia est. *Pisc.* in schol. hic.

*a* V. Aquin. 1.

2 qu. 111. 1.

*b* Duplex est operatio sancti spiritus; operatur enim in nobis aliud propter nos, aliud propter proximos. Bern. in parvis Ser. 55.

A *us* indeed, but *for others*, that is, chiefly for the good of our brethren. Those are given us *ad salutem*, for the saving of our own souls: these *ad lucrum*, for the winning of other mens souls. Those proceed from the *speciall* love of God to the *Person*; and may therefore be called *personall*, or *speciall*: these proceed from the *Generall* love of God to his *Church*, (or yet more generall to *humane societies*;) and may therefore be rather called *Ecclesiasticall* or *Generall* Gifts or Graces.

B Of that first sort are *Faith*, *Hope*, *Charity*, *Repentance*, *Patience*, *Humility*; and all those other holy graces and *fruits of the Spirit*, which accompany salvation: Wrought by the blessed and powerful operation of the *holy Spirit* of God, after a most *effectuall*, but unconceivable manner, *regenerating*, and renewing, and seasoning, and sanctifying the hearts of his *Elofen*. But yet these are not the *Gifts* so much spoken of in this Chapter; and namely in my Text: Every branch whereof excludeth them. Of those *graces* of sanctification *first*, we may have indeed *probable* inducements to perswade us, that they are, or are not in this or that man: But *hypocrisie* may make such a semblance, that we may think we see *spirit* in a man, in whom yet there is nothing but *flesh*; and *infirmities* may cast such a fogge, that we can discern nothing but *flesh* in a man, in whom yet there is *spirit*. But the *gifts* here spoken of do incurre into the *senses*, and give us *evident* and infallible assurance of the *spirit* that wrought them: here is *participatio*, a *manifestation* of the spirit. Again, *Secondly*, those *Graces* of sanctification are not communicated by *distribution*, ( *b* *Alius sic, alius vero sic;* ) *Faith* to one, *Charity* to another, *Repentance* to another: but where they are given, they are given all at once and *together*, as it were strung upon one *threed*, and linked into one *chain*. But the *Gifts* here spoken of are *distributed* as it were by *deal*, and divided severally as it pleased God, shared out into severall portions, and given to every man some, to none all; for *to one is given by the Spirit the word of Wisdom*, *to another the word of Knowledge*, &c. *Thirdly*, those *Graces* of sanctification, though they may and ought to be exercised to the benefit of *others*, who by the *shining of our light*, and the *sight of our good works*, may be provoked to *glorifie God* by walking in the same paths: yet that is but *utilitas emergens*, and not *finis proprius*; a good use made of them upon the *bye*, but not the *main*, proper and direct end of them, for which they were chiefly given. But the *Gifts* here spoken of, were given directly for this end, and so intended by the giver, to be employed for the *benefit* of others, and for the *edifying* of the Church; they were given to *profit* withall.

E It then remaineth, to understand this Text and Chapter of that other and latter kind of *spirituall Gifts*: Those *Graces* of *Edification*, (or *Gratia gratis data*) whereby men are enabled in their severall *Callings*, according to the quality and measure of the *graces* they

c *Gemina operationis experimentum: unus, quâ nos primò intus virtutibus solidat ad salutem: alter, us, quâ foris quoque muneribus ornat ad lucrum.* Illas nobis, hæc nostris accepimus. Bernard. in Cant. Ser. 18.

IO.  
a Gal. 5. 22.

I.

2.  
b 1 Cor. 7. 7.

c Verse 8.  
3.

d Mat. 5. 16.

II.



- have received, to be profitable members of *the publick body*, either in Church or Common-wealth. Under which appellation, (the very first naturall powers and *faculties* of the soul onely excepted, which flowing à *principiis speciei*, are in all men the same and like;) I comprehend all other *second ary endowments*, and abilities whatsoever of the *reasonable soul*; which are capable of the *degrees* of more and lesse, and of better and worse; together with all *subsidiary helps* any way conducing to the exercise of any of them. Whether they
1. be first, *supernaturall graces*, given by immediate and extraordinary infusion from God: such as were the gifts of *tongues* and of *miracles*, and of *healings*, and of *prophecie* properly so called, and many other like; which were frequent in the infancy of *the Church*, and when this *Epistle* was written, according as the necessity of those primitive times considered, God saw it expedient for his Church. Or
  2. whether they be, *Secondly*, such as Philosophers call *Naturall dispositions*: such as are promptnesse of *Wit*, quicknesse of *Conceit*, fastnesse of *Memory*, cleannesse of *Understanding*, soundnesse of *Judgement*, readinesse of *Speech*, and other like; which flow immediately à *principiis individui*, from the individuall condition, constitution, and temperature of particular persons. Or, whether they be,
  3. *Thirdly*, such as Philosophers call *Intellectuall habits*: which is, when those naturall dispositions are so improved, and perfected by *Education*, *Art*, *Industry*, *Observation*, or *Experience*, that men become thereby skilfull *Linguists*, subtile *Disputers*, copious *Orators*, profound *Divines*, powerfull *Preachers*, expert *Lawyers*, *Physicians*, *Historians*, *Statesmen*, *Commanders*, *Artisans*, or excellent in any Science, Profession, or faculty whatsoever. To which me may adde in
  4. the *fourth* place, all *outward* subservient *helps* whatsoever, which may any way further or facilitate the exercise of any of the former *graces*, *dispositions*, or *habits*: such as are health, strength, beauty, and all those other *Bona Corporis*; as also *Bona Fortuna*, Honour, Wealth, Nobility, Reputation, and the rest. All of these, even those among them which seem most of all to have their foundation in *Nature*, or perfection from *Art*, may in some sort be called *πνευματικά*, *spirituall gifts*: in as much as the *spirit of God* is the first and principall *worker* of them. *Nature*, *Art*, *Industry*, and all other subsidiary furtherances, being but *second Agents* under him; and as *means* ordained, or as *instruments* used by him, for the accomplishing of those *ends* he hath appointed.
  12. And now have we found out the just latitude of the *spiritual gifts* spoken of in this Chapter, and of the *manifestation of the spirit* in my Text. From whence not to passe without some observable *inferences* for our Edification: We may here *first* behold, and admire, and magnifie the singular *love*, and *care*, and *providence* of God for and over his Church. For *the building up* whereof, he hath not onely furnished it with fit *materialls*, men endowed with the *faculties*

A culties of *understanding, reason, will, memory, affections*; not onely lent them *tools* out of his own rich store-house, his holy Word, and sacred *Ordinances*; but, as sometimes he filled a *Bezaleel* and *Aholiab* with skill and wisdom for the building of the materiall *Tabernacle*; so he hath also from time to time raised up serviceable *Men*, and enabled them with a large measure of all needfull *gifts* and graces, to set forward the building, and to give it both strength and beauty. A *Body*, if it had not difference and variety of *members*, were rather a *lump*, than a *Body*; or if having such members, there were yet no *vital* spirits within to enable them to their proper offices, it were rather a *Corps* than a *Body*: but *the vigour* that is in every part to do its office, is a certain evidence and *manifestation* of a *spirit* of life within, and that maketh it a *living Organick* body. So those active *gifts*, and graces, and abilities, which are to be found in the *members* of the *mysticall body* of Christ, (I know not whether of greater *variety* or *use*) are a strong manifestation, that there is a powerfull *Spirit of God* within, that knitteth the whole body together, and worketh *all in all*, and *all in every part* of the body.

Secondly, though we have just cause to lay it to heart, when men of eminent *gifts* and *place* in the Church are taken from us, and to lament in theirs, our own, and the Churches loss; yet we should possess our souls in *patience*, and sustain our selves with this comfort, that it is the same *God*, that still hath care over his Church; and it is the same *Head Jesus Christ*, that still hath influence into his members; and it is the same blessed *Spirit of God* and of *Christ*, that still *animateth* and *animateth* this great *mysticall Body*. And therefore we may not doubt, but this *spirit*, as he hath hitherto done from the beginning, so will still *manifest* himself from time to time, unto the end of the world, in *raising up instruments* for the service of his Church, and *furnishing* them with *gifts* in some good measure meet for the same, more or less, according as he shall see it expedient for her, in her severall different estates and conditions: giving a *some Apostles*, and *some Prophets*, and *some Evangelists*, and *some Pastors and Teachers*; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, till we all meet in the unity of the Faith, & of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. He hath promised long since, who was never yet touched with breach of promise, that he would be with his *Apostles* (and their successors) *alwayes unto the end of the world*.

E Thirdly, where the Spirit of God hath manifested it self to any man by the distribution of *gifts*, it is but reason, that man should manifest the Spirit that is in him, by exercising those *gifts* in some lawfull Calling. And so this *manifestation of the Spirit* in my Text, imposeth upon every man the Necessity of a Calling. Our Apostle in the seventh of this Epistle, joyneth these two together, a *Gift*, and

a Exod. 35. 36,  
&c.

13.

a Eph. 4. 11, 13

b Mat. 28. 20.

14.

a 1 Cor. 7. 17.

b Mat. 25. 30.

c Mat. 20. 6.

and a *Calling*; as things that may not be severed: <sup>a</sup> *As God hath distributed to every man, as the Lord hath called every one.* Where the end of a thing is the use, there the difference cannot be great, whether we *abuse* it, or but *conceal* it. The <sup>b</sup> *unprofitable servant*, that *wrapped up his Masters talent in a napkin*, could not have received a much heavier doom, had he *mis-spent* it. O then up and be doing: <sup>c</sup> *Why stand you all the day idle?* Do not say, because you heard no *voyce*, that therefore no man hath called you: those very *gifts* you have received, are a *Reall Call*, pursuing you with continual restless importunity, till you have disposed your selves in some honest course of life or other, wherein you may be profitable to *humane society*, by the exercising of some or other of those *gifts*. All the *members* of the *Body* have their proper and distinct *offices*, according as they have their proper and distinct *faculties*; and from those *offices* they have also their proper and distinct *names*. As then in the *Body*, that is indeed no *member*, which cannot call it self by any other name, than by the common name of a *member*: so in the *Church*, he that cannot style himself by any other name than a *Christian*, doth indeed but usurp that too. If thou sayest, thou art of the *body*: I demand then, What is thy *office* in the *Body*? If thou hast no *office* in the *body*, then thou art at the best but *Tumor prater naturam* (as Physicians call them) a *scab*, or *botch*, or *wenne*, or some other monstrous and unnaturall *excrecency* upon the *body*; but certainly thou art no true part and *member* of the *body*. And if thou art no *part* of the *body*, how darest thou make challenge to the *head*, by mis-calling thy self *Christian*? If thou hast a *Gift*, get a *Calling*.

15.

*Fourthly*, we of the *Clergy*, though we may not ingrosse the *Spirit* unto our selves, as if none were *spirituall persons* but our selves: yet the *voyce* of the *World* hath long given us the Name of the *Spirituality* after a peculiar sort; as if we were *spirituall persons* in some different singular respect from other men. And that not altogether without ground, both for the *name*, and *thing*. The very *name* seemeth to be thus used by S. Paul in the 14. Chapter following, where at ver. 37. he maketh a *Prophet* and a *Spirituall man* all one, (and by *propheying*; in that whole Chapter he most what meaneth *Preaching*: ) <sup>a</sup> *If any man think himself to be a Prophet, either spirituall, let him acknowledge, &c.* But howsoever it be for the *title*, the *thing* it self hath very sufficient ground from that form of speech which was used by our blessed Saviour, when he conferred the *Ministerial power* upon his Disciples; and is still used in our *Church* at the collation of Holy Orders, <sup>b</sup> *Accipite spiritum sanctum, Receive the Holy Ghost.* Since then at our admission into *holy Orders* we receive a *spirituall power* by the imposition of hands, which others have not; we may thenceforth be justly styled *spirituall persons*. The thing for which I note it, is, that we should therefore endeavour our selves <sup>c</sup> *ἀναζωογονῆσαι*, so to stir up those *spirituall gifts* that are

a 1 Cor. 14. 37

b John 20. 22.

c 1 Tim. 1. 6.



- A are in us; as that by the eminency thereof above that which is in ordinary *temporall men*, we may shew our selves to be indeed, what we are in name, *Spiritual persons*. If we be of the *spirituality*, there would be in us another gates *manifestation of the spirit*, then is ordinarily to be found in the *Temporality*. God forbid I should censure all them for intruders into the *Ministry*, that are not *gifted* for the Pulpit. The severest censurers of *Non-preaching Ministers*, if they had lived in the beginning of the *Reformation*, must have been content, as the times then stood, to have admitted of some thousands of *non-preaching Ministers*, or else have denied many Parishes and Congregations in *England* the benefit of so much as bare *reading*. And I take this to be a safe *Rule*: Whatsoever thing the help of any circumstances can make *lawfull* at any time, that thing may not be condemned as universally, and *de toto genere* *unlawfull*. I judge no mans *conscience* then, or *calling*, who is in the *Ministry*; be his gifts never so slender; I dare not deny him the benefit of his *Clergy*, if he can but *read*: if his own heart condemn him not, neither do I. But yet this I say; As the Times now are, wherein *learning* aboundeth even unto *wantonness*; and wherein the world is full of questions, and controversies, and novelties, and niceties in *Religion*; and wherein most of our *Gentry*, very *Women* and all (by the advantage of long *Peace*, and the customes of modern *Education*, together with the help of a multitude of *English books* and translations) are able to look through the ignorance of a *Clergy-man*, and censure it, if he be tripping in any point of *History*, *Cosmography*, *Moral* or *Natural Philosophy*, *Divinity*, or the *Arts*; yea, and to chastise his very *method* and *phrase*, if he speak loosely, or impertinently, or but improperly, and if every thing be not *point-wise*: I say, as these times are, I would not have a *Clergy-man* content himself with every *mediocrity* of gifts; but by his prayers, care and industry improve those
- D he hath, so as he may be able upon good occasion to impart a *spirituall gift* to the people of God, whereby they may be established, and to speak with such understanding, and sufficiency, and pertinency (especially when he hath just *warning*, and a convenient *time* to prepare himself,) in some good measure of proportion to the quickness and ripeness of these present times, as they that love not his *Coat*, may yet approve his *labours*, and not find any thing therein, whereat justly to quarrell: Shewing in his *Doctrine* (as our Apostle writeth to *Titus*) *uncorruptness*, *gravity*, *sincerity*, *sound speech* that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of him. They that are called *spirituall persons*, should strive to answer that name by a more than ordinary *manifestation* of *spirituall gifts*. And thus much shall suffice us to have spoken concerning the name and nature of these *spirituall gifts*, by occasion of the title here given them, *The manifestation of the spirit*.
- E

d Rom. 1. 11.

e Tit. 2. 7, 8.

16.

a John 2.10.

b τὸ καὶ δὲ  
 restringendam  
 est ad presentem  
 hypothesein.  
 Piscat. schol. in  
 Luc. 20. 38.  
 Instances, see  
 John 1. 1.7.  
 Ro. 5. 18, &c.  
 c unicuique da-  
 tur) intelligi  
 ut unicuique cui  
 dat ut.  
 Piscat. in  
 schol. hic.

17.

a ἐκ καὶ ἐν τῇ  
 δόσει διαφο-  
 ρῇ, ἀλλ' ἕκαστος  
 πρὸς ἑαυτὸν  
 τὴν διαφορὰν  
 ἀπὸ γὰρ τῆς  
 αὐτῆς πηγῆς  
 καὶ οὐ καὶ ἐκ  
 ἑτέρας.  
 Chryl. in  
 1 Cor. hom. 29.  
 1 Cor. 12. 8,  
 &c.  
 c Ibid.

Consider we next, and in the second place, the conveyance of these gifts over unto us; how we come to have a property in them, and by what right we can call them ours. The Conveyance is by deed of gift; the manifestation of the Spirit is given to every man. Understand it not to be so much intended here, that every particular man hath the manifestation of the spirit, (though that may also be true in some sense;) as that every man that hath the manifestation of the Spirit, hath it given him, and given him withall to this end, that he may do good with it. Like as when we say, Every man learneth to read before he learn to write; it is no part of our meaning to signifie each particular person so to do, (for there be many that learn neither of both;) but we onely intend to shew the received order of the things to be such, as that everyman that learneth both, learneth that first. As we conceive his meaning, who directing us the way to such or such a place, should tell us, Every man rideth this way; and as we conceive of that speech of the Ruler of the Feast in the Gospel, a Every man at the beginning setteth forth good Wine, and then after that which is worse; though there be many thousand men in the world that never rode that way, or had occasion to set forth any Wine at all, either better or worse: very so ought we to conceive the meaning of the universall particle Every man both in this, and in many other like speeches in the Scriptures; with due limitations according to the tenour and purpose of the thing spoken of. It mattereth not then, as to the intent of this present speech (be it true, be it false otherwise,) whether every man have received a spirituall gift, or no: onely thus much is directly intended, that every man who hath received such a gift, hath received it by way of gift. All spirituall graces, all those dispositions, habits, and abilities of the understanding part, from which the Church of God may receive edification in any kind, together with all the secondary and inferiour helps that any way conduce thereunto; they are all the good gifts of God. [The manifestation of the Spirit is given to every man.]

The variety, both of the gifts meet for several offices, & of the offices wherein to employ those gifts, is wonderfull, & no less wonderfull the distribution of both gifts and offices. But all that variety is derived from one and the same fountain, the holy spirit of God: and all those distributions pass unto us by one and the same way, of most free and liberall donation. Have all the Word of Wisdom? Have all the Word of Knowledge? Have all Faith? Have all Prophecy? or other spirituall grace? No; they have not: but to one the Word of Wisdom, the Word of Knowledge to another, & to others other gifts. There is both variety you see, and distribution of these graces. But yet there is the same Author of them, and the same manner of communicating them: For to one is given by the spirit the Word of Wisdom; to another the Word of Knowledge by the same Spirit, and to others,

**A** others, other graces; but they are all from *the same Spirit*, and they are all *given*. And as *the gifts*, so *the offices* too. To that question in ver. 29. *Are all Apostles? are all Prophets? are all Teachers?* Answer may be made, as before, negatively, No; they are not: but *some Apostles, & some Prophets, & some Teachers*. There is the like *variety*, and *distribution*, as before: but withall, *the same Donor*, and *the same donation*, as before. For *he gave some Apostles, and some Prophets, and some Pastors and Teachers*: Ephes. 4. And *God hath set some in the Church*; first, *Apostles*; secondarily, *Prophets*; thirdly, *Teachers*, &c. beneath at ver. 28. Both *gifts* and *offices*, as they are *à Deo*, for the Author: so they are *ex dono*, for the manner: from God, and by way of *gift*. If we had no other, the very *names* they carry, like the superscription upon *Casars penny*, were a sufficient proof, from whom we first had them. When we call them *χαρισματα*, *Gratias gratis datas*, *gifts* and *graces*, and *manifestations of the Spirit*; do we not by the use of those very names confess *the receipt*? For what more free than *gift*? and what less of *debt* or *desert* than *grace*? Heathen men indeed called the best of their perfections, *εὐε Habits*: but Saint *James* hath taught us Christians a fitter name for ours, *εὐε Habits*, *gifts*. They say they *had* them, and looked no farther: but we must know, as that we *have* them, so as well how we *came by* them. And therefore this Apostle above at Chap. 4. joyneth the *having* and the *receipt* together; as if he would have us behold them *uno intuitu*, and at once. [ *h Quid habes, quod non accepisti? what hast thou, that thou hast not received?*

**C** Possibly thou wilt alledge thy excellent *naturall parts*; these were not given thee, but thou *broughtest* them into the world with thee: or thou wilt vouch what thou hast attained to by *Art* and *Industry*; and these were not given thee, but thou hast *won* them *proprio Marte*, and therefore well deservest to *wear* them. Deceive not thy self: it is neither so, nor so. Our Apostle in the place now last mentioned, cutteth off all such Challenges. [ *a Quis te discretavit? who made thee to differ from another?* ] Say there were (as there is not) such a *difference* in and from *Nature* as thou conceivest; yet still in *the last resolution* there must be a *receipt* acknowledged: for even *b Nature* it self in the last resolution is of *Grace*; for *G O D* gave thee that. Or, say there were (as there is not) such a *difference* of *desert*, as thou pretendest; yet still that were to be acknowledged as a *gift* too: for *G O D* gave thee that *power* whatsoever it was, whereby thou hast attained to whatsoever thou hast. But the truth is; *the difference* that is in men in regard of these *gifts* and abilities, ariseth neither from *the power* of *Nature*, nor from *the merit* of *labour*; otherwise than as *G O D* is pleased to use these as *second causes* under him: but it cometh meerly from the good *will* and *pleasure* of that free *spirit*, which bloweth where, and when, and how he listeth; *d dividing his graces to every man severally as he will*, (at

E

d Verse 29.

e Ephes. 4. 11.  
f 1 Cor. 12. 18.

g Jam. 1. 17.

h 1 Cor. 4. 7.

18.

a 1 Cor. 4. 7.  
b-- Cum illius  
sit gratia, quod  
creatus es.  
Hieron. Epist.  
139. Attenda-  
mus gratiam  
Dni non solum  
quâ fecit nos--  
Aug. in Psal.  
144.  
c Deut. 8. 18.  
d Eὐε χάρις κα-  
ταρτις ἰσχύς,  
Θεὸς τοι οὗτο  
γ' ἵδων.  
dictum Aga-  
memonis ad A-  
chillem apud  
Hom. r. Ili-  
ad. a.  
d 1 Cor. 12. 11



e Ibid. 18.

f Rom. 11. 35.

g Eley 64. 8.

h Rom. 9. 21.

19.

1.

a Hab. 1. 16.

b Heb. 12. 9.

c 1 Cor. 15. 41.

d James 1. 17.

20.

a James 1. 5.

the eleventh) and *e as it hath pleased him*, (at verſe 18. of this Chapter.) *Nature* is a neceſſary agent, and, if not either *hindred* by ſome inferiour *impediment*, or *over-ruled* by ſome higher *power*, worketh alwayes alike, and produceth the ſame effects in all individuals of the ſame kind: and how is it poſſible ſhe ſhould *make* a difference, that *knoweth* none? And as for *Deſert*, there is indeed no ſuch thing: and therefore it can work nothing. For can God be a *debtor* to any man? or hath any man *given* to him *fiſt*, that *it might be recompensed him again*? As a lump of *Clay* lyeth before the *Potter*; ſo is all mankind in the hand of GOD. The *Potter* at his pleaſure out of that *Lump* frameth *vessels* of all ſorts, of different *ſhape*, *proportion*, *ſtrength*, *ſineness*, *capacity*; as he thinketh good, unto the ſeverall *uſes* for which he intendeth them. So God after the *good pleaſure* of his own will, out of *mankind*, as out of an untoward *lump* of *Clay*, (all of the ſame piece, equall in *nature* and *deſert*;) maketh up *vessels* for the uſe of his Sanctuary: by fitting ſeveral men with ſeveral *gifts*, more or leſs, greater or meaner, better or worſe, according to the difference of thoſe *offices* and employments for which he intended them. It is not the *Clay*, but the *Potter*, that maketh the difference there: neither is it any thing in *man*, but the *Spirit of God*, that maketh the difference here. Whatſoever *ſpirituall abilities* we have, we have them of *gift* and by *grace*. The manifeſtation of the *ſpirit is given to every man*.

A point of very fruitfull conſideration for men of all ſorts; whether they be of greater, or of meaner *gifts*. And *fiſt*, all of us generally may hence take *two* profitable directions: the *one*, if we have any *uſefull* gifts, whom to *thank* for them; the *other*, if we want any *needfull* gifts, where to *ſeek* for them. Whatſoever *manifeſtation of the ſpirit* thou haſt, it is *given* thee: and to whom can thy *thanks* for it be due, but to the *giver*? Sacrifice not to *thine own* *nets*, either of *Nature*, or *Endeavour*; as if theſe *Abilities* were the manifeſtations of *thine own ſpirit*: but enlarge thy heart to magnifie the goodneſs and bounty of him who is *Pater ſpiritum*, the Father of the ſpirits of all fleſh, and hath wrought thoſe *graces* in thee by communicating *his ſpirit* unto thee. If thou ſhineſt as a *ſtar* in the firmament of the Church whether of a greater or leſſer *magnitude*, (as *one ſtar differeth from another in glory*;) remember thou ſhineſt but by a *borrowed light* from him who is *Pater luminum*, the Father and Fountain of all lights, as the *Sun* in the firmament, from whom *deſcendeth every good gift, and every perfect giving*. Whatſoever *Grace* thou haſt, it is *given* thee: therefore be *thankfull to the giver*.

But if thou *wanteſt* any *grace*, or *meaſure* of grace, which ſeemeth *needfull* for thee in that *ſtation* and *calling*, wherein God hath ſet thee: herein is a *ſecond* direction for thee, where to *ſeek* it, even from his hands, who alone can *give* it. *a If any man lack wiſdome* (ſaith

S.

A S. James) let him ask of God, that giveth to all men liberally; and it shall be given him. A large, and liberall promise; but yet a promise most certain, and full of comfortable assurance; provided, it be understood aright, viz. with these two necessary Limitations: if God shall see it expedient; and if he pray for it as he ought. Thou mayest pray with an humble and upright affection, and put to thy best endeavours withall; and yet not obtain the gift thou prayest for: because, being a common Grace, and not of absolute necessity for salvation, it may be in the wisdom of G O D (who best knoweth what is best, and when) not expedient for thee, or not. for his Church, at that time, and in that manner, or measure. Necessary Graces, such as are those of sanctification, pray for them absolutely, & thou shalt absolutely receive them: there needeth no conditionall clause of Expediency in thy prayers for them; because they can never be inexpedient. But these may; and therefore as thou oughtest not to pray for them, but with all subjection of thy desires to his most holy and most wise appointments; so thou oughtest to take a denyall from him, not onely contentedly, but even thankfully, as a gracious fruit of his love unto thee, and a certain sign of the inexpediency of the thing desired.

But if it be expedient; it will not yet come for asking, unlesse it be asked aright. But let him pray in Faith, saith Saint James: Who so doth not, let not that man think to receive any thing of the Lord. Now that man onely prayeth in Faith, who looketh to receive the thing he prayeth for, upon such termes, as God hath promised to give it: for Faith ever looketh to the promise. And God hath not made us any promise of the End other then conditionall; viz. upon our conscionable use of the appointed meanes. And the meanes which he hath ordained both for the obtaining, and the improving of spirituall gifts, are study and industry, and diligent meditation. We must not now look, as in the infancy of the Church, to have the tents put into our mouthes, and to receive spirituall graces by immediate infusion: That Manna, as one saith, was for the Wilderness. But now the Church is possessed of the Land, and grown to yeares of better strength; we must plow, and sow, and care of the fruit of the Land, in the sweat of our faces: and now he that will not labour, he may thank himself if he have not to eate. He prayeth but with an overly desire, and not from the deep of his heart, that will not bend his endeavours withall to obtain what he desireth: or rather indeed he prayeth not at all. You may call it wishing and woulding; (and we have proverbs against wishers and woulders;) rather then Praying. Salomon accounteth the idle mans prayer no better; and it thriveeth accordingly with him: *The soul of the sluggard lusteth, and hath nothing.* Prov. 13.

To make all sure then, here is your course. Wrestle with G O D by your fervent prayers; and wrestle with him too by your faithfull endeavours; and he will not for his goodnesse sake, and for his

21.

a Jam. 1. 6, 7.

b Hoskins  
Serm. on Luk.  
12. 48.

c 2 Thes. 3. 10

d Prov. 13. 4.

22.

promise sake he cannot, dismisſe you without a bleſſing. But omit either; and the other is loſt labour. Prayer without ſtudy, is preſumption; and ſtudy without prayer, *Atheiſme*: the one bootleſſe; the other fruitleſſe. You take your books in vain into your hand, if you turn them over, and never look higher: and you take Gods Name in vain within your lips, if you cry *Da Domine*, and never ſtir farther. The Ship is then like to be ſteered with beſt certainty and ſucceſſe; when there is *Oculus ad cælum, manus ad clavum*: when the Pilot is carefull of both, to have his eye upon the *Compaſſe*, and his hand at the *Stern*. Remember theſe abilities you pray or ſtudy for, are the gifts of GOD: and as not to be had ordinarily without labour, (for God is a God of order, and worketh not ordinarily, but by ordinary meanes;) ſo not to be had meerly for the labour; for then ſhould it not be ſo much a gift, as a purchaſe. It was *Simon Magus* his error, to think that <sup>a</sup> the gift of God might be purchaſed with money: and it hath a ſpice of his ſin, and ſo may go for a kind of *Simony*, for a man to think theſe ſpiritual gifts of God may be purchaſed with labour. You may riſe up early, and go to bed late, and ſtudy hard, and read much, and devour the fat and the marrow of the beſt Authors; and when you have all done, unleſſe God give a bleſſing unto your endeavours, be as thin and meagre in regard of true and uſeſſe learning, as *Pharaohs* <sup>b</sup> leane Kine were after they had eaten the fat ones. It is God <sup>c</sup> that both miniſtreth ſeed to the ſower, and multiplieth the ſeed ſown: the *Principall*, and the *Increase*, are both his. If then we expect any gift, or the increaſe of any gift from him, neither of which we can have without him: let us not be behinde, either with our beſt endeavours to uſe the meanes he hath appointed, or with our faithfull prayers to crave his bleſſing upon thoſe meanes. Theſe *Inſtructions* are generall; and concern us all, whatſoever our gifts be.

I muſt now turn my ſpeech more particularly to you, <sup>\*</sup>to whom God hath vouchſafed the *manifeſtation* of his Spirit in a larger proportion then unto many of your brethren: giving unto you, as unto his *first-born*, <sup>a</sup> a double portion of his Spirit, as <sup>b</sup> *Eliſha* had of *Eliahs*; or perhaps dealing with you yet more liberally, as *Joſeph* did with *Benjamin*, whoſe meſſe (though he were the youngeſt) he appointed to be <sup>c</sup> five times as much as any of his brethren. It is needfull that you of all others, ſhould be eſt-ſoones put in remembrance, that thoſe eminent manifeſtations of the Spirit you have, were given you. *First*, it will be a good help to take down that a ſwelling, which, as an *Apoſtome* in the body through rankneſſe of blood, ſo is apt to ingender in the ſoul through abundance of Knowledge; and to let out ſome of the corruption. It is <sup>\*</sup>a very hard thing *Multum ſapere*, and not *altum ſapere*; to know much, and not to know it too much; to excell others in gifts, and not perk above them in ſelf-conceit. *S. Paul*, who <sup>c</sup> in all other things was ſufficiently inſtructed,

a A. 3. 10.

b Gen. 41. 21.

c 1 Cor. 9. 10.

23.

I.

a Deut. 21. 17.

b 4 Kings 2. 9.

c Gen. 43. 34.

d *Scientia inflat. 1 Cor. 8. 1*

\* Magna & rara virtus profectio eſt, ut magnalicer operantem, magnum te neſcias. Bern. in Cant. Serm. 13.

e Phil. 4. 12.



A as well to abound, as to suffer need, was yet put very hard to it, when he was to try the mastery with this temptation, which arose from the *abundance of revelations*. If you find an *aptnesse* then in your selves, (and there is in your selves, as of your selves such an *aptnesse*, as to no one thing more,) to be *exalted above measure* in your own conceits; boastingly to make *ostentation* of your own sufficiencies; with a kind of unbecoming compassion to cast *scorn* upon your meaner brethren; and upon every light provocation to fly out into those *termes of defiance* [*g I have no need of thee; and, I have no need of thee:*] to dispell this *windy humour* I know not a more sovereign  
B remedy, then to *chew* upon this meditation; that all the *Abilities* and *perfections* you have, were *given* you, by one who was no way so bound to you, but he might have *given* them as well to the meanest of your brethren as to you, and that without any wrong to you, if it had so pleased him. You may take the *Receipt* from him, who himself had had some experience of the *infirmity*; even Saint Paul in the fourth of this Epistle. [*h What hast thou, that thou hast not received? and if thou hast received it, why dost thou boast as if thou hadst not received it?*]

C Secondly; Every wise and conscionable man should advisedly weigh his own *Gifts*, and make them his *Rule* to work by: not thinking he doth enough, if he do what *Law* compelleth him to do, or if he do as much as other *neighbours* do. Indeed where *Lawes* bound us by *Negative Precepts*, [*Hitherto thou mayest go, but further thou shalt not,*] we must *obey*, and we may not exceed those bounds. But where the *Lawes* do barely *enjoyne* us to do *somewhat*, left having no *Law* to compell us, we should do just *nothing*; it can be no *transgression* of the *Law*, to do *more*. Whosoever therefore of you have received *more* or *greater Gifts* then many others have, you must know your selves bound to do so much more *good* with them, and to stand *chargeable* with so much the deeper *account* for them. a *Crescunt dona, crescunt rationes*. When you shall come to make up your accounts; your *receipts* will be looked into: and if you have received *ten talents*, or *five*, for your meaner brothers *one*; when but *one* shall be required from him, you shall be answerable for *ten* or *five*. For it is an equitable course, that *b to whom much is given, of him much should be required*. And at that great day, if you cannot make your accounts straight with your *receipts*, you shall certainly find that most true in this sense, which *Salomon* spake in another, c *Qui apponit scientiam, apponit dolorem*: the more and greater your *gifts* are, unlessse your *thankfulness* for them, and your *diligence* with them rise to some good like *proportion* thereunto, the greater shall be your condemnation, the more your *stripes*.  
E

But thirdly; though your *Graces* must be so to your selves, yet beware you do not make them *Rules* to others. A thing I the rather note, because the fault is so frequent in *practice*, and yet very rarely observed,

f 2 Cor. 12. 7.

g Hieron. 2. f.

h 1 Cor. 4. 7.

24.

a Gregor.

b Luk. 12. 48.

c Eccles. 1. 18.

25.

observed, and more rarely reprehended. God hath endowed a man A  
 with good abilities and parts in some kind or other; I instance but  
 in one gift onely for examples sake, viz. an *Ability* to enlarge him-  
 self in *prayer* readily, and with fit *expressions* upon any present occa-  
 sion. Being in the *Ministry*, or other *Calling*, he is carefull to exer-  
 cise his *gift* by praying with his *family*, praying with the *sick*, pray-  
 ing with other *company* upon such other occasions as may fall out.  
 He thinketh (and he thinketh well,) that if he should do otherwise  
 or less than he doth, he should not be able to discharge himself  
 from the guilt of *unfaithfulness*, in not *employing the talent* he hath  
 received to the best *advantage*, when the *exercise* of it might redound B  
 to the glory of the *giver*. Hitherto he is in the right: so long as  
 he maketh his *gift* a *Rule* but to himself. But now if this man shall  
 stretch out this *Rule* unto all his *brethren* in the same *Calling*, by  
*imposing* upon them a necessity of doing the like; if he shall *expect*  
 or *exact* from them, that they should also be able to commend un-  
 to God the necessities of their *families*, or the state of a *sick* person,  
 or the like, by *extemporary prayer*; but especially if he shall *judge* or  
*censure* them, that dare not adventure so to do, of *intrusion* into, or  
 of *unfaithfulness* in their *Callings*: he committeth a great fault, and  
 well deserving a sharp reprehension. For what is this else, but to C  
 lay heavier *burdens* upon mens *shoulders*, then they can stand under?  
 to make our selves *judges* of other mens *consciences*, and our abilities  
*Rules* of their *actions*, yea, and even to lay an imputation upon our  
*Master*, with that *ungracious servant* in the Gospel, as if he were <sup>a</sup> an  
*hard man*, reaping where he hath not sown, and gathering where he hath  
 not strewed, and requiring much where he hath given little, and like  
*Pharaoh's* task-masters, exacting the <sup>b</sup> full tale of bricks without suf-  
 ficient allowance of *materialls*? Shall he that hath a *thousand* a  
 year, count him that hath but a *hundred*, a Churl if he do not *spend*  
 as much in his house weekly, keep as plentifull a *table*, and bear as D  
 much in every *common charge*, as himself? No less unreasonable is  
 he that would bind his brother of *inferiour gifts* to the same fre-  
 quency and method in *preaching*, to the same readines and copious-  
 nels in *praying*, to the same necessity and measure in the perfor-  
 mance of other *duties*; whereunto, according to those *gifts* he fin-  
 deth in himself, he findeth himself bound. *The manifestation of the*  
*Spirit is given to every man*: let no man be so severe to his brother,  
 as to look he should *manifest* more of the *Spirit* then he hath recei-  
 ved.

Now as for you to whom God hath dealt these *spirituall gifts*, E  
 with a more sparing hand; the freedome of Gods distribution may  
 be a fruitfull meditation for you also. *First*, thou hast no reason, who-  
 soever thou art, to grudge at the scantness of *thy gifts*, or to repine at  
 the *Giver*. How little soever God hath *given* thee, it is more then  
 he <sup>a</sup> owed thee. If the distribution of the *Spirit* were a matter of *ju-*  
*stice*

<sup>a</sup> Mat. 25. 24.

<sup>b</sup> Exod. 5. 18.

α ἐννοήσαν  
 ὅτι χάρισμά  
 ἐστὶ, καὶ ἢ ὅφει-  
 λόν, καὶ παρὰ  
 μισθὸν τῷ  
 ὁδῶντι.  
 Chrys. in  
 1 Cor. hom. 29.

26.

1.

- A** *stice* or of *debt*; God, we know, is no *b* *accepter of persons*, and he would have given to thee, as to another. But being, as it is, a matter of *gift*, not of *debt*; nor of *justice*, but of *grace*: take that is thine thankfully, and be content withall; *c* *He hath done thee no wrong: may he not do as he will, with his own?* Secondly, since the manifestation of the Spirit is a matter of *free gift*: thou hast no cause to *envy* thy Brother, whose portion is greater. Why should *d* *thy eye* be therefore evil against him, *e* *because God hath been so good unto him?* Shall the foot envy the hand, or the ear the eye; because the foot cannot work, nor the ear see? If the *e* whole body were *hand*, where were the going? and if the whole were *eye*, where were the hearing? or if the whole were any one *member*, where were the body? If the hand can work, which the foot cannot; yet the foot can go, which the hand cannot: and if the eye can see, which the ear cannot; yet the ear can hearken, which the eye cannot. And, if thy brother have some *abilities*, which thou hast not; thou art not so bare, but thou hast *othersome* again, which he hath not. Say, thine be meaner: yet the *meanest* member, as it hath his *f* *necessary office*, so it is not destitute of his *proper comeliness* in the Body. Thirdly, if thy *gifts* be *mean*, thou hast this comfort withall, that thy *accounts* will be so much the *easier*. Merchants that have the *greatest* dealings, are not ever the *safest* men. And how happy a thing had it been for many men in the world, if they had had lesse of *other mens goods* in their hands! The *less* thou hast received, the *less* thou hast to answer for. If God have given thee but one single talent, he will not require *five*: nor if *five*, *ten*. Fourthly, in the meaneness of thy *gifts* thou maist read thy self a daily lecture of *humility*: and *humility* alone is a thing of more value, than all the *perfections* that are in the world besides, without it. This think: that God, who disposeth *g* *all things for the best* to those that are his, would have given thee other and greater gifts, if he had seen it so *expedient* for thee. That therefore he hath holden his hand, and *with-holden* those things from thee: conceive it done, either for thy *former unworthiness*, and that should make thee *humble*; or for thy *future good*, and that should make thee also *thankfull*. Lastly, remember what the Preacher saith in *Eccles. 10.* [*h* *If the Iron be blunt, then he must put to the more strength.*] Many men that are well left by their friends, and full of *money*; because they think they shall never see the *bottoms* of it, take no care by any employment to *encrease* it, but spend on upon the *stock*; without either fear or wit, they care not *what*, or *how*, till they be sunk to nothing before they be aware: whereas on the contrary, industrious men that have but *little* to begin withall, yet by their care and providence, and pains-taking, get up wonderfully. It is almost incredible, what *industry*, and *diligence*, and *exercise*, and holy *i* *emulation* (which our Apostle commendeth in the last verse of this Chapter,) are able to effect, for the *bettering* and *increasing* of our
- B**
- C**
- D**
- E**
- K**
- spi-*

b Acts 10.34.

c Mar. 20.3-15  
2.

d Mar. 20.15.

e Hic Verfe  
17--19.f Hic Ver. 22.  
23.

3.

4.

g Rom. 8.18.

5.  
h Eccl. 10.10.  
Maximum me-  
diocrii ingenii  
subsidiu, disti-  
gentia, Sen. in  
controv.i ἔμulation  
ver. 31. hic.



k ουὶ τόκῳ.  
Mat. 25. 27.

l Luk. 19. 13.

m 1 Tim. 4. 2.

27.  
a Prov. 9. 12.  
b Syrac. 14. 5.

c 1 Cor. 9. 17.

d 1 Tim. 4. 16.

28.  
a Sunt qui sci-  
re volunt, ut  
edificent, &  
charitas est :  
sunt qui scire  
volunt ut edi-  
centur, &  
prudencia est.  
Bern. in Cant.  
serm. 36.  
b Utilitatem  
sc. Ecclesie.  
Pisc. in Schol.  
hic.  
c 1 Cor. 10. 33.

spirituall gifts : provided ever we joyn with these hearty prayers un-  
to, and faithfull dependance upon God, for his blessing thereupon. A  
I know no so lawfull <sup>k</sup> usury, as of these spirituall talents ; nor do  
I know any so profitable usury, or that multiplieth so fast as this  
doth : your use upon use, that doubleth the principall in seven  
yeares, is nothing to it. Oh then, <sup>l</sup> cast in thy talent into the  
bank, make thy returnes as speedy, and as many as thou canst, lose not  
a market, or a tide, if it be possible ; <sup>m</sup> be instant in season & out of sea-  
son ; omit no opportunity to take in, and put off all thou canst get :  
so, though thy beginnings be but small, thy latter end shall wonderfully  
encrease. But this meanes, thou shalt not onely profit thy self, in B  
the encrease of thy gifts unto thy self : but (which no other usury  
doth besides) thou shalt also profit others, by communicating of  
thy gifts unto them. Which is the proper end for which they  
were bestowed ; and of which we are next to speak. The ma-  
nifestation of the Spirit is given to every man to profit withall.

To profit whom ? it may be, Himself. It is true ; <sup>a</sup> If thou  
art wise, thou shalt be wise for thy self, said Salomon ; and Salo-  
mon knew what belonged to wisdom as well as another. For, <sup>b</sup>  
Qui sibi nequam, cui bonus ? He that is not good to himself, it is  
but a chance that he is good to any body else. When we seem to C  
pity a man by saying, He is no mans foe but his own, or he is worst  
to himself ; we do indeed but flout him, and in effect call him a fool,  
and a prodigall. Such a fool is every one, that guiding the feet of  
others into the way of peace, himself treadeth the paths that lead  
unto destruction ; and that <sup>c</sup> preaching repentance unto others,  
himself becometh a Castaway. He that hath a gift then, he should  
do well to look to his own, as well as to the profit of others ; and as  
unto doctrine, so as well and first to <sup>d</sup> take heed unto himself : that  
so doing he may save himself, as well as those that heare him.

This then is to be done ; but this is not all that is to be done. D  
In a Wisdom we cannot do lesse ; but in Charity we are bound to  
do more than thus with our gifts. If our own profit onely had been  
intended, <sup>τὸ χεῖν</sup> would have served the turn as well : but the  
word here is <sup>τὸ σὺνίεν</sup>, which importeth such a kind of profit as  
redoundeth to <sup>b</sup> community, such as before in the 10. Chapter  
he professeth himself to have sought after, [ <sup>c</sup> Not seeking mine own  
profit, (he meaneth, not onely his own,) but the profit of many, that  
they may be saved. ] We noted it already, as the main and essentiall  
difference between those graces of sanctification, and these graces of  
edification : that <sup>e</sup> those, though they would be made profitable unto  
others also, yet were principally intended for the proper good of  
the owner ; but these, though they would be used for the owners  
good also, yet were principally intended for the profit of others. E  
You see then, what a strong obligation lyeth upon every man that  
hath received the Spirit, conferre aliquid in publicum, to cast his  
gift

**A** gifts into the common treasury of the Church, to imploy his good parts and spirituall graces so, as they may some way or other be profitable to his brethren and fellow-servants in Church and Common-wealth. It is an old received Canon, *Beneficium propter officium*. No man setteth a Steward over his house, onely to receive his rents, and then to keep the moneys in his hand, and make no provision out of it for his Hines and servants: but it is the office of a good and wise Steward to give every one of the household his appointed portion at the appointed seasons. And who so receiveth a spirituall gift, *ipso facto* taketh upon him the office, and is bound to the duties of a Steward; [*c* As every man hath received the gift, even so minister the same one unto another, as good Stewards of the manifold graces of God, 1 Pet. 4.] It was not onely for orders sake, and for the beautifying of his Church, (though that also) that God<sup>e</sup> gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers: but also, and especially, for more necessary and profitable uses; for the perfecting of the Saints, for the work of the Ministry; for the edifying of the body of Christ, Ephs. 4. 11, 12. The members of the body, are not every one for it self, but every one for other, and all for the whole. The stomach eateth, not to fill it self, but to nourish the Body; the Eye seeth, not to please it self, but to espie for the Body; the foot moveth, not to exercise it self, but to carry the Body; the Hand worketh, not to help it self, but to maintain the body; every *g* joynt supplieth something according to the effectuall working in the measure of every part, for the fit joyning together, and compacting, and encreasing of the body to the edifying it selfe in love. <sup>h</sup> Now ye are the body of Christ, and members in particular.

Now this necessity of employing spirituall gifts to the good and profit of others, ariseth first from the will and the intent of the Giver: my Text sheweth plainly what that intent was; The manifestation of the Spirit was therefore given to every man, that he might profit withall. Certainly, as a Nature doth not, so much lesse doth the God of Nature, make any thing to no purpose, or barely for shew; but for use: and the use, for which all these things were made and given, is <sup>b</sup> edification. He that hath an estate made over to him in trust and for uses, hath in equity therein no estate at all, if he turne the commodities of the thing some other way, and not to those speciall uses for which he was so estated in it. So he that employeth not his spirituall gift to the use for which it was given, to the <sup>c</sup> profit of the Church; he hath *de jure* forfeited it to the giver. And we have sometimes known him *de facto* to take the forfeiture; as from the unprofitable servant in the Gospel, [<sup>d</sup> Take the talent from him.] We have sometimes seen the experiment of it. Men of excellent parts, by slackning their zeal, to have lost their very gifts; and by neglecting the use,

d Luk. 12. 42.

e 1 Pet. 4. 10.

f Eph. 4. 11, 12.

g Eph. 4. 16.

h Hic Ver. 17.

29.

a Deus &amp; natura nihil faciunt frustra.

b 1 Cor. 14. 26

c In communem utilitatem collatum est. Erasmus in paraphr. hic. d Mar. 25. 18. See Hieron. in Agg. 2. 9.

c Jam. 1. 15.

f Matth. 5. 15.

30.

a Matth. 25. 9.

b Eccles. 12. 9.

c 4 King. 4. 4.

d Joh. 6. 11.

e 2 Cor. 9. 10.

f Abfconsione

minnitur, &amp;

communicatio-

ne multiplicat-

ur. Cassiod.

in Epist.

g Quò in plu-

res diffunditur,

cò redundantior

manet (forte

leg. manet.)

h in suum fon-

tem recurrit. In

se enim refluit

ubertas pruden-

tia; &amp; quò

pluvibus flux-

erit, eò exerci-

tius fit omne

quod reminet.

Ambr. 2. Offic.

15.

31.

a Societas no-

stra lapidum

formica &amp; xxi si-

millima est:

quæ casura, nisi

invicem obsta-

rent, hoc uno

sustinetur. Se-

nec. Epist. 95.

b Ephes. 4. 16.

to have lost the *Principall*; finding a sensible decay in those *powers*, which they were slothfull to bring into *act*. It is a just thing with the *Father of Lights*, when he hath lighted any man a *candle*, by bestowing *spirituall gifts* upon him; and lent him a *candlestick* too whereon to set it, by providing him a *stay* in the Church: if that man shall then *hide his candle under a bushel*, and envy the *light* and comfort of it to them that are *in the house*; either to remove his *candlestick*, or to put out his *candle* in obscurity.

As the intent of the *Giver*, so *secondly*; the *nature* and quality of the *gift* calleth upon us for employment. It is not with these *spirituall gifts*, as with most other things, which when they are *imparted*, are *empaired*; and lessened by communicating. Here is no place for that allegation of the *Virgins*, *a Ne non sufficiat: Lest there be not enough for you and for us*. These *graces* are of the number of those things, that communicate themselves by *Multiplication*, not *Division*; and by diffusion, without waste. As the *seal* maketh impression in the *wax*, and as *fire* conveyeth heat into *iron*, and as one *candle* tindeth a thousand: all without losse of *figure*, *heat*, or *light*. Had ever any man lesse *knowledg*, or *wit*, or *learning*, by teaching of others? had he not rather more? *b The more wise the Preacher was, the more he taught the People Knowledge*, saith *Salomon*, *Eccles. 12.* and certainly the more he taught them knowledge, the more his own *wisdome* increased. As the *c Widows oyle* increased, not in the *vessell*, but by *powring out*; and as the *d barley bread* in the Gospel multiplied, not in the *whole loaf*, but by *breaking* and distributing; and as the *e grain* bringeth increase, not when it lyeth on a *heap* in the *garner*, but by *scattering* upon the land: so are these *spirituall graces* best improved, not by *f keeping* them together, but by *distributing* them abroad. *Tutius in credito quàm in sudario*: the talent gathereth nothing in the *napkin*, unlesse it be *rust* and *canker*; but travelling in the *bank*, besides the *good* it doth as it passeth to and fro, it ever *returneth home* with *increase*.

*Thirdly*, our own *unsufficiency* to all offices, and the *need* we have of *other mens gifts*, must enforce us to lend them the help and comfort of *ours*. *God* hath so distributed the variety of his *gifts* with singular *wisdome*, that there is no man so *mean*, but his service may be usefull to the *greatest*: nor any man so *eminent*, but he may sometimes stand in need to the *meanest* of his brethren: of purpose, that whilest each hath *need* of other, each should *help*, none should *despise* other. As in a *a building*, the stones help one another, every lower stone *supporting* the higher from falling to the ground, and every higher stone *saving* the lower from taking wet; and as in the *body*, every member *b lendeth some supply* to the rest, and again *receiveth supply* from them: so in the *spirituall building*, and mysticall *body* of the Church, *God* hath so *tempered* the parts, each

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A each having his *use*, and each his *defects*; *c* that there should be no schism in the body, but that the members should have the same care one for another. Such a consent there should be in the parts, as was between the blind and lame man in the Epigram: mutually covenanting the Blind to carry the Lame, and the Lame to direct the Blind; that so the Blind might find his way by the others eyes, and the Lame walk therein upon the others legs. When a man is once come to that all-sufficiency in himself, as he may truly say to the rest of his brethren, *e* I stand in no need of you: let him then keep his gifts to himself: but let him in the mean time remember, he must employ them to the advantage of his master, and to the benefit of his brother. [The manifestation of the spirit is given to every man to profit withall.]

B Surely then those men, first of all, run a course strangely exorbitant; who instead of employing them to the profit, bend those gifts they have received, (whether spirituall or temporall) to the ruine and destruction of their brethren. Instead of winning souls to Heaven, with busie and cursed diligence *a* compassing Sea and Land, to draw Proselytes to the Devil: and instead of raising up seed to their elder brother Christ, seeking to make their brethren (if it were possible) tentimes more the children of hell then themselves. Abusing their Power to oppression, their wealth to luxury, their strength to drunkenesse, their wit to Scoffing, Atheism, Prophanenesse, their learning to the maintenance of Heresie, Idolatry, Schism, Novelty. If there be a fearfull woe due to those that *b* use not their gifts profitably; what woes may we think shall overtake them, that so ungraciously abuse them?

C But to leave these wretches: be perswaded in the second place, all you, whom God hath made Stewards over his household, and blessed your basket and your store, to *a* bring forth of your treasures things both new and old; manifest the spirit God hath given you, so as may be most for the profit of your brethren. The spirit of God when he gave you wisdom, and knowledge, intended not so much the wisdom and the knowledge themselves, as the manifestation of them, or (as it is in the next verse) *b* the Word of Wisdom, and the Word of Knowledge: as Christ also promised his Apostles, to give them *c* Os & sapientiam; A mouth, and wisdom. Alas, what is wisdom without a mouth? but as a pot of treasure hid in the ground, which no man is the better for. *d* Wisdom that is hid, and a treasure that is not seen, what profit is in them both? O then do not knit up your Masters talent in a *e* Napkin, smother not his light under a *f* bushell; pinch not his servants of their due *g* provision; pot not up the *h* Manna you have gathered till it stink, and the worms consume it: but above all, squander not away your rich portions by riotous living. Let not either sloth, or envy, or pride, or pretended modesty, or any other thing hinder you, from labouring to discharge faithfully that trust and duty, which God expecteth, which the ne-

c Hic. V. 24, 5.

d Anthol. 1. 4.

e Hic Ver. 21.

32.

a Mat. 23. 15.

b Mat. 25. 30.  
Intelligatur  
pana interver-  
soria ex pana  
1271. Aug. in  
Psal. 99.

33.

a Mat. 13. 52.

b Hic Ver. 8.

c Luke 21. 15.

d Syrac. 10. 30.

e Luc. 19. 20.

f Mat. 5. 15.

g Luc. 12.

42-46.

h Exod. 16. 10.

34.

a Hic ver. 31.

b I Cor. 15. 1.

c Prophetas interpretes dicit scripturarum Ambr. in I Cor. c. 63. Prophetia i. e. donum interpretandi, scripturas. Piscat. schol. in I Cor. 1. 22. Mysticum sensum ad salutem auditorum explanantes. Eras. in Paraphr. ad I Cor. 14.

d Titus 3. 8.

35.

cessity of the Church challengeth, which the measure of your gifts promiseth, which the condition of your calling exacteth from you. Remember the manifestation of the Spirit was given you to profit withall.

Thirdly, since the end of all gifts is to profit: aim most at those gifts that will profit most; and endeavour so to frame those you have in the exercise of them, as they may be likeliest to bring profit to those that shall partake them. <sup>a</sup> Covet earnestly the best gifts, saith my Apostle at the last verse of this Chapter, and you have his Comment upon that Text in the first verse of the fourteenth Chapter, <sup>b</sup> Covet spirituall gifts, *μᾶλλον δὲ τὰ πνευματικά*, but rather that ye may prophecy. And by *propecyng*; he meaneth <sup>c</sup> the Instruction of the Church, and people of God in the needfull doctrines of faith towards God, Repentance from dead works, and new and holy Obedience. It is one Stratagem of the Arch-enemy of mankind, (and when we know his wiles, we may the better be able to defeat him,) by busying men of great and useful parts in by-matters, and things of lesser consequence; to divert them from following that *unum necessarium*, that which should be the main in all our endeavours, the beating down of sin, the planting of Faith, and the reformation of manners. Controversies, I confesse, are necessary, the Tongues necessary, Histories necessary, Philosophy and The Arts necessary, other Knowledge of all sorts necessary in the Church: for Truth must be maintained, Scripture-phrases opened, Heresie confuted, the mouths of Adversaries stopped, Schisms and Novelties suppressed. But when all is done, Positive and Practique Divinity is it must bring us to Heaven: that is it must poise our judgements, settle our consciences, direct our lives, mortifie our corruptions, encrease our graces, strengthen our comforts, save our souls. *Hoc opus, hoc studium*: there is no study to this, none so well worth the labour as this, none that can bring so much profit to others, nor therefore so much glory to God, nor therefore so much comfort to our own hearts, as this. <sup>d</sup> This is a faithfull saying, and these things I will that thou affirm constantly (saith S. Paul to Titus) that they which have believed in God might be carefull to maintain good works: these things are good and profitable unto men. You cannot do more good unto the Church of God, you cannot more profit the people of God, by your gifts; then by pressing effectually these two great points, Faith, and good works. These are good and profitable unto men.

I might here adde other Inferences from this point, as namely, since the manifestation of the Spirit is given to every one of us chiefly for this end, that we may profit the people with it, that therefore fourthly, in our preaching we should rather seek to profit our hearers, though perhaps with sharp and unwelcome reproofs, then to please them by flattering them in evil: and that fifthly, we should more desire to bring profit unto them, then to gain applause unto

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- A unto our selves: and sundry other more besides these. But I will neither adde any *more*, nor prosecute these any *farther* at this time, but give place to other businesse. God the Father of *Lights*, and of *Spirits*, endow every one of us, in our Places and Callings, with a competent measure of such *Graces*, as in his wisdom and goodness he shall see needfull and *expedient* for us, and so direct our *hearts*, and *tongues*, and *endeavours* in the *exercise* and *manifestation* thereof, that by his good blessing upon our labours we may be enabled to advance his *Glory*, propagate his *Truth*, benefit his *Church*, discharge a good *Conscience* in the mean time, and
- B at the last make our *account* with comfort at the appearing of our Lord Jesus Christ.  
To whom, &c.

FINIS.



Bartholomew

Bartholomew the Apostle was one of the twelve apostles of Jesus Christ. He is also known as the Apostle of the Islands. He is believed to have preached the Gospel in the islands of the Aegean Sea and in the East Indies. He is also believed to have been martyred in the city of Nicomedia in the year 407 AD.



A D  
CLERUM.

The Fourth Sermon.

C At a Metropolitall Visitation, at *Grantham*,  
*Lincoln*, 22. August 1634.

ROM. 14. 23.

— *For whatsoever is not of Faith is sin.*



D NE remarkable difference (among many other) between *Good* and *Evil*, is this: that there must be a concurrence of all requisite conditions to make a thing *good*; whereas to make a thing *evil*, a single defect in any one condition alone will suffice. <sup>a</sup> *Bonum ex causa integra, malum ex partiali.* If we propose not to our selves a right end; or if we pitch not upon proper and convenient means for the attaining of that end, or if we pursue not these means in a due manner, or if we observe not exactly every materiall circumstance in the whole pursuit; if we fail but in any one point: the action, though it should be in every other respect such as it ought to be, by that one defect becommeth wholly *sinfull*. Nay more, not onely a true and reall, but even a supposed and imaginary defect; the bare opinion of unlawfulnessse, is able to vitiate the most justifiable act, and to turn it into sin. [I know there is nothing unclean of it self: but to him that esteemeth any thing to be unclean, to him it is unclean, at the

I.

<sup>a</sup> *Aquin. 1. 2. qu. 18. art. 4. ad 3.*

L

14.verse

14 verse of this Chapter.] Nay yet more, not onely a *settled opini-* A  
*on* that the thing we do is unlawfull; but the very suspension of  
 our judgement, and the *doubtfulnesse* of our *minds* whether we may  
 lawfully do it or no, maketh it sometimes *unlawfull* to be done (of  
 us,) and if we do it, sinfull. [*He that but doubteth is damned, if he*  
*eat; because he eateth not of faith:*] in the former part of this verse.  
 The ground whereof the Apostle delivereth in a short and full *Apho-*  
*rism*; and concludeth the whole Chapter with it, in the words of  
 the Text, [*For whatsoever is not of faith, is sin.*]

2. Many excellent instructions there are, scattered throughout the  
 whole Chapter, most of them concerning the right use of that *Li-* B  
*berty* we have unto things of *indifferent nature* well worthy our *Chri-*  
*stian* consideration, if we had time and leisure for them. But this  
*last Rule* alone will find us work enough: and therefore omitting  
 the rest, we will (by Gods assistance with your patience) presently fall  
 in hand with this, and intend it wholly, in the *Explication* first, and  
 then in the *Application* of it. For by how much it is of more profi-  
 table and *universall use* for the regulating of the *common offices* of  
 life: by so much is the *mischief* greater if it be, and accordingly *our*  
*care* ought to be so much the greater that it be not, either misun-  
 derstood, or misapplied. *Quod non ex fide, peccatum*: that is the C  
 rule. *Whatsoever is not of faith, is sin.* In the *Explication* of which  
 words, there would be little difficulty, had not the ambiguity of  
 the word *Faith* occasioned difference of interpretations, and so left a  
 way open to some misapprehensions, *Faith* is *verbum* *πυνδισκουον*, as  
 most other words are. There be that have reckoned up more than  
*twenty* severall significations of it in the Scriptures. But I find *three*  
 especially looked at by those, who either purposely or occasio-  
 nally have had to do with this *Text*: each of which we shall exa-  
 mine in their Order.

a Marlorat, in  
 Enchirid.

3. First and most usually, especially in the Apostolicall writings, the D  
 word *Faith* is used to signifie that *Theologicall verine*, or *gracious ha-*  
*bit*, whereby we embrace with our minds and affections the Lord  
*Jesus Christ*, as the onely begotten Son of God, and alone Saviour  
 of the world, casting our selves wholly upon the *mercy* of God  
 through his *merits*, for remission and everlasting salvation. "It is that  
 " which is commonly called a *lively* or *justifying faith*: whereunto  
 " are ascribed in holy Writ those many gracious effects, of a *purifying*  
 " the heart, b *adoption*, c *justification*, d *life*, e *joy*, f *peace*, g *salva-*  
 " tion, &c. Not as to their proper and primary cause; but as to the  
 " instrument, whereby we apprehend and apply *Christ*, whose *merits* E  
 " and *spirit* are the true causes of all those blessed effects. And in  
 this notion many of our *later Divines* seem to understand it in our  
 present *Text*: whilst they alledge it for the confirmation of this  
 Position, that *All the works* (even the best works) of *unbelievers* are  
 sins.

a Acts 15.9.  
 b Joh. 1.12. &  
 Galat. 4.26.  
 c Rom. 3.28.  
 & 5.1.  
 d Hab. 2.4. &  
 Gal. 2.20.  
 e Rom. 15.13.  
 f 1 Pet. 1.8.  
 g Rom. 5.1.  
 h Acts 16.34.  
 Ephes. 1.8.



- A A position condemned indeed by the *Trent-Council*, and that under a *curse*; taking it (as I suppose) in a wrong construction; but not worthy of so heavy a censure, if it be rightly understood; according to the doctrine of our Church in the *thirteenth Article* of her Confession, and according to the tenour of those *Scriptures* whereon that doctrine is grounded, *Viz. Mat. 12. 33. Rom. 8. 8. Tit. 1. 15. Heb. 11. 6, &c.* Howbeit I take it (with subjection of judgement) that that *Conclusion*, what truth soever it may have in it self, hath yet no direct foundation in this *Text*. The Verb *πισνω* to believe, and the Noun *πιστις* faith or belief, are both of them found sundry times in this Chapter: yet seem not to signifie in any place thereof, either the Verb the *Act*, or the Noun the *Habit*, of this *saving* or *justifying Faith*, of which we now speak. But being opposed every where, and namely in this last verse unto *doubtfulness* of judgement concerning the *lawfulness* of some indifferent things; must therefore needs be understood of such a *persuasion* of judgement concerning such *lawfulness*, as is opposite to such *doubting*. Which kind of *Faith* may be found in a meer *heathen man*: who never having heard the least syllable of the *mystery of salvation* by Christ, may yet be assured out of clear evidence of *reason*, that many of the things he doth are such as he may and ought to do. And as it may be found in a meer *heathen man*, so it may be wanting in a *true believer*: who stedfastly resting upon the blood of Christ for his eternall redemption, may yet through the strength of *tempration*, sway of *passion*, or other *distemper* or *subreption* incident to humane frailty, do some particular *act* or *acts*, of the *lawfulness* whereof he is not sufficiently perswaded. The Apostle then here speaking of such a *Faith* as may be both found in an *unbeliever*, and also wanting in a *true believer*: it appeareth that by *Faith* he meaneth not that *justifying Faith*, which maketh a *true believer* to differ from an *unbeliever*; but the word must be understood in some other notion.
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- C
- D

- E Yet thus much I may adde withall in the behalf of those worthy men that have alledged this Scripture for the purpose aforesaid, to excuse them from the imputation of having (at least wilfully) handled the Word of God deceitfully. First, that the thing it self being true, and the words also founding so much that way, might easily induce them to conceive that to be the very meaning. And common equity will not that men should be presently condemned, if they shall sometimes confirm a point from a place of Scripture not altogether pertinent, if yet they think it to be so: especially so long as the substance of what they write is according to the analogy of Faith and Godliness. Secondly, that albeit these words in their most proper and immediate sense will not necessarily enforce that Conclusion: yet it may seem deducible therefrom with the help of some *topical arguments*, and by more remote inferences; as some learned men have endeavoured to

a Though S. August. sometimes applyeth it also to prove, that all the actions of infidels (meaning &c.) be sin Rhem. annot. in loc.

b Et omne quod non est ex fide peccatum est: ut sc. intelligat iustitiam infidelium non esse iustitiam: quia sordet natura sine gratia. Prosper. in Epist. ad Rufin. V. etiam eundem contra Collat.

c Extra Ecclesiam Catholicam nihil est integrum, nihil castum, dicente Apostolo, Omne quod non, &c. Leo serm. 2. de jejun. Pentec.

6.

a T. C. l. 1. p. 59 &c. apud Hooker lib. 2.

b Rom. 10. 17. c T. C. l. 1. p. 27 apud Hooker lib. 2. Sect. 4.

7.

a Job 13. 7

shew, not altogether improbably. And *thirdly*, that they who interpret *this Text* as aforesaid, are neither *singular* nor *novell* therein; but walk in the same path, which some of the *ancient Fathers* have trod before them. The <sup>a</sup> *Rhemists* themselves confesse it of S. *Augustine*: to whom they might have added also <sup>b</sup> S. *Prosper*, and (whose authority alone is enough to stop their mouthes for ever) <sup>c</sup> *Leo* Bishop of Rome, who have all cited these words for the selfsame purpose.

But we are content, for the reasons already shewn, to let it passe as a *collection impertinent*: and that I suppose is the worst that can be made of it. There is a *second acception* of the word *Faith*: put, either for the *whole systeme* of that truth which God hath been pleased to reveale to his Church in the Scriptures of the old and new Testament, or some part thereof: or else (*ὑποκρίνω*) for the *assent* of the mind thereunto. In which signification some conceiving the words of this Text to be meant, do hence inferre a *false* and dangerous *conclusion*; which yet they would obtrude upon the Christian Church as an undoubted principle of truth: that <sup>a</sup> *men are bound for every particular action they do to have direction and warrant from the written word of God*, or else they sinne in the doing of it. For (say they) *faith* must be grounded upon the word of God, <sup>b</sup> (*Faith cometh by hearing, and hearing by the word of God*, Rom. 10.) Where there is <sup>c</sup> no Word then, there can be no *Faith*: and then, by the Apostles doctrine, that which is done without the Word to warrant it, must needs be sin, for *whatsoever is not of faith is sin*. This is their opinion, and thus they would inferre it.

I know not any piece of *counterfeit doctrine*, that hath passed so currently in the world, with so little *suspicion* of falshood, and so little open *contradiction* as this hath done. One chief cause whereof I conjecture to be, for that it seemeth to make very much for the honour and perfection of Gods sacred Law: the fulnesse and sufficiency whereof none in the Christian Church but *Papists* or *Atheists* will deny. In which respect, the very questioning of it now, will perhaps seem a *strange novelty* to many, and occasion their *miscensures*. But as God himself, so the *Holy Word of God* is so full of all requisite perfection, that it needeth not to begge honour from an untruth. (<sup>a</sup> *Will you speak wickedly for God? or talk deceitfully for him?* ) I hold it very needfull therefore, both for the vindicating of my Text from a common abuse, and for the arming of all my brethren as well of the *Clergy* as *Laitie* against a common and plausible *error*, that neither they *teach* it, nor these *receive* it: briefly and clearly to shew, that the aforesaid opinion, in such sort as some have *proposed* it, and many have *understood* it, (for it is capable of a good interpretation, wherein it may be allowed; ) *first* is utterly devoid of truth; and *secondly* draweth after it many dangerous *consequents* and evil effects; and *Thirdly*, hath no good warrant from my present Text.

The

- A The *Opinion* is, that to do any thing at all without direction from the *Scripture* is unlawfull and sinfull. Which if they would understand onely of the substantiall of *Gods worship*, and of the exercises of *spirituall and supernaturall graces*, the assertion were true and sound: but as they extend it, to *all the actions of common life whatsoever*, whether naturall or civil, even so farre as to the taking up of a *straw*: so it is altogether false and indefensible. I marvell what warrant they that so teach have from the *Scripture* for that very doctrine: or where they are commanded so to believe or teach. One of their chiefest refuges is the *Text* we now have in hand: but I shall anon drive them from this shelter.
- B The other places usually alleaged speak onely, either of divine and *supernaturall truths* to be believed, or else of *workes of grace or worship* to be performed, as of necessity unto salvation: which is not to the point in issue. For it is freely confessed, that in things of such nature the *Holy Scripture* is, and so we are to account it, a most absolute and sufficient direction. Upon which ground we heartily reject all *humane traditions*, devised and intended as *supplements to the doctrine of faith* contained in the *Bible*, and annexed as *Codicils* to the holy *Testament* of Christ, for to supply the defects thereof. The question is wholly about things in their nature *indifferent*, such as are the use of our *food, raiment*, and the like; about which the *common actions* of life are chiefly conversant: Whether in the choice and use of such things, we may not be sometimes sufficiently guided by the light of *reason* and the common rules of *discretion*: but that we must be able, (and are so bound to do, or else we *sinne*) for every thing we do in such matters, to deduce our *warrant* from some place or other of *Scripture*.
- C

- D Before the *Scriptures* were written it pleased *G O D* by *visions*, and *dreames*, and other like *revelations*, immediately to make known his good pleasure to the *Patriarches* and *Prophets*, and by them unto the people: which kind of *Revelations* served them to all the same intents and purposes, whereto the sacred *Scriptures* now do us, *viz.* to instruct them what they should believe and do for his better service, and the furtherance of their own *salvations*. Now as it were unreasonable for any may to think, that they either had or did expect an *immediate revelation* from *God* every time they ate, or drank, or bought, or sold, or did any other of the *common actions* of life, for the warranting of each of thole particular actions to their consciences: no lesse unreasonable it is to think, that we should now expect the like *warrant* from the *Scriptures* for the doing of the like actions.
- E Without all doubt the *Law of nature*, and the light of *reason*, was the rule whereby they were guided for the most part in such matters: which the wisdom of *God* would never have left in them or us, as a *principall relike* of his decayed *image* in us, if he had not meant, that we should make use of it, for the direction

a I say that the word of God containeth whatsoever things can fall into any part of mans life. T. C. lib. 1. p. 26. apud Hooker lib. 2. Sect. 1.



a Rom. 4. 15.

b Rom. 2. 15.

c Rom. 2. 15.

d Tertul. de  
coron. milit.  
cap. 4.

10.

1.

2.

3.

of our lives and actions thereby. Certainly God never infused any power into any creature, whereof he intended not some use. Else, what shall we say of the Indies and other barbarous nations, to whom God never vouchsafed the lively oracles of his written word? Must we think that they were left a lawlesse people, without any Rule at all whereby to order their actions? How then come they to be guilty of transgression? for where there is a no Law, there can be no transgression. Or how cometh it about that their consciences should at any time or in any case either b accuse them, or excuse them, if they had no guide nor rule to walk by? But if we must grant they had a Rule, (and there is no way, you see, but grant it we must,) then we must also of necessity grant that there is some other Rule for humane actions besides the written word: for that we presupposed these nations to have wanted. Which Rule what other could it be, then the Law of Nature and of right reason, imprinted c in their hearts! Which is as truly the Law and Word of God, as is that which is printed in our Bibles. So long as our actions are warranted either by the one or the other, we cannot be said to want the warrant of Gods Word: d Nec differet Scriptura an ratione consistat, saith Tertullian; it mattereth not much from whether of both we have our direction, so long as we have it from either.

You see then those men are in a great error, who make the holy Scriptures the sole rule of all humane actions whatsoever. For the maintenance whereof, there was never yet produced any piece of an argument, either from reason, or from authority of holy writ, or from the testimony either of the ancient Fathers, or of other classicall Divines of later times, which may not be clearly and abundantly answered, to the satisfaction of any rationall man not extremely fore-possessed with prejudice. They who think to salve the matter by this mitigation; that at least wise our actions ought to be framed according to those generall rules of the Law of Nature, which are here and there in the Scriptures dispersedly contained; (as viz. That we should do as we would be done to; That all things be done decently, and orderly, and unto edification; That nothing be done against conscience, and the like:) speak somewhat indeed to the truth, but little to the purpose. For they consider not, First, that these generall Rules are but occasionally and incidentally mentioned in Scripture; rather to manifest unto us a former, than to lay upon us a new obligation. Secondly, that those rules had been of force for the ordering of mens actions, though the Scripture had never expressed them: and were of such force, before those Scriptures were written, wherein they are now expressed. For they bind not originally quæ scripta, but quæ iusta; because they are righteous, not because they are written. Thirdly, that an action conformable to these generall rules might not be condemned as sinfull, although the doer thereof should look at those rules, meerly

as

- A "as they are the dictates of the law of nature; and should not be able to vouch his warrant for it from any place of Scripture, neither should have at the time of the doing thereof any present thought or consideration of any such place. The contrary whereunto, I permit to any mans reasonable judgement, if it be not desperately rash and uncharitable to affirm. Lastly, that if mens actions done agreeably to those rules are said to be of faith, precisely for this reason, because those rules are contained in the word: then it will follow, that before those particular Scriptures were written wherein any of those rules are first delivered, every action
- B "done according to those rules had been done without faith, (there being as yet no Scripture for it;) and consequently had been a sin. So that by this doctrine it had been a sin (before the writing of a S. Matthews Gospel) for any man to have done to others as he would they should do to him; and it had been a sin (before the writing of the former Epistle to the Corinthians) for any man to have done any thing decently and orderly; supposing these two rules to be in those two places first mentioned: because (this supposed) there could then have been no warrant brought from the Scriptures for so doing.
- C "Well then, we see the former Opinion will by no means hold, neither in the rigour of it, nor yet in the mitigation. We are therefore to beware of it; and that so much the more heedfully, because of the evil consequents and effects that issue from it: to wit, a world of superstitious, uncharitable censures, bitter contentions, contempt of superiours, perplexities of conscience. First, it filleth mens heads with many superstitious conceits, making them to cast impurity upon sundry things, which yet are lawfull to as many as use them lawfully. For the taking away of the indifferency of any thing that is indifferent, is in truth Superstition: whether either of the two ways it be done, either by requiring it as necessary, or by forbidding it as unlawfull. He that condemneth a thing as utterly unlawfull, which yet indeed is indifferent, and so lawfull, is guilty of superstition; as well as he that enjoyneth a thing as absolutely necessary, which yet indeed is but indifferent, and so arbitrary. They of the Church of Rome, and some in our Church, as they go upon quite contrary grounds, yet both false; so they run into quite contrary errors, and both superstitious. They decline too much on the left hand, denying to the holy Scripture that perfection which of right it ought to have, of containing all things appertaining to that supernatural doctrine of faith and holinesse which God hath revealed to his Church for the attainment of everlasting salvation: whereupon they would impose upon Christian people, & that with an opinion of necessity, many things which the Scriptures require not: and that is a Superstition. These wry too much on the right hand, ascribing to the holy Scripture such a kind of perfection as it cannot have; of being the sole director of all humane actions whatsoever: whereupon they forbid unto Christian

4.

a Mat. 7. 11.

b 1 Cor. 14. 40

II.

fian

istian people, and that under the name of *sinne*, fundry things A  
which the holy *Scripture* condemneth not: and that is a *superstition*  
too.

12.

a Ver. 3. 4. 10.  
& 13.

From which *Superstition* proceedeth in the second place *unchari-  
table censuring*: as evermore they that are the most *superstitious*, are  
the most *supercilious*. No such severe *censurers* of our blessed Savi-  
ours person and actions, as the *superstitious* Scribes and Pharisees  
were. In this Chapter the speciall fault, which the Apostle bla-  
meth in the *weak ones*, (who were somewhat *superstitiously* affected,)  
was their *rash* and *uncharitable* *a* *judging* of their brethren. And  
common and daily experience among our selves sheweth how freely B  
some men spend their *censures* upon so many of their brethren, as  
*without scruple* do any of those things, which they upon false grounds  
have *superstitiously* condemned as *utterly unlawfull*.

13.

a Ver. 3.  
\* It is indeed  
fully handled  
by M. Hooker  
in his second  
book of Ecclef.  
Policy: but  
few men of  
that party will  
read his works  
though writ-  
ten with sin-  
gular learn-  
ing, wisdom,  
godliness,  
& moderation.

And then *thirdly*, as unjust *censures* are commonly entertained  
with *scorn* and *contumely*; they that so liberally condemn their  
brethren of *prophaneness*, are by them again as freely flouted for  
their *preciseness*: and so whiles both parties *please themselves* in their  
own wayes, they cease not mutually to *provoke* and scandalize and  
exasperate the one the other, pursuing their private spleens so far,  
till they break out into *open contentions* & oppositions. Thus it stood C  
in the *Roman Church*, when this Epistle was written. They *a* *jud-  
ged* one another, and *despised* one another, to the great disturbance  
of the *Churches peace*: which gave occasion to our Apostles whole  
discourse in this Chapter. And how far the like *censurings* and *de-  
spisings* have embittered the *spirits*, and whetted both the *tongues* and  
*pens* of learned men one against another in our own Church; the  
stirs that have been long since *raised*, & are still *upheld* by the factious  
opposers against our *Ecclesiasticall constitutions*, *government*, and *ce-  
remonies*, will not suffer us to be ignorant. Most of which stirs, I  
verily perswade my self, had been long ere this either wholly buried D  
in silence, or at leastwise prettily well quieted, if the *weaknesse* and  
*danger* of the error whereof we now speak, had been more timely  
discovered, and *a* more *fully* and *frequently* made known to the  
world, than it hath been.

14.

a Pet. Blesenf.  
Epist. 131.  
b *Delicata satis,  
imo nimis mole-  
sta est ista obe-  
dientia*, &c.  
Bern de præ-  
cept. & dispens.  
c *Infirmæ pro-  
prie voluntatis  
iudicium est,  
statuta seniorū  
studiosius dis-  
cutere; herere  
ad singula quæ  
injunguntur;  
exigere de qui-  
busq; rationem;  
& malè suspi-  
cari de omni  
præcepto cuius  
causa latuerit;  
nec unquam li-  
benter obedire,  
nisi*, &c. Bern.  
Ibid.

*Fourthly*, let that doctrine be once admitted, and all *humane au-  
thority* will soon be *despised*. The commands of *Parents*, *Masters*,  
and *Princes*, which many times require both *secrecy* and *expedition*,  
shall be taken into slow deliberation; and the *equity* of them sifted  
by those that are bound to *obey*, though they know no cause why,  
so long as they know no cause to the contrary. *a* *Delicata est obedi-  
entia, qua transit in causa genus deliberativum*. It is a nice obedience E  
in *b* *S. Bernards* judgement, yea rather troublesome and odious, that  
is over-curious in *c* *discussing* the commands of *superiours*; boggling  
at every thing that is enjoined, requiring a *why* for every wherefore,  
and unwilling to stir untill the *lawfulness* and *expediency* of the thing  
com-



A commanded shall be demonstrated by some manifest *reason*, or undoubted *authority* from the Scriptures.

Lastly, the admitting of this doctrine would cast such a snare upon men of weak *judgements*, but tender *consciences*, as they should never be able to unwind themselves thereof again. Mens *daily occasions* for themselves or friends, and the *necessities of common life*, require the doing of a *thousand things* within the compasse of a few dayes; for which it would puzzle the best *Textman* that liveth, readily to bethink himself of a *sentence in the Bible*, clear enough to satisfie a scrupulous conscience of the *lawfulnessse* and *expediency* of what he is about to do: for which, by hearkening to the rules of *reason* and *discretion*, he might receive easie and speedy resolution. In which cases if he should be bound to *suspend* his resolution, and delay to do that which his own *reason* would tell him were presently needfull to be done, untill he could haply call to mind some *precept* or *example* of Scripture for his warrant: what *stops* would it make in the course of his whole life? what *languishings* in the duties of his calling? how would it fill him with *doubts* and irresolutions, lead him into a maze of *uncertainties*, entangle him in a world of wofull *perplexities*, and (without the great mercy of God, and better instruction) plunge him irrecoverably into the gulph of *despair*? Since the chief end of the publication of the *Gospel*, is to <sup>a</sup> comfort the hearts, and to revive and refresh the spirits of Gods people with <sup>b</sup> the glad tidings of *liberty* from the spirit of <sup>c</sup> bondage and <sup>d</sup> fear, and of gracious *acceptance* with their GOD; to anoint them with <sup>e</sup> the oyl of gladness, giving them *beauty for ashes*, and instead of <sup>f</sup> sackcloth girding them with joy: we may well suspect that doctrine not to be *Evangelicall*, which thus setteth the consciences of men upon the rack, tortureth them with continuall fears and perplexities, and prepareth them thereby unto *hellish despair*.

D These are the grievous *effects* and pernicious *consequents* that will follow upon their opinion, who hold, that we must have warrant from the *Scripture* for every thing whatsoever we do: not onely in *spirituall things*, (wherein alone it is absolutely true,) nor yet onely in other *matters of weight*, though they be not spirituall, (for which perhaps there might be some colour) but also in the common affairs of life, even in the most slight and triviall things. Yet for that the Patrons of this opinion build themselves as much upon the authority of this *present Text*, as upon any other passage of Scripture whatsoever, (which is the reason why we have stood thus long upon the examination of it:) we are therefore in the next place to clear the *Text* from that their *mis-interpretation*. The force of their collection standeth thus (as you heard already:) that *faith* is ever grounded upon the word of God; & that therefore whatsoever action is not grounded upon the word, being it is not of *faith*, by the Apostles rule here, must needs be a *sin*. Which collection could not be denied,

15.

a Esay 40. 1, 2.  
b Esay 61. 1-3.  
c Rom. 8. 15.  
d 2 Tim. 1. 7.  
e Psal. 45. 7.  
f Psal. 30. 11.

16.

a See Articles  
of the Church  
of England.  
Artic. 6.

nied, if the word *Faith* were here taken in that sense which they A  
imagine, and wherein it is very usuall taken in the Scriptures; viz.  
for the doctrine of supernaturall and divine revelation, or for the be-  
lief thereof: which doctrine we <sup>a</sup> willingly acknowledge to be  
completely contained in the holy Scriptures alone, and therefore dare  
not admit into our belief, as a branch of divine supernaturall truth,  
any thing not therein contained. But there is a third signification  
of the word *Faith*, nothing so frequently found in the Scriptures  
as the two former; which yet appeareth both by the course of this  
whole Chapter, and by the consent of the best and most approved in-  
terpreters as well ancient as modern, to have been properly inten-  
ded by our Apostle in this place: namely that wherein it is put for  
a certain persuasion of mind, that what we do may lawfully be done.  
So that whatsoever action is done by us, with reasonable assurance  
and persuasion of the lawfulness thereof in our own consciences, is in  
our Apostles purpose so far forth an action of Faith: without any in-  
quiring into the means whereby that persuasion was wrought in us;  
whether it were the light of our own reason, or the authority of some  
credible person, or the declaration of Gods revealed will in his writ-  
ten Word. And on the other side, whatsoever action is done, ei-  
ther directly contrary to the judgement and verdict of our own consci-  
ences, or at leastwise doubtfully and before we are in some competent  
measure assured that we may lawfully do it: that is it which S. Paul  
here denieth to be of faith, and of which he pronounceth so perem-  
ptorily that it is (and that *eo nomine*) a sin.

17.

a Heming in  
Rom. 14. 1.  
b Piscat. ibid.

About which use and signification of the word *Faith* we need not  
to trouble our selves to fetch it from a trope, either of <sup>a</sup> a Metonymie  
or <sup>b</sup> Synecdoche, as some do. For though (as I say) it do not so of-  
ten occur in Scripture, yet it is indeed the primary and native signi-  
fication of the word *πίστις* faith, derived from the root *πεισσω* to per-  
swade. Because all kinds of Faith whatsoever consist in a kind of  
persuasion. You shall therefore find the words, *πιστεύω* which signi-  
fieth properly to believe, and *ἀναστάν* which signifieth properly not  
to be persuaded, to be opposed as contrary either to other in <sup>c</sup> John  
3. and Acts 14. and other places. To omit the frequent use of the  
words *πίστις* and *Fides*, in Greek and Latine authors in this signifi-  
cation: observe but the passages of this very Chapter, and you will be  
satisfied in it. At the second verse, <sup>d</sup> *πιστεύει πάντα*, one believeth that  
he may eat all things: that is, he is verily persuaded in his conscience  
that he may as lawfully eat flesh as herbs, any one kind of meat as  
any other, he maketh no doubt of it. Again at the fourteenth D  
verse, <sup>e</sup> *ἐγὼ καὶ πεπεισμένος εἰμι*, I know and am persuaded that there is nothing unclean  
of it self. That is, I stedfastly believe it is a most certain and un-  
doubted truth. Again at the two and twentieth verse, <sup>f</sup> *ἔχεις πίστιν ἑαυτῷ ἑνώπιον τοῦ θεοῦ*,  
Hast thou faith? have it to thy self before God: that is, art thou in  
thy conscience persuaded that thou maist lawfully partake any of the  
good E

c Joh. 3. 3, 6. &  
Acts 14. 1, 2.

I.

Hic Verse 2.

2.

e Verse 14.

f Verse 22.

- A good creatures of God? Let that *perswasion* suffice thee for the *ap-  
proving* of thine own heart in the sight of God: but trouble not  
the Church, nor offend thy weaker brother, by a needlesse and un-  
seasonable ostentation of that thy knowledge. Lastly, in this three  
and twentieth verse, *ὁτις ἐκ νότου*, He that doubteth is damned if he  
eat, because he eateth not of faith: that is, he that is not yet fully  
*perswad:d* in his own mind, that it is lawfull for him to eat some  
kinds of meats, (as namely *swines flesh*, or *bloodings*;) and yet is  
drawn against his own judgement to eat thereof because he seeth  
others so to do, or because he would be loth to undergo the  
B taunts and jeers of scorners, or out of any other poor respect: such  
a man is *cast and condemned* by the judgement of his own heart as  
a transgressor, because he adventureth to do that which he doth  
not believe to be lawfull. And then the Apostle proceeding *ab hy-  
pothesi ad thesin*, immediately reduceth that particular case into a ge-  
nerall rule in these words, *For whatsoever is not of faith, is sin*. By  
the proesse of which his discourse it may appear, that by *Faith* no  
other thing is here meant, than such a *perswasion* of the mind and  
conscience as we have now declared, and that the true purport and  
intent of these words is but thus much in effect: Whosoever shall  
C enterprise the doing of any thing, which he *verily believeth* to be un-  
lawfull, or at leastwise is not *reasonably well perswaded* of the lawfulness  
of it; let the thing be otherwise and in it self what it can be,  
lawfull or unlawfull, *indifferent* or *necessary*, *convenient* or *inconvenient*,  
it mattereth not: to him it is a *sin* howsoever.

- Which being the plain evident and undeniable purpose of these  
words, I shall not need to spend any more breath either in the farther  
refutation of such conclusions as are *mis-inferred* hence, which  
fall of themselves; or in the farther *Explication* of the meaning of  
the *Text*, which already appeareth: but addresse my self rather to  
D the application of it. Wherein, because upon this great principle  
may depend the resolution of very many *Cases of Conscience*, which  
may trouble us in our Christian and holy walking: it will not be un-  
profitable to proceed by resolving some of the most material *doubts*  
and *questions*, among those which have occurred unto my thoughts  
by occasion of this *Text* in my meditations thereon.

- First, it may be demanded, *What power* the Conscience hath, to  
make a thing otherwise good and lawfull, to become unlawfull and  
sinfull? and whence it hath that power? I answer, First, that it is  
not in the power of any mans judgement or conscience to alter the  
E naturall condition of any thing whatsoever, either in respect of *qua-  
lity* or *degree*: but that still every thing that was good remaineth  
good, and every thing that was evil remaineth evil; and that in the  
very same degree of good or evil as it was before, neither better  
nor worse, any mans particular judgement or opinion thereof not-  
withstanding. For the differences between good and evil, and the se-



a R: *Sp:ctus non  
mutant naturā.*

2.  
b *Opinio nostra  
nobis! com fa-  
cit Ambr.de  
paradis.*

c John 16.2.  
d Acts 26.9.

e 1 Tim. 1.13.

f Acts 23.3,4.  
& Phil. 3.6.

3.

verall degrees of both, spring from such conditions as are *intrinsecall* A  
to the things themselves: which no<sup>a</sup> *Outward respects*, (and much  
lesse then *mens opinions*) can vary. He that esteemeth any creature  
unclean, may defile *himself*, but he cannot bring impurity upon *that*  
*creature*, by such his estimation. Secondly, that *b mens judgements*  
may make that which is good in its *own nature*, (the naturall good-  
nesse still remaining) become evil *to them* in the use: *essentially* good,  
and *quoad rem*; but *quoad hominem*, and *accidentally* evil. It is our  
Apostles own distinction in the fourteenth verse of this Chapter:  
*Nothing unclean of it self: but to him that esteemeth any thing to be*  
*unclean, unclean to him.* But then we must know withall, that it B  
holdeth not the other way. *Mens judgements or opinions*, although  
they may make that which is good *in it self*, to become evil *to them*;  
yet they cannot make that which is evil *in it self*, to become good  
either *in it self*, or *to them*. If a man were verily perswaded, that it  
were evil *to ask his father blessing*, that mis-perswasion would make  
it become evil *to him*: But if the same man should be as verily per-  
swaded that it were good *to curse his father*, or *to deny him relief*  
being an unbeliever; that mis-perswasion could not make either of  
them become good *to him*. Some that persecuted the Apostles  
were *perswaded* they *c did God good service* in it. It was Saint Pauls C  
case before his conversion; who *a verily thought in himself*, that he  
ought to do many things *contrary to the name of Jesus*. But those their  
perswasions would not serve to justify those their *actions*. Saint Paul  
confesseth himself to have been *e a persecutor, and blasphemor, and*  
*injurious* for so doing, although he followed the guidance of his own  
conscience therein: and to have stood in need of *mercy* for the remis-  
sion of those wicked acts, though he did them *ignorantly*, and *f out*  
*of zeal to the Law*. The reason of which difference is, that which I  
touched in the beginning, even because any *one defect* is enough to  
render an action *evil*; and consequently, a defect *in the agent* may D  
do it, though *the substance* of the action remain still (as it was) *good*:  
but *all conditions* must concur to make an action *good*; and conse-  
quently a *right intention* in the agent will not suffice thereunto, so  
long as *the substance* of the action remaineth still (as it was) *evil*.  
Thirdly, that *the Conscience* hath this power over mens wils and  
actions by virtue of that unchangeable *Law of God*, which he esta-  
blisheth by an ordinance of *nature* in our first creation: that *the will*  
of every man (which is *the fountain* whence all our *actions* immedi-  
ately flow) should conforme it self to the judgement of *the prattique*  
*understanding or conscience*, as to its proper and immediate rule, and E  
yield it self to be guided thereby. So that if *the understanding*  
through Error point out a wrong way, and *the will* follow it: the  
fault is chiefly in *the understanding* for mis-guiding *the will*. But if  
*the understanding* shew the right way, and *the will* take a wrong: then  
the fault is meerly in *the will*, for not following that guide which  
G O D hath set over it. It

- A** It may be demanded *secondly*, Whether or no in every particular thing we do, an *actuell consideration* of the lawfulnessse and expediency thereof be so requisite, as that for want thereof we should sinne in doing it? The reason of the doubt is, because otherwise how should it appeare to be *of faith*? and *Whatsoever is not of faith, is sin*. I answer, *First*, that in matters of weighe and worthy of consultation, it is very necessary that the *lawfulnessse* and *expediency* of them be first diligently examined, before they be enterprised. And *secondly*, that even in smaller matters the like examination is needfull when there is any *apparent cause* of doubting. But *thirdly*, that in such small and triviall matters, as it much skilleth not whether we do them or no, or whether we do this rather than that, and where-  
**B** in *no doubt* ariseth to trouble us; an *actuell consideration* of their lawfulnessse or expediency is so far from being *requisite*, that it would rather be *troublesome* and *incommodious*. True it is, that all *voluntary actions* are done with some *deliberation*, more or lesse: because it is the nature of the *will* to consult with the *understanding* in every act; else it should be irrationall and brutish. Yet there are many things which we daily do, wherein the sentence of the *understanding* is so quick and present, because there is *no difficulty* in them; that they  
**C** seem to be, (and are therefore sometimes so termed) *actus indeliberati*: <sup>b</sup> such as are to sit down and to rise up, to pluck a flower as we walk in a Garden, to *note* the time of the day, or the name of the next Town as we travell by the way, or whether we eat of this or that dish at the table, <sup>c</sup> and the like. For the doing of every of which, it were a *ridiculous servility* to be imposed upon men, if they should be tyed to district examination of the *lawfulnessse* and *expediency* thereof. There is not in them *dignus vindice nodus*: and a mans time ought to be more precious unto him, than to be trifled away in such *needleless* and *minute* enquiries. It is even as if we should tye  
**D** a great learned man that is ready in his Latine tongue, to bethink himself first of some *grammar rule* or *example* for the declining and parsing of every word he were to speak, before he should adventure to utter a *Latine sentence*. But as such a man is sufficiently assured out of the *habitus* of his learning, that he speaketh *congruously* and with good *propriety*, though he have no present *actuell* reference to his *Grammar rules*: so here, an *habituall knowledge* of the nature and use of *indifferent things* is sufficient to warrant to the conscience the *lawfulnessse* of these *common actions* of life; so as they may be said to be *of faith*, though there be no farther *actuell* or *particular* disquisition used about them. A very needfull thing it is the whilest, for  
**E** Christian men to endeavour to have a *right judgement* concerning indifferent things: without which it can scarcely be avoided, but that both their *Consciences* will be full of *distressing scruples* within themselves, & their *conversations* full of *unbrotherly carriage* towards others.

It may be demanded *thirdly*, Since *Whatsoever is not of faith is sin*,

20.

1.

2.

3.

ubi est suspicio;  
ibi discussio  
necessaria. Bern-  
nard. Ep. 7.

a Ratio in re-  
bus manifestis  
non inquit,  
sed statim ju-  
dicat. Aquin.

1. 2. qu. 14. 4.  
ad 2.

b ἐκόντες γὰρ  
πολλὰ πράτ-  
τομεν, πρὸ τοῦ  
διακονῆσαι  
καὶ βυλῆσαι  
δὲ, διὸν καὶ  
ζόμεν, καὶ  
ἀνιστάμεθα,  
&c. Arist. 1.  
Mag. Moral.

18.  
c οἱ δὲ αἱ βυ-  
λῆσαι, εἰς  
ἀπὸ τοῦ ἡξῆς.  
Arist. 2. Eth. 5.

11.

a Ve se 5. hic.  
plenè certus sit.  
Heming.  
b Quasi plenè  
velis feratur.  
Piscat. in Sho.  
ad Rom. 14.5.

c Luk. 9.50.

What *measure* of Faith, or what *degree* of Perswasion is necessary for A  
the warranting of our actions, so as lesse than that will not serve? I  
answer, that what is here demanded cannot be positively defined by  
any peremptory and immoveable rules. There is most an end a  
*Latitude* in such things as these are: which may be *strained* or *exten-*  
*ded* more or lesse, according to the exigence of *present occasions*, and  
as the different state or quality of *particular businesses* shall require.  
There is a *πανεργασία*, a *fulnesse* of perswasion arising from evident in-  
fallible and demonstrative proofes, which is attainable for the per-  
formance of sundry duties both of civill *Justice* and of *Religion*. And  
where it may be attained, it is to be *endeavoured* after, (though it B  
be not of *absolute necessity*;) for we cannot make our assurances too  
strong. The Apostle useth that word at the fifth ver.<sup>a</sup> *Let every man*  
*be fully perswaded in his own mind,* *πανεργασίᾳ*: it is a metaphoricall  
word, and seemeth to be borrowed from a Ship under <sup>b</sup> *full saile*,  
that hath both *wind* and *tide* with it to carry it with a straight and  
speedy course to the desired point, and nothing to hinder it. But  
as men, when they are to *purchase lands*, will desire and propose to  
have as good *assurance* as by learned counsell can be devised; but  
yet must be content to take such *assurance* as the *sellers* can make, or  
else they shall make but a few markets: so although we may desire C  
(*ex abundanti*) a *full assurance of faith* in every weighty action we  
shall enterprise; yet ordinarily and in most things we must content  
our selves to take up with a *conjectural*, *probable*, and *moral certainty*,  
or else we shall find very few things left for us to do. *Fides Logica*  
is not to be expected in all cases: in some and those the most, *Fi-*  
*des Ethica* must serve the turne. Nay I say yet further, and I beseech  
you (brethren) to take notice of it as a matter of speciall use both  
for the *directing* and *quieting* of your consciences: that ordinarily  
and in most things we need no other *warrant* for what we do than  
this onely, that there is not (to our knowledge) any law either of D  
*Nature* or *Scripture* against them. As the Lawyers use to say of mens  
persons, *Quisque præsумitur esse bonus*, &c. The Law taketh every  
man for a *good man and true*, till his truth and honesty be legally dis-  
proved; and as our Saviour sometimes said, *He that is not against*  
*us, is for us*: so in these matters we are to *believe* all things to be  
*lawfull* for us to do, which cannot be shewn by good evidence either  
of *Scripture* or *Reason* to be *unlawfull*. Those men therefore go  
quite the wrong way to work, to the fearefull *puzzling* of their own  
and other mens *consciences*, who use to argue on this manner. [This  
I have no warrant to do; for *where is it commanded?*] Whereas E  
they ought rather to argue thus, [This I have good warrant to do;  
for *where is it forbidden?*] Apply this now a little to those *Ceremo-*  
*nies*, that for *orders* sake, and to adde the greater *solemnity* to sacred  
actions, are appointed in the Church; *Wearing* the Surplize, *bowing*  
at the Name of the Lord *Jesus*, *kneeling* at the Holy Communion,  
and



A and the rest. Though I might say, and that truly, that these also are commanded even by divine authority *in genere*, that is to say, as they fall within the compasse of *decent Ceremonies*, by virtue of that grand Ecclesiasticall Canon, (<sup>d</sup> *Let all things be done honestly and in order*;) and that even *in specie* too they are commanded by the authority of those *governors* whom God hath set over us, and to whom we are bound in *conscience*, and by virtue of Gods commandment, to *yield obedience*: Yet I waive all this for the present, because it is not so direct to the point in hand. Onely I aske, Where are any of these things *forbidden*? if they be, let it be shewn:

d 1 Cor. 14. 40.

B and that not by *weak collections*, and *remote consequences*, which are good for nothing but to engender *strifes*, and to multiply *disputes* without end; but by *direct* and *full evidence* either of *Scripture-text* or *Reason*, which (for any thing I know) was never yet done, neither (as I verily believe) will ever be done. But if it cannot be shown that these things are *forbidden*; without any more addoe, the use of them is by that sufficiently warranted. He that will not allow of this doctrine, besides that he cherissheth *an error* which will hardly suffer him to have a *quiet Conscience*: I yet see not how he can reconcile his opinion with those sundry passages of our Ap<sup>o</sup>stle, [<sup>e</sup> Every creature of God is good, <sup>f</sup> To the pure all things are pure, <sup>g</sup> I know nothing is of it self unclean, <sup>h</sup> All things are lawfull, &c.] From which passages we may with much safety conclude, that it is *lawfull* for us to do all those things, concerning which there can be nothing brought of moment to prove them *unlawfull*. Upon which ground alone if we do them, we do them upon such a *persuasion of faith* as is sufficient. Provided, that we have not neglected to *inform* our judgements the best we could for *the time past*; and that we are ever ready withall to *yield* our selves to better information, whensoever it shall be tendered unto us, *for the time to come*.

e 1 Tim. 4. 4.  
f Tit. 1. 15.  
g Rom. 14. 14.  
h 1 Cor. 6. 12.

D It may be demanded *fourthly*, Suppose a man would faine do something; of the *lawfulness* whereof he is not in his *conscience* sufficiently resolved; whether he may in any case do it notwithstanding the *reluctancy* of his Conscience, yea or no? As they write of a *Cyrus*, that to make passage for his Army, he cut the great river *Gyndes* into many smaller chanel, which in one entire stream was not passable: so to make a clear and distinct answer to this great question, I must divide it into some lesser ones. For there are sundry things considerable in it; whether we respect *the conscience*; or *the Person* of the doer, or *the Action* to be done. As namely and especially, in respect of *the conscience*, whether the *reluctancy* thereof proceed from a settled and stedfast *resolution*; or from some *doubtfulness* onely, or but from some *scruple*? And in respect of *the person*, whether he be *sui juris* his own Master, and have power to dispose of himself at his own choice in the things questioned; or he be *under the command*, and at the appointment of another? And in respect of

22.

a Herodot. lib.  
2. c. 103.  
Senec. 3.  
de ira. 11

the

the *Action* or thing to be done : whether it be a *necessary* thing, or an *unlawfull* thing, or a thing *indifferent* and arbitrary ? Any of which circumstances may quite *alter the case*, and so beget *new questions*. But I shall reduce all to *three questions* : whereof the first shall concern a *resolved* Conscience, the second a *doubtfull* conscience, and the third a *scrupulous* conscience.

23.

The *First Question* then is, if the Conscience be *firmly resolved*, that the thing proposed to be done is *unlawfull* ; whether it may then be done, or no ? Whereunto I answer in these two conclusions. *The first conclusion*. If the Conscience be firmly so resolved, and that upon a *true ground*, (that is to say, if the thing be indeed *unlaw-*

a Qui agit contra conscientiam qua credit Deum aliquid prohibuisse, licet erraret, contemnit Deum.

Bonavent. 2. sent. dist. 39. b Menand.

c Pers. Satyr. 5.

d Jam. 4. 17.

e Quod sit contra conscientiam edificat ad gehennam. c. 28. qu. 1. Omnes. Sect. ex his. f Rom. 14. 22.

g Dan. 3. 16-18.

full, and judged so to be) it may not in any case or for any respect in the world be done. There cannot be imagined a higher *contempt of God*, than for a man to despise the power of *his own conscience* : which is the highest sovereignty under heaven, as being Gods most *immediate deputy* for the ordering of his life and waies. *Wofull* is the estate of those men (unless they repent) who for filthy *lucre*, or vain *pleasure*, or spitefull *malice*, or tottering *honour*, or lazy *ease*, or any other reigning *lust*, dare lye, or sweare, or cheat, or oppress, or commit filthinesse, or steal, or kill, or slander, or flatter, or betray, or do any thing that may advance their base ends : nothing at all regarding the *secret whisperings*, or murmurings, no nor yet the *lowd roarings*, and bellowings of their own *consciences* there against. *Stat contra ratio, & secretam gannit in aurem*. It doth so : but yet they turn a *deafe eare* to it, and despise it. Wonder not, if when they out of the *terrors* of their *troubled consciences* shall *houle* and *roare* in the eares of the Almighty for *mercy*, or for some *mitigation* at least of their torment ; he then turn a *deafe eare* against them, and despise them. *To him that knoweth to do good, and doth it not, to him it is sin*, James 4. *sin* not to be excused by any plea or colour : But how much more inexcusably then is it *sinne* to him, that knoweth the *evil* he should not do, and yet will do it ? There is not a proner way to *Hell*, than to *sinne* against *Conscience*. *Happy is he which condemneth not himself in that which he alloweth* ; but most wretched is he that *alloweth* himself to the *practise* of that, which in his judgement he cannot but *condemne*. Neither maketh it any difference at all here, whether a man be otherwise *sui juris* or not. For although there be a great respect due to the higher powers in *doubtfull cases*, (as I shall touch anon,) yet where the thing required is *simply unlawfull*, and understood so to be, *inferiours* must absolutely resolve to *disobey*, whatsoever come of it. Gods faithfull servants have ever been most resolute in such exigents. *We are not carefull to answer thee in this matter* ; (belike in a matter of another nature they would have taken care to have given the King a more *satisfactory*, at least a more *respective answer* : but in this matter,) *Be known to thee O King,*

A

B

C

D

E

A *King, that we will not serve thy gods.* <sup>h</sup> *Da veniam Imperator, &c.* You know whose answers they were. If we be sure God hath forbidden it, we sinne against our own consciences if we do it at the command of any mortall man whosoever, or upon any worldly inducement whatsoever. That is the first Conclusion.

h c. 11. qu. 3.  
Qui resistit, ex  
Augustino.

*The second* is this. If a man be in his conscience fully perswaded that a thing is evil and unlawfull, which yet in truth is not so, but lawfull, the thing by him so judged unlawfull cannot by him be done without sin. Even an erroneous conscience bindeth thus far, that a man cannot go against it; and be guiltlesse: because his practise should then run crosse to his judgement; and so the thing done could not be of Faith. For if his reason judge it to be evil, and yet he will do it, it argueth manifestly that he hath a will to do evil, and so cometh a transgressour of that generall Law which bindeth all men to eschew all evil. Yet in this case we must admit of some difference, according to the different nature of the things, and the different condition of the persons. For if the things so judged unlawfull be in their own nature not necessary, but indifferent, so as they may either be done or left undone without sin; and the person withall be sui juris in respect of such things, no superiour power having determined his liberty therein: then, although he may not do any of these things, by reason of the contrary perswasion of his conscience, without sin; yet he may without sin leave them undone. As for example. Say a man should hold it utterly unlawfull (as some erroneously do,) to play at cards or dice, or to lay a wager, or to cast lots in triviall matters: if it be in truth lawfull to do every of these things, (as I make no question but it is, so they be done with sobriety and with due circumstances,) yet he that is otherwise perswaded of them cannot by reason of that perswasion do any of them without sin. Yet, forso much as they are things no way necessary, but indifferent; both in their nature, and for their use also, no superiour power having enjoined any man to use them, therefore he that judgeth them unlawfull may abstain from them without sinne, and so indeed he is in conscience bound to do, so long as he continueth to be of that opinion. But now on the other side, if the things so mis-judged to be unlawfull be any way necessary; either in respect of their own nature, or by the injunction of authority: then the person is by that his error brought into such a strait between two sinnes, as he can by no possible meanes avoid both, so long as he persisteth in that his error. For both if he do the thing, he goeth against the perswasion of his conscience, and that is a great sinne: and if he do it not, either he omitteth a necessary duty, or else disobeyeth lawfull authority; and to do either of both, is a sinne too. Out of which snare since there is no way of escape but one, which is to rectifie his judgement, and to quit his pernicious error: it concerneth every man therefore that unfeignedly desireth to do his duty in the fear of God, and to keep a good conscience, not

24.



to be too stiffe in his present apprehensions, but to examine well the principles and grounds of his opinions, strongly suspecting that winde that driveth him upon such rocks, to be but a blast of his own fancy, rather than a breathing of the holy Spirit of truth. Once this is most certain, that whosoever shall adventure to do any thing repugnant to the judgement of his own conscience, (be that judgement true or be it false,) shall commit a grievous sin in so doing: *ὅτι ἢ ἐν νίκῃ, ἢ ἐν ἁμαρτίᾳ, ὅτι ἢ ἐν νίκῃ, ἢ ἐν ἁμαρτίᾳ*, because it cannot be of faith, and whatsoever is not of faith is sin.

25.

That is now where the conscience apparently inclineth the one way. But say the scales hang even, so as a man cannot well resolve whether way he should rather take! Now he is <sup>a</sup> in one mind, by and by in another; but constant in neither: right Saint James his *ἀνὴρ διψυχός*, a double minded man. This is it we call a doubting conscience: concerning which the second question is, what a man ought to do in case of doubtfulnesse. Perfect directions here, (as in most deliberatives) would require a large discourse: because there are so many considerable circumstances that may vary the case; especially in respect of the cause from which that doubtfulnesse of mind may spring. Many times it ariseth from meere ficklenesse of mind, or weaknesse of judgement; as the lightest things are soonest driven out of their place by the wind: Even as St. James saith, *ὁ ἀνὴρ διψυχός*, a double minded man is wavering in all his wayes; and S. Paul speaketh of some that were like children, off and on, soon wherryed about with every blast of doctrine. Sometimes it proceedeth from tenderneffe of Conscience, which is indeed a very blessed and gracious thing: but yet (as tender things may soon miscarry, if they be not the more choisely handled,) very obnoxious through Sathans diligence and subtilty to be wrought upon to dangerous inconveniencies. Sometimes it may proceed from the probability of those reasons that seem to stand on either side, betwixt which it is not easie to judge which are strongest: or from the differing judgements and opinions of learned and godly men thereabout, and from many other causes: But for some generall resolution of the Question, (what is to be done where the conscience is doubtfull?) I answer.

26.

"First, that if the doubtfulnesse be not concerning the lawfulnessse  
"of any of the things to be done considered simply and in themselves, but of the expediency of them as they are compared one  
"with another; (as when of two things proposed at once, whereof  
"one must, and but one can be done, I am sufficiently perswaded of  
"the lawfulnessse of either, but am doubtfull whether of the two rather to pitch upon:) in such a case, the party ought first to weigh  
"the conveniencies and inconveniencies of both as well and advisedly as he can by himself alone; and to do that which then shall  
"appeare to him to be subject to the fewer and lesser inconveniencies. Or if the reasons seem so equally strong on both  
"sides, that he cannot of himselfe decide the doubt; then secondly,  
if

a--animo nunc  
huc, nunc illuc  
Virg. Æneid.  
10.  
b Jam. 1.8.

I.

c Ibid.

d Eph. 4.14.

2.

3.

4.

I.

2.

- A "if the <sup>a</sup> matter be of weight, and worth the while, he should  
 "doe well to make his doubts known to some prudent and  
 "pious man: (especially to his own spirituall Pastor, if he be a man  
 "meetly qualified for it,) resolving to rest upon his judgement, and  
 "to follow his direction. Or if the matter be of small moment, he  
 "may then thirdly do whether of both he hath best liking to, (as the  
 "Apostle saith in one particular case, and it may be applied to ma-  
 "ny more, <sup>b</sup> Let him do what he will, he sinneth not: ) resting his  
 "conscience upon this persuasion, that so long as he is unfeignedly  
 "desirous to do for the best, and hath not been negligent to use  
 B "all <sup>c</sup> requisite diligence to inform himself aright; God will accept  
 "of his good intention therein, and pardon his error, if he shall be  
 "mistaken in his choice.

But secondly, if the question be concerning the very lawfulnessse of  
 the thing it self, whether it may be lawfully done, or no; and the con-  
 science stand in doubt, because reasons seem to be probable both pro  
 and contra, & there are learned men as well of the one opinion as of the  
 other, &c. as we see it is (for instance) in the question of Usury and  
 of second marriage after divorce, and in sundry other doubtfull cases  
 in morall divinity: in such a case the person (if he be *sui juris*) is cer-  
 tainly bound to <sup>a</sup> forbear the doing of that thing of the lawfulnessse  
 whereof he so doubteth: and if he forbear it not, he sinneth. It is the  
 very point the Apostle in this verse intendeth to teach; and for  
 the confirming whereof he voucheth this Rule of the Text: *He that*  
*doubteth, saith he, is damned if he eat; he is αυτοκατακεῖται,* condem-  
 ned of his own conscience: because he doth that willingly whereof  
 he doubteth, when he hath free liberty to let it alone, no necessity  
 urging him thereunto. And the reason why he ought rather to  
 forbear than to adventure the doing of that whereof he doubteth, is;  
 because in doubtfull cases wisdom would that the safer part should  
 be chosen. And that part is safer, which if we chuse, we are sure  
 we shall do well; than that, which if we chuse, we know not but we may  
 do ill. As for example, in the instances now proposed. If I doubt of  
 the lawfulnessse of Usury, or of Marrying after divorce, I am sure that  
 if I marry not, nor let out my money, I shall not sin in so abstaining:  
 but if I shall do either of both doubtingly, I cannot be without some  
 fear lest I should sin in so doing; and so those actions of mine being  
 not done in faith, must needs be sin, even by the Rule of the Text,  
 ὅτι ἢ ἐκ πίστεως, For whatsoever is not of faith, is sin.

- C  
 D  
 E

But then thirdly, if the liberty of the agent be determined by the  
 command of some superiour power to whom he oweth obedience;  
 so as he is not now *sui juris ad hoc*, to do or not to do at his own  
 choice, but to do what he is commanded: this one circumstance  
 quite altereth the whole case, and now he is bound in conscience to  
 do the thing commanded; his doubtfulnessse of mind whether that  
 thing be lawfull or no, notwithstanding. To do that whereof he  
 doubteth,

ἡ συμβουλή  
 παραλαβέ-  
 νομεν ἐκ τῶ  
 μεγάλου, ἀπο-  
 στήτης ἡμῶν  
 αὐτοῖς ὡς ἡ  
 ἰκανοῖς δια-  
 γνῶναι.  
 Arist. 3. Ethic.

3.  
 b 1 Cor. 7. 36.  
 c Non tibi im-  
 putabitur ad  
 culpam, quod  
 invitatus igno-  
 ras. Aug. de  
 nat & grat.

27.

a Nil facien-  
 dum, de quo  
 dubites sit nec-  
 ne recte fa-  
 ciat. Cic. l. 1.  
 de Offic.

28.

doubteth, where he hath *free liberty* to leave it undone, bringeth up-  
 on him (as we have already shewn) the guilt of *wilfull transgression*:  
 but not so where he is not left to his own *liberty*. And where *law-  
 full authority* prescribeth in *alterutram partem*, there the liberty *ad  
 utramque partem contradictionis* is taken away, from so many as are  
 under that authority. If they that are over them have determined  
 it *one way*; it is not thenceforth any more at their choice, whether  
 they will take *that way*, or the *contrary*: but they must go the way  
 that is appointed them without gainfaying or grudging. And if in the  
 deed done at the *command* of one that is endued with lawfull autho-  
 rity there be a *sin*, it must go on his score that requireth it wrong-  
 fully, not on his that doth but his duty in obeying. A Prince com-  
 mandeth his *Subjects* to serve in his *Warres*: it may be the quarrel  
 is *unjust*, it may be there may appear to the understanding of the sub-  
 ject great likelihoods of such *injustice*; yet may the *subject* for all that  
*fight* in the quarrell; yea he is bound in conscience so to do: nay  
 he is deep in disloyalty and treason if he *refuse* the service, whatsoe-  
 ver pretensions he may make of *conscience* for such refusall. Nei-  
 ther need that fear trouble him lest he should bring upon himself  
 the guilt of *innocent blood*; for *the blood* that is unrighteously shed  
 in that quarrel, he must answer for that *set him on work*, not he that  
*spills* it. And truly it is a great wonder to me, that any man endued  
 with understanding, and that is able in any measure to weigh the  
 force of those *precepts* and *reasons* which bind *inferiours* to yield o-  
 bedience to their *superiours*, should be otherwise minded in cases of  
 like nature. Whatsoever is commanded us by those whom God hath  
 set over us, either in Church, Common-wealth, or Family, (*b Quod  
 tamen non sit certum displicere Deo*, saith S. Bern.) which is not evident-  
 ly contrary to the *Law* and will of God, ought to be of us received &  
 obeyed no otherwise, then as if God himself had commanded it, because  
 God himself hath commanded us to *c obey the higher powers*, and to  
*d submit our selves to their ordinances*. Say it be not well done of them  
 to command it! *Sed enim quid hoc refert tua?* saith he; What is that to  
 thee? Let them look to that whom it concerneth: *Tolle quod  
 tuum est, & vade*. Do thou what is thine own part faithfully, and  
 never trouble thy self further. *Ipsam quem pro Deo habemus, tan-  
 quam Deum in his qua aperte non sunt contra Deum audire debemus*;  
 Bernard still, Gods Vicegerents must be heard and obeyed in all things  
 that are not manifestly contrary to the revealed will of God.

29.

But the thing required is *against my conscience*, may some say;  
 and I may not go against my *conscience*, for any mans pleasure.  
 Judge I pray you what perversnesse is this, when the blessed Apo-  
 stle commandeth thee *a to obey for conscience sake*, that thou should-  
 est *disobey*, and that for *conscience sake* too: He chargerh thee upon  
 thy conscience to be *subject*; and thou pretendest thy conscience to  
*free thee* from subjection. This by the way; now to the point.

Thou

a Is *damnum*  
 dat, qui iubet,  
 dare: eius vero  
 nulla culpa est,  
 cui parere ne-  
 cesse sit. L. 169.  
 F. de div. Reg.  
 jur.

b Bernard, de  
 precept. & dis.

c Rom. 13. 1.  
 d Pet. 2. 13.

a Rom. 13. 5.



- A** Thou sayest it is *against thy conscience*: I say again, that (in the case whereof we now speake, the case of *doubtfulnesse*) it is not against thy conscience. For doubting properly is *in motu indifferens in utramque partem contradictionis*; when the mind is held in suspense between two ways, uncertain whether of both to take to. When the scales hang even (as I said before) and *in aequilibrio*, without any notable propension or inclination to the one side more than to the other. And surely where things hang thus even, if the weight of authority will not cast the scale either way: we may well suppose, that either the authority is made very light, or else there is a great fault in the beam. Know (brethren) the *guinsaying conscience* is one thing; and the *doubting conscience* another. That which is done *repugnante conscientia*, the conscience of the doer flatly *guinsaying* it, that is indeed *against a mans conscience*; (the conscience having already passed a *definitive sentence* the one way) and no respect or circumstance whatsoever can free it from sin. But that which is done *dubitante conscientia*, the conscience of the doer onely doubting of it and no more; that is in truth no more *against a mans conscience* than *with* it, (the conscience as yet not having passed a *definitive sentence* either way:) and such an action may either be a *sinne*, or *no sinne*; according to those qualifications which it may receive from other respects and circumstances. If the conscience have already passed a judgement upon a thing, and *condemned* it as simply *unlawfull*; in that case it is true that a man ought not by any means to do that thing, no not at the command of any Magistrate, nor yet although his conscience have pronounced a *wrong sentence*, and erred in that judgement: for then he should do it, *repugnante conscientia*, he should go directly against his own conscience, which he ought not to do whatsoever come of it. In such a case certainly he may not obey the Magistrate: yet let him know this much withall, that he sinneth too in *disobeying* the Magistrate; from which sinne the following of the judgement of his own conscience cannot acquit him. And this is that *fearfull perplexity* whereof I spake, whereinto many a man casteth himself by his own error and obstinacy, that he can neither go *with* his conscience, nor *against* it, but he shall sinne. And who can help it, if a man will needs cherish an error, and persist in it? But now if the conscience be onely *doubtfull* whether a thing be *lawfull* or no, but have not as yet passed a *peremptory judgement* against it, (yea although it rather incline to think it *unlawfull*;) in that case if the Magistrate shall command it to be done, the subject with a good conscience may do it, nay he cannot with a good conscience *refuse* to do it, though it be *dubitante conscientia*.
- E**

But you will yet say, that in doubtfull cases the *safer part* is to be chosen. So say I too; and am content that rule should decide this question: onely let it be rightly applied. Thou thinkest it *safer*, where thou doubtest of the unlawfulness, *to forbear* then *to do*: as for example, if thou doubtest whether it be *lawfull* to *lincat* at the

b Isidor.

c Dubius, incertus quasi durum viarum. Isid. 10. Erym. distinxerunt.

d Plus est standum præcepto prælati, quam conscientie. Bonav. 1. sent. distinct. 39.

30.

a Gregor.

31.

Communion, it is safest in thy opinion therefore for thee *not to kneel*. So should I think too, if thou wert left meerly to thine own *liberty*. But thou dost not consider how thou art caught in thine own net, and how the edge of thine own weapon may be turned upon thee point-blank not to be avoided; thus. If authority command thee to *kneel*, which whether it be lawfull for thee to do, or not, thou *doubtest*; it cannot choose but thou *must* needs *doubt* also, whether thou maiest lawfully *disobey*, or not. Now then here apply thine own Rule, *In dubiis pars tutior*, and see what will come of it. Judge, since thou canst not but *doubt* in both cases, whether it be not the *safer* of the two, to *obey* doubtingly, than to *disobey* doubtingly. *Tene certum, demitte incertum*, is S. Gregory his rule: where there is a *certainty*, and an *uncertainty*, let the *uncertainty* go, and hold to that which is *certain*. Now the *generall* is *certain*, that thou art to obey the *Magistrate* in all things not contrary to the will of God; but the *particular* is *uncertain*, whether the thing now commanded thee by the *Magistrate* be contrary to the will of God: (I say *uncertain* to thee, because thou *doubtest* of it.) Deal *safely* therefore, and hold thee to that which is *certain*, and obey.

But thou wilt yet alledge, that the *Apostle* here condemneth the doing of any thing, not onely with a *gain saying*, but even with a *doubting* conscience: because *doubting* also is contrary to *faith*, and he that *doubteth* is even for that *condemned*, if he eat. Oh beware of mis-applying *Scripture*! it is a thing easily done, but not so easily answered. I know not any one gap that hath let in more and more dangerous errors into the Church, than this: that men take the words of the sacred Text fitted to *particular occasions*, and to the condition of the *times* wherein they were written, and then apply them to themselves and others as they find them, without due respect had to the *differences* that may be between those *times* and *cases*, and the present. Sundry things spoken in *Scripture* agreeably to that *infancy* of the Church, would sort very ill with the Church in her fulnesse of *strength* and *stature*: and sundry directions very expedient in times of *persecution*, and when believers lived mingled with *Infidels*, would be very unseasonably urged where the Church is in a *peaceable* and *flourishing* estate, enjoying the *favour* and living under the *protection* of gracious and religious Princes. Thus the *Constitutions* that the *Apostles* made, concerning *Deacons* and *Widowes* in those primitive times, are with much importunity, but very importunately withall, urged by the *Disciplinarians*: And sundry other like things I might instance in of this kind, worthy the discovery, but that I fear to grow tedious. Briefely then, the *Apostles* whole discourse in this Chapter, and so wheresoever else he toucheth upon the point of *Scandals*, is to be understood onely in that case where men are left to their own *liberty* in the use of indifferent things: the *Romans*, *Corinthians*, and others to whom S. Paul wrote about these matters, being not *limited* any way in the exercise of their *liberty* therein by any over-ruling authority.

A authority. But where the Magistrates have interposed, & thought good upon mature advice to *impose Laws* upon those that are under them, whereby their *liberty* is (not *infringed*, as some unjustly complain, in the *inward judgement*, but onely) *limited* in the *outward exercise* of it: there the Apostolical directions wil not hold in the same *absolute manner*, as they were delivered to those whom they then concerned; but only in the *equity* of them, so far forth as the cases are alike, & with such meet *qualifications & mitigations*, as the difference of the cases otherwise doth require. So that a man ought not out of private fancy, or merely because he would not be observed for not doing as others do, or for any the like weak respects, to do that thing of the *lawfulness* whereof he is not *competently perswaded*, where it is *free* for him to do otherwise: w<sup>h</sup> was the case of these *weak ones* among the *Romans*; for whose sakes principally the Apostle gave these directions. But the *authority* of the Magistrate intervening so alters the case, that such a forbearance as to them was *necessary*, is to as many of us as are commanded to do this or that, altogether *unlawful*, in regard they were *free*, & we are *bound*: for the reasons already shewn, w<sup>h</sup> I now rehearse not.

But you will yet say, (for in point of *obedience* men are very loth to *yield* so long as they can find any thing to *plead*;) those that lay these *burdens* upon us, at leastwise should do well to satisfy our doubts, and to *inform* our consciences concerning the *lawfulness* of what they enjoyn; that so we might render them *obedience* with better *cheerfulness*. How willing are we sinful men to leave the blame of our miscarriages any where rather than upon our selves! But how is it not incongruous the while, that those men should *prescribe rules* to their governours, who can scarcely brook their governours should *prescribe Laws* to them? <sup>a</sup> It were good we would first *learn* how to *obey*, ere we take upon us to *teach* our betters how to *govern*. However, what *governours* are bound to do, or what is fit for them to do, in the point of *information*; that is not now the question. If they fail in any part of their bounden duty, they shall be sure to reckon for it one day: but their *failing* cannot in the mean time excuse thy *disobedience*. Although I think it would prove a hard task, for whosoever should undertake it, to shew that *superiours* are alwayes bound to *inform* the consciences of their inferiours concerning the *lawfulness* of every thing they shall command. If sometimes they do it, where they see it *expedient* or *needfull*; sometimes again (and that perhaps oftner,) it may be thought more *expedient* for them, and more *conducibile* for the publick peace and safety, onely to make known to the people what their pleasures are, reserving to themselves the *reasons* thereof. I am sure, in the point of *Ecclesiasticall ceremonies* and *Constitutions*, (in which case the aforesaid allegations are usually most stood upon,) this hath been abundantly done in our Church, not onely in the learned writings of sundry *private men*, but by the *publick declaration* also of authority, as<sup>e</sup> is to be seen at large in the *preface* commonly printed before the *book of Common*

32.

<sup>a</sup> ἀρχαὶ  
μαδον, ἀγ.  
χρησιμότης  
Solon apud  
Stob. Sermon. 3.

pray-



prayer concerning that argument: enough to satisfie those that are peaceable, and not disposed to stretch their wits to cavill at things established. And thus much of the *second Question*, touching a *doubting conscience*: whereon I have insisted the longer, because it is a point both so proper to the *Text*, & whereat so many have stumbled. A

33. There remaineth but one *other Question*, and that of far smaller difficulty; What is to be done, when the conscience is *scrupulous*? I call that a *scruple*, when a man is reasonably well perswaded of the *lawfulness* of a thing, yet hath withall some *jealousies* and *fears*, lest perhaps it should prove *unlawfull*. Such scruples are most incident to men of *melancholy* dispositions, or of *timorous* spirits; especially if they be *tender-conscienced* withall: and they are much encreased by the false *suggestions* of Satan; by reading the *books*, or hearing the *Sermons*, or frequenting the *company* of men more strict, precise, and austere in sundry points, than they need or ought to be; and by sundry other means which I now mention not. Of which *scruples* it behooveth every man, *first*, to be wary that he do not at all admit them, if he can chuse: or, if he cannot wholly avoid them, that *secondly*, he endeavour so far as may be to *eject* them speedily out of his thoughts, as *Satans snares*, and things that may breed him worse inconveniencies: or, if he cannot be so rid of them, that then *thirdly* he resolve to go on according to the more *profitable perswasion* of his mind, and *despise* those scruples. And this he may do with a good conscience, not onely in things *commanded* him by lawfull *authority*, but even in things *indifferent* and arbitrary, and wherein he is left to his own *liberty*. B C

34. Much more might have been added for the farther both *declaration* and *confirmation* of these points. But you see I have been forced to wrap things together, that deserve a more full and distinct handling, that I might hold some proportion with the time. I had a purpose briefly to have comprised the summe of what I have delivered, concerning a *gain saying*, a *doubting*, and a *scrupulous* conscience, in some few *conclusions* for your better remembrance, and to have added also something by way of *direction*, what course might be the most probably taken for the *correcting* of an *erroneous* conscience, for the *settling* of a *doubtfull* conscience, and for the *quieting* of a *scrupulous* conscience. But it is more then time that I should give place to other business: and the most, and most material of those directions, have been here and there occasionally touched in that which hath been delivered already: in which respect I may the better spare that labour. Beseech we God the Father of our Lord Jesus Christ so to endue us all with the grace of his holy Spirit, that in our whole conversations we may unfeignedly endeavour to preserve a *good conscience*, and to yield all *due obedience* to him first, and then to every Ordinance of man for his sake. D E

Now to this *Father, Son*, and blessed *Spirit*, three persons, and one eternall *God*, be ascribed all the *Kingdome*, the *power* and the *glory*, both now and for evermore. Amen. FINIS.



A D  
MAGISTRATUM.

The First Sermon.

At a publick Sessions at *Grantham, Lincoln,*  
11 June 1623.

JOB 29.ver.14,15,16,17.

14. *I put on righteousness, and it clothed me : my judgement was as a Robe and Diadem.*

15. *I was eyes to the blind, and feet was I to the lame.*

D 16. *I was a Father to the poor : and the cause which I knew not I searched out.*

17. *And I brake the jawes of the wicked ; and plucked the spoil out of his teeth.*

E **W** Here silence against foul and false imputations may be interpreted a <sup>a</sup> Confession ; there the protestation of a mans own innocency is ever just, and sometimes <sup>b</sup> necessary. When others doe us open wrong ; it is not now *Vanity*, but *Charity*, to do our selves open right : and whatsoever appearance of folly or vain boasting there is in so doing ; they are chargeable with all that compell us thereunto, and not

*objectis non confiteri. Cic. pro domo sua. b Mibi de memetipso quam multa discendi necessitas quædam imposita est ab illo. Cic. pro Syll.*

I.

*a Si, cum mihi furta, largitiones—objiciuntur, ego respondere soleo meum—non tam sum existimandus de rebus gestis gloriari, quam de*

c Job 16.2.

2.  
 a E'si ego dignus hac contumelia, at tu indignus qui saceres tamen.  
 Terent.  
 b Psal. 55.12.  
 -14.

3.

we. (I am become a fool in glorying; but ye have compelled me, 2 Cor. 12.11.) It was neither pride nor passion in Job, but such a compulsion as this, that made him so often in this book proclaim his own righteousness. Amongst whose many and grievous afflictions, as it is hard to say which was the greatest; so we are sure this was not the least, that he was to wrestle with the unjust and bitter upbraidings of unreasonable and incompassionate men. They came to visit him as friends; and as friends they should have comforted him. But sorry friends they were, and miserable comforters: indeed not comforters; but tormenters; and Accusers rather than Friends. Seeing Gods hand heavy upon him; for want of better or other proof, they charge him with Hypocrisie. And because they would not seem to deal all in generalities (for against this generall accusation of hypocrisie, it was sufficient for him as generally to plead the truth and uprightness of his heart;) they therefore go on more particularly, (but as falsely) and as it were by way of instance, to charge him with Oppression. Thus Eliphaz by name taxeth him: Chap. 22.6, &c. Thou hast taken a pledge from thy brother for naught; and hast stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. But as for the mighty man, he had the earth; and the honourable man dwelt in it. Thou hast sent widows away empty, and the arms of the fatherlesse hast thou broken.

Being thus shamefully, indeed shamelesly, upbraided to his face, without any desert of his, by those men, who (if he had deserved it) should least of all have done it, his neighbours and familiar friends; can you blame the good man, if to remove such false aspersions, he do with more then ordinary freedome insist upon his own integrity in this behalf? And that he doth in this Chapter something largely; wherein he declareth how he demeaned himself in the time of his prosperity in the administration of his Magistracy, far otherwise than was laid to his charge. [When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. Because I delivered the poor that cryed, and the fatherlesse, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widows heart to sing for joy] in the next immediate verses before these. And then he goeth on in the words of my Text, I put on righteousness, &c.

It seemeth Job was a good man, as well as a great: and being good, he was by so much the better, by how much he was the greater. Nor was he onely Bonus vir, a good man; and yet if but so, his friends had done him much wrong to make him an Hypocrite: but he was Bonus Civis too, a good Common-wealths-man; and therefore his friends did him yet more wrong to make him an Oppressour. Indeed he was neither the one, nor the other. But it is not so useful for us to know what manner of man Job was; as to learn from him what manner

A

B

C

D

E



A ner of men we should be. The grieved spirit of Job indeed at first uttered these words for his own justification: but the blessed spirit of God hath since written them for our instruction. To teach us from Jobs example how to use that measure of greatness and power which he hath given us, be it more, be it lesse, to his glory, and the common good. So that in these words we have to consider, as laid down unto us under the person, and from the example of Job, some of the main and principal duties which concern all those that live in any degree of Eminency or Authority either in Church or Common-wealth; and more especially those that are in the Magistracy, or in any office appertaining to Justice.

B And those Duties are four. One, and the first, as a more transcendent and fundamentall duty: the other three, as accessory helps thereto, or subordinate parts thereof. That first is, a Care and Love, and Zeal of Justice. A good Magistrate should so make account of the administration of Justice, as of his chiefest businesse; making it his greatest glory and delight. Ver. 14. [I put on righteousness, and it clothed me: my judgement was a robe and a diadem.] The second is a forwardnesse unto the works of Mercy, and Charity, and Compassion. A good Magistrate should have compassion of those that stand in need of his help, and be helpful unto them, ver. 15. and part of 16. [I was eyes to the blind, and feet was I to the lame, I was a father to the poor.] The Third is Diligence in Examination. A good Magistrate should not be hasty to credit the first tale, or be carried away with light informations: but he should hear, and examine, and scan and sift matters as narrowly as may be for the finding out of the truth, in the remainder of ver. 16. [And the cause which I knew not I searched out.] The Fourth is Courage and Resolution in executing. A good Magistrate, when he goeth upon sure grounds, should not fear the faces of men, be they never so mighty or many; but without respect of persons execute that which is equall and right even upon the greatest offender, Ver. 17. [And I brake the jaws of the wicked, and plucked the spoil out of his teeth.] Of these four in their order: of the first, first; in these words, I put on righteousness, &c.

E This Metaphor of clothing is much used in the Scriptures in this notion; as it is applyed to the soul, & things appertaining to the soul. In Psalm 109. David useth this imprecation against his enemies; [a Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion as with a cloke.] And the Prophet Esay speaking of Christ and his Kingdome, and the righteousness thereof, Chap. 11. thus describeth it, [b Righteousnesse shall be the girdle of his loins, and faithfulness the girdle of his reins.] Likewise in the New Testament, Saint Paul in one place biddeth us c put on the Lord Jesus Christ: in another exhorteth women to d adorn themselves instead of broidered hair and gold and pearls and costly array, with shamefastness and sobriety, and (as becoming women professing godlinesse) with

4.

1.

2.

3.

4.

5.

a Psal. 109. 29.

b Esay 11. 5.

c Rom. 13. 14.

d 1 Tim. 2. 9.

10.

e Eph. 6.14, &amp;c.

- 1.
- 2.
- 3.

f Non dubito  
quin Job fuerit  
Rex. Didac.  
Stun. in Job  
1.3.  
g Job 1.3.  
h Job 29.9.  
i Ibid. ver. 25.  
k *Διάδημα*,  
*τὸ βασιλικὸν*  
*ἔσθμα*, Suid.  
in *Διάδ.*  
l Cultus mag-  
nificus addit  
hominibus au-  
thoritatem.  
Quintil. 8.  
Inst.  
\* *Ἐκ τῆς τῶν*  
*τῶν φάτις*  
*ἀνδρῶν*  
*ἀναβαίνει*  
\* *Ἐπὶ* Hom.  
ζ *Ὀδυσ.* 19.  
Hoc Priami ge-  
stamen erat,  
cum iura voca-  
tus More dabat  
populo. Virgil.  
Æn. 7. See  
Franc. Poller.  
3 Hist. fori.  
Rom. 6.

with good works : in a third furnisheth the spirituall souldier with  
e Shoes, Girdle, Breastplate, Helmet, and all necessary accoutrements  
from top to toe. In all which and other places, where the like Me-  
taphor is used ; it is ever to be understood with allusion to one of  
the three speciall ends and uses of apparell. For we clothe our selves,  
either first, for necessity, and common decency, to cover our naked-  
nesse ; or secondly, for security and defence against enemies ; or third-  
ly, for state and solemnity, and for distinction of offices and degrees.  
Our cloaks, and coats, and ordinary suits, we all wear to cover our na-  
kednesse : and these are *Indumenta*, known by no other but by the  
generall name of *Clothing* or *Apparel*. Souldiers in the warres wear  
Morions, and Cuiraces, and Targets, and other habiliments for defence:  
and these are called *Arma*, *Armes*, or *Armour*. Kings and Princes  
were Crowns and Diadems ; inferiour Nobles, and Judges, and Ma-  
gistrates, and Officers, their Robes, and Furses, and Hoods, and other  
ornaments fitting to their severall degrees and offices, for solemnity  
of state, and as ensigns or marks of those places and stations where-  
in God hath set them : and these are *Insula*, Ornaments or Robes.  
It is true ; *Justice*, and *Judgement*, and every other good vertue  
and grace is all this unto the soul ; serving her both for covert, and for  
protection, and for ornament : and so stand both for the garments, and  
for the armour, and for the Robes of the soul. But here I take it, Job  
alludeth especially to the third use. The propriety of the very words  
themselves give it so : for he saith he put righteousness and judge-  
ment upon him as a Robe and a Diadem ; and such things as there  
are worn, not for necessity, but state. Job was certainly a Magistrate,  
a Judge at the least ; it is evident from the seventh verse : and to  
me it seemeth not improbable that he was a King ; though not  
likely such as the Kings of the earth now are (whose dominions are  
wider, and power more absolute,) yet possibly such as in those ancient  
times, and in those Eastern parts of the world were called Kings,  
viz. a kind of petty Monarch, and supreme governour within his own  
territories, though perhaps but of one single City with the Suburbs,  
and some few neighbouring Villages. In the first Chapter it is said  
that he was g the greatest man of all the East : and in this Chapter he  
saith of himself, that h When he came in presence, the Princes and the  
Nobles held their tongues ; and that i He sate as chief, and dwelt as  
a King in the Army ; and in this verse he speaketh as one that wore a  
Diadem, an ornament k proper to Kings. Now Kings, we know, and  
other Magistrates place much of their outward glory and state in  
their Diadems, and Robes, and peculiar Vestments : these things striking  
a kind of l reverence into the subject towards their Superiour ; and ad-  
ding in the estimation of the people, both glory and honour, and  
Majesty to the person, and withall pomp and state, and solemnity to  
the actions of the wearer. By this speech then of putting on Justice  
and Judgement as a Robe and a Diadem, Job sheweth that the glory  
and

A

B

C

D

E

- A** and pride which *Kings* and *Potentates* are wont to take in their *Crowns*, and *Scepters*, and *royall Vestments*, is not more; than the glory & honour which he placed in doing *justice & judgement*. He thought that was true *honour*, not which reflected from these empty marks and *ensigns* of Dignity, but which sprang from those *vertues*, whereof these are but dumb remembrancers. If we desire yet more light into the *Metaphor*; we may borrow some from *David*, <sup>m</sup> *Psal.* 109. where speaking of the wicked, he saith ver. 17. that he clothed himself with cursing like a garment: and by that he meaneth no other than what he had spoken in the next verse before, plainly and without a *Metaphor*, *His delight was in Cursing*. By the Analogie of which place we may not unfitly understand these words of *Job*, as intimating the great love he had unto *Justice*, and the great pleasure and <sup>n</sup> *delight* he took therein. Joyn this to the former; and they give us a full meaning. Never ambitious usurper took more pride in his new gotten *Crown* or *Scepter*, never proud Minion took more pleasure in her new and gorgeous apparell; then *Job* did true <sup>o</sup> *glory* and *delight* in doing *Justice* and *Judgement*. He put on *righteousnesse*, and it clothed him; and *Judgement* was to him what to others a *Robe* and a *Diadem* is: *honourable* and *delightfull*.

<sup>m</sup> *Psal.* 109.  
16, 17.

<sup>n</sup> It is joy to  
the just to doe  
judgement.  
*Prov.* 21. 15.

<sup>o</sup> *Juris & a-*  
*quiritis, qua*  
*vivum princi-*  
*pum ornant,*  
*studiosissimus*  
*eram. Varabl.*  
*hic.*

6.

- C** Here then the *Magistrate* and every Officer of *Justice* may learn his *first* and principall, and (if I may so speak) his *Master-duty*, (and let that be the *first observation*;) namely, to do *justice and judgement with delight, and zeal, and cheerfulness*. I call it his *Master-duty*; because where this is once rightly and soundly rooted in the conscience, the rest will come on easily, and of themselves. This must be his *primum*, and his *ultimum*; the *foremost* of his desires, and the *utmost* of his *endeavours*, to do *Justice* and *Judgement*. He must make it his chiefest *business*, and yet count it his lightsome *recreation*: make it the *first* and *lowest* step of his care; and yet withall count it the *last* and *highest* rise of his *honour*. The *first thing* we do in the morning before we either eat or drink, or buckle about any worldly business, is to put our clothes about us: we say, we are not ready till we have done that. Even thus should every good *Magistrate* do: before his *private*, he should think of the *publick* affairs; and not count himself ready to go about his own profits, his shop, his ship, his lands, his reckonings, much lesse about his vain pleasures, his jades, his cures, his kites, his any thing else, till first with *Job*, he had put on *righteousnesse* as a garment, and clothed himself with judgement as with a *Robe* and a *Diadem*.

- E** Nor let any man think this affection to *justice* to have been singular in *Job*: much lesse impute it to simplicity in him. For behold another like affectioned; and he a *greater*, and I may say too a *wiser* than *Job*, for God himself hath witnessed of him, that for a *wisdome* there was never his like before him, nor should come after him,

7.

<sup>a</sup> 3 *King.* 3. 12.



b 3 Kings. 3.  
5-11.

c Ibid. ver. 9.  
to discern  
judgement,  
ver. 11.  
d Ibid. ver. 10.

c Col. 1. 3.

f Psal. 45. 6, 7.

g Esay 11. 5.

8.

I.

α εὖ θ' ἀκαίο-  
σύν συλλήβ-  
δων παρ' ἀρε-  
τῇ 51.  
Aristot. Eth.  
Nicom. 3. ex  
Theogn.  
β ἡδαις γὰρ  
ἐπαινεῖ τὸς  
ἀδικους, ἀλ-  
λὰ τὸς δίκαι-  
ους, καὶ αὐτοὶ οἱ  
τὰ ἀδίκαια  
περιτίσσει.  
Philop. in  
Prior. Arist.  
c Mat. 23. 23.  
d Prov. 24. 26.  
2.

him, *Solomon* the King. Who so much manifested his love and affection to *justice and judgement*, that when God put him to his choyce to ask what he would, and he should have it; he asked, <sup>b</sup> not long life, or riches, or victory, or any other thing, but onely *Wisdom*; and that in this kind *Prudentiam regitivam*, *Wildome* <sup>c</sup> to discern between good and bad, that he might go in and out before the people with skill, and rule them prudently with all his might in righteousness and equity: And the Text saith, <sup>d</sup> *The speech pleased the Lord, that Solomon had asked this thing.* Magistrates should subscribe to *Solomons* judgement, who is wiser then the wisest of them: and yet for farther conviction, behold *a wiser then Solomon is here*; even *Iesus Christ* the righteous, the God of *Solomon*, and the Saviour of *Solomon*, <sup>e</sup> in whom are hidden all the treasures of *Wisdom* and Knowledge. Of whom *David* having said in *Psal. 45.* that the scepter of his kingdom is a righteous scepter, he proceedeth immediately to shew wherein especially consisted the righteousness of the Scepter of his Kingdom: Not so much in doing righteousness, and punishing iniquity, (though that also;) as in loving righteousness, and hating iniquity. [<sup>f</sup> *The Scepter of thy Kingdom is a righteous scepter: Thou hast loved righteousness, and hated iniquity; therefore God, &c.*] And you heard already out of the eleventh of *Esay*, <sup>g</sup> that *righteousness was the girdle of his loyns, and faithfulness the girdle of his reins.* Magistrates from the examples of *Job*, of *Solomon*, of *Iesus Christ* himself, should learn to make justice and judgement their greatest both glory and delight.

To bad things examples will draw us on fast enough; without, yea, many times against reason: but in good things, it is well if examples and reasons together can any thing at all prevail with us. And here if reason may rule us; surely good reason there is, we should be thus affectioned to justice, as hath been said: whether we respect the thing it self, or GOD, or our selves, or others. The thing it self, *Justice*, both in the common consideration of it, as it is a virtue, is, as every other virtue is, *honourable and lovely*, and to be desired for its own sake: and in the speciall nature of it, as it is *Justice*, is a virtue so necessary and profitable to humane society, and withall so *comprehensive* of all other virtues, as that those men who labour to pervert it, do yet honour it; and even those men <sup>b</sup> who themselves will not use it, cannot yet but love it, at leastwise commend it in others. *Judgement, Mercy, and Faithfulness* our Saviour Christ reckoneth as the <sup>c</sup> weightiest matters of the Law, *Mat. 23.* And <sup>d</sup> every man (saith *Solomon*, *Prov. 24.*) will kiss his lips that giveth a right answer: that is, Every man will love and honour him that loveth and honoureth *Justice*. Ought you to delight in any thing more then virtue: or in any virtue more then the best? and such is *Justice*. Again, by due administration of *Justice* and judgement GOD is much glorified. Glorified in the incouragement of his servants, when

A

B

C

D

E

- A** when for well-doing they are rewarded : glorified in the destruction of the wicked, when for offending they are punished : glorified in the encrease, and in the peace and prosperity of his Kingdom, which hereby is both preserved and enlarged : glorified in the expression and imitation of his infinite perfections, when they who are his Ministers and Deputies for this very thing, for the execution of Justice, do labour to resemble him whose ministers and deputies they are, in this very thing, in being just, even as he is just. Ought you not to count it your greatest glory to seek his ? and can you do that more readily and effectually, than by doing justice and judgement ?
- B** And as for our selves ; What comfort will it be to our souls, when they can witness with us that we have even set our selves to do good, in those callings wherein God hath set us ? Every man that hath a Calling, must wait thereon, and do the duties belonging thereto, at his perill : and it will be much for his ease to be light-some and cheerfull therein. So shall he make of a necessity a virtue ; and do that with pleasure, which he must do howsoever, or answer for the neglect : whereas otherwise, his Calling will be a continuall burden and weariness unto him, and make his whole life no better nor other then a long and lasting affliction. And besides,
- C** we much deceive our selves, if we think our own private good to be severed from the publick ; and so neglect the publick employments to follow our own private affairs. For the private is not distinguished from the publick ; but included in it : and no man knoweth what mischiefs unawares he prepareth for his private estate in the end ; whilest thinking to provide well enough for himself, he cherisheth in the mean time, or suffereth abuses in the publick. Ought we not by making justice and judgement our glory and delight, to reap the comfort of it in our consciences, to sweeten the miseries and travailes of our lives and callings, and to secure our private in the common safety :
- D** rather then by or not doing Justice, or doing it heavily & heartlessly, wound our own Consciences, make the afflictions of this life yet more afflictive, and in the decay of the publick, insensibly promote the ruine of our private state and prosperity ? And lastly, if we respect others ; what can be more glorious for us, than by our zeal and forwardness first to shame and then to quicken up the backwardness of others ; that with joynt hearts and hands they and we together may aim at the peace and prosperity, and good of the Commonwealth ? It is not easie to say what manifold benefits redound to the Commonwealth from the due execution of justice : or from the slackening thereof, what a world of mischiefs ! How honourable are we and glorious, if by our zeal we have been the happy instruments of those so many, so great benefits ? How inglorious and vile, if by our negligence we have made our selves guilty of these so many, so great mischiefs ! If we neglect Justice, we countenance disorders, which by Justice are repressed ; we disarm innocency, which by Justice
- E**

3.  
e Quid est suavis quam bene rem gerere bono publico ? Plaur. in Capt. 3.2.  
f Rom. 12.7.  
g Facis ut libeat quod est necesse. Auson. in Sent. Perian.

h οὐ γὰρ τῆ πόλει ἢ σὺν ταῖς ἀνάστασι τοῖς δικαῖς. Xenop. de venatione ; apud Stobæum.  
i Quapropter edulcare convenit vitam. Cn. Marius in Miambiis, apud A. Geil. 1.15.

4.

k PROV. 16.12.

is *protected*; we banish *Peace*, which by Justice is *maintained*; we are traytors to the King and his Throne, which by justice are *established*; we pull upon us Gods *plagues and judgements*, which by justice are *averted*. Ought we not much rather by our forwardnesse in doing justice to *repreſſe* diſorders, *protect* innocency, *maintain* peace, *ſecure* the King & State, and *turn away* Gods judgements from our ſelves and others? See now if we have not reaſon to love Justice and Judgement, and to make it our delight; to *put rightcouſneſſe upon us*, and to clothe us with judgement as with a *Robe* and a *Diadem*: being a thing in it ſelf ſo *excellent*; and being from it there redoundeth ſo much *glory to God*, to *our ſelves* ſo much *comfort*, and ſo much *benefit unto others*. The *inferences* of uſe from this *fiſt Duty*, as alſo from the reſt, I omit for the preſent: reſerving them all to the latter end: partly, becauſe I would handle them all together; partly alſo, and eſpecially, for that I deſire to leave them freſh in your memory, when you depart the Congregation. And therefore without farther adoe, I proceed forthwith to the *next duty*, contained in theſe words, [*I was eyes to the blind, and feet was I to the lame; I was a father to the poor.*]

9.

Wherein *Job* declareth his owne *readineſſe* in his place and Calling to be helpfull to thoſe that were any way *diſtreſſed*, or ſtood in need of him, by affording them ſuch ſupply to his power, as their ſeverall *neceſſities* required. And like him ſhould every *Magiſtrate* be in this alſo; which I propoſe as the *ſecond Duty* of the good Magiſtrate: he muſt be forward to a *ſuccour* thoſe that are *diſtreſſed* and oppreſſed; and to help and relieve them to his power. Mens *neceſſities* are many, and of great variety: but moſt of them ſpring from one of theſe two defects, *ignorance*, or want of *ſkill*; and *impotence*, or want of *power*: here ſignified by *Blindneſſe*, and *Lamenefſe*. The *blind man* perhaps hath his *limbs*, and ſtrength to walk in the way, if he could ſee it: but becauſe he wanteth his *eyes*, he can neither finde the right way, nor ſpye the rubbes that are in it; and therefore he muſt either ſit ſtill, or put himſelf upon the neceſſity of a double hazard, of *ſtumbling*, and of *going wrong*. The *lame man* perhaps hath his *eyes* and ſight perfect, and knoweth which way he ſhould goe, and ſeeth it well enough: but becauſe he wanteth his *limbs*, he is not able to ſtir a foot forward; and therefore he muſt have patience perforce, and be content to ſit ſtill, becauſe he cannot doe withall. Both the one and the other may periſh, unleſſe ſome good body help them: and become a *guide* to the *blind*, a *ſtaff* to the *lame*; leading the one, and *ſupporting* the other. Abroad in the world there are many, in every Society, Corporation, and Congregation, there are ſome, of both ſorts: ſome *Blind*, ſome *Lame*. Some that ſtand in need of *Counſel*, and Advice, and Direction; as the *Blind*: others that ſtand in need of *Help*, and Aſſiſtance, and

αἰδῶ γὰρ  
ἀνδρὲς τῶν  
πονητῶν  
ὠφελῶν.  
Sophocl.

Sup-



- A Support; as the *Lame*. If there be any other besides these, whose case deserveth pity, in what kind so ever it be; the word *Poor* comprehendeth him, and maketh him a fit object for the care and compassion of the Magistrate. To each of these the Magistrate must be a succourer to his power. He must be, as here *Job* was, an eye to the blind, *ignorantem dirigendo*; by giving sound and honest counsel the best he can to them that are simple, or might without his help be easily overseen. And he must be, as here *Job* was, feet to the lame, *impotentem adjuvando*; by giving countenance and assistance in just and honest causes the best he can to them that are of meaner ability, or might without his help be easily overborn. If there be either of these, or any other defect, which standeth in need of a supply in any other man; he must be, as here *Job* was, a father to the poor, *indigentem sublevando*; by giving convenient safety and protection the best he can to them that are destitute of help, and fly unto him as to a sanctuary for shelter and for refuge in any misery, grievance, or distress. Upon these he must both have compassion inwardly: and he must shew it too outwardly: *Affectu*, and *Effectu*; pitying them in his heart, and helping them with his hand. It is not enough for him to see the *Blind*, and the *Lame*, and the *Poor*; and to be sorry for them:
- C but his compassion must be real. He must lend his eyes to the *Blind*, to direct them; and he must lend his feet to the *Lame*, to support them; and he must pity the *Poor* as a father doth his children, so pity them, that he do something for them.

- Princes, and Judges, and Magistrates were not ordained altogether, nor yet so much for their own sakes, that they might have over whom to bear rule and to *dominere* at pleasure; as for the peoples sakes, that the people might have to whom to resort, and upon whom to depend for help and succour, and relief in their necessities. And they ought to remember, that for this end God hath endued them with that power which others want; that they might by their power help them to right, who have not power to right themselves. [ *Hoc reges habent magnificum & ingens, &c. Prodesse miseris, supplices fidulare Protegere, &c.* ] This is the very thing wherein the preeminence of Princes, and Magistrates, and great ones above the ordinary sort singularly consisteth, and wherein specially they have the advantage, and whereby they hold the title of Gods, that they are able to do good and to help the distressed, more than others are. For which ability how they have used it, they stand accountable to him from whom they have received it: and woe unto them, if the accounts they bring in, be not in some reasonable proportion answerable to the receipts.
- E Potentes potenter: into whose hands much hath been given, from their hands much will be required; and the mighty ones, if they have not done a mighty deale of good withall, shall be mightily tormented. And as they have received power from God; so they do receive honours, and services, and tributes from their people for the maintenance

b Lyra hic.

c See Syrac. 4.  
10.

10.

a Non mihi.  
sed populo. B.  
Adrianus  
Imp.-πλὴν ἀπ' αὐτοῦ  
μὴ οἷς ὕβρις  
ἀλλ' οἷς ὑπε-  
ρασίας καλὰ  
τίμας.Arist. in Epist.  
ad Alex.b It a magna vi-  
res gloria  
decoriquesunt, si illis sa-  
lutaris potentia  
est. Nam pestife-  
ra vis est, vale-  
re ad nocen-  
dum. Seneca. 1.

de clem. 3.

c Senec. in

Medea. 2. 2.

d Psal. 82. 6.

Hoc tecum com-  
mune Deis;

quod utrique

rogati Suppli-

cibus vestris

ferre solitis

opem.

Ovid. 1. de

Ponto 9.

e Wisd. 6. 8.

f Luk. 12. 48.

g Rom. 13.5.

h Rom. 13.6.

i Rom. 13.4.  
iuxta  
Luc 22.25.

k Rom. 13.8.

l Gen. 20.1. &  
26.1. & Psal.  
34. in titulo.m--sed Roma  
parentem, Ro-  
m.1 patrem pa-  
triae Ciceroem  
libera dixit.

Juv. Satyr 8.

--patrem pa-  
triae appellavi-  
mus, ut sciretdatam sibi potestatem patriam; quae est, temperatissimam, liberis consulens; suamque post illos ponens. Senec. 1. de  
Clem. 14. n. 4 Kings 5.13. o Psal. 34.11.

nance of that power: and these as *magis* by Gods righteous ordinance for their care and paines for the peoples good: God hath imprinted in the naturall conscience of every man notions of fear, and honour, and reverence, and obedience, and subjection, and contribution, and other duties to be performed towards Kings, and Magistrates, and other superiours, *not onely for wrath, but also for conscience sake*: and all this for the maintenance of that power in them, by the right use whereof themselves are again maintained. Now the same conscience which bindeth us who are under authority, to the performance; bindeth you who are in authority to the requitall, of these duties. I say, the same Conscience; though not the same wrath: for here is the difference. Both Wrath and Conscience bind us to our duties; so that if we withdraw our subjection, we both wound our own Consciences, and incurre your just wrath: but onely Conscience bindeth you to yours, and not Wrath, so that if ye withdraw your help, we may not use wrath, but must suffer it with patience, and permit all to the judgement of your own consciences, and of God the Judge of all mens consciences. But yer still in Conscience the obligation lyeth equally upon you and us: As we are bound to give you honour, so are you to give us safety; as we to fear you, so you to help us; as we to fight for you, so you to care for us; as we to pay you tribute, so you to do us right. For *For this cause pay we tribute* and other duties, unto you who are Gods ministers; even because you ought to be attending continually upon this very thing, to approve your selves as the ministers of God to us for good. Oh that we could all superiours and inferiours, both one and other, remember what we owed each to other; and by mutually striving to pay it to the utmost, so endeavour our selves to fulfill the Law of God! But in the meane time, we are still injurious, if either we withdraw our subjection, or you your help; if either we cast off the duty of children, or you the care of Fathers. Time was, when Judges, and Nobles, and Princes delighted to be called by the name of Fathers. The Philistims called their Kings by a peculiar appellation, *Abimelech*; as who say, *The King my Father*. In Rome the Senatours were of old time called *Patres, Fathers*: and it was afterwards accounted among the Romans the greatest title of honour that could be bestowed upon their Consuls, Generals, Emperours, or who-soever had deserved best of the Common-wealth, to have this addition to the rest of his stile *pater patria*, a Father to his Country. Naamans servants in a King. 5. call him Father, *My Father*, if the Prophet had commanded thee, &c. And on the other side David the King speaketh unto his Subjects, as a Father to his children in Psal. 34. *Come ye children, &c.* and Solomon in the Proverbs every where, *My sonne*: even as Job here accounteth himself a Father to

the

A *the poor*. Certainly to shew that some of these had, and that all good Kings and Governours should have a *fatherly care* over, and bear a *fatherly affection* unto, those that are under them.

All which yet, seeing it is intended to be done in *bonum universitatis*, must be so understood as that it may stand *cum bono universitatis*, stand with equity and justice, and with the *common good*. For a *Mercy and Justice* must go together, and help to *temper* the one the other. The Magistrate and Governour must be a *Father to the poor*: to *protect* him from injuries, and to *relieve* his necessities; but not to *maintain* him in idleness. All that the *Father* oweth to the Child

B is not *love* and *maintenance*: he oweth him too *Education*; and he oweth him *correction*. A Father may *love* his Child too *fondly*, and make him a *wanton*; he may *maintain* him too *highly*, and make him a *prodigall*: But he must give him *Nurture* too, as well as *Maintenance*, lest he be better fed than taught; and *correct* him too, as well as *love* him, lest he bring him most *grief* when he should reap most *comfort* from him. Such a *fatherly care* ought the civil *Magistrate* to have over *the poor*. He must carefully *defend* them from *wrongs* and *oppressions*; he must providently take order for their convenient *relief* and *maintenance*: But that is not all, he must as well make *pro-*

C *vision* to set them on work, and see that they follow it; and he must give them sharp *correction* when they grow idle, stubborn, dissolute, or any way out of order. This he should do, and not leave the other undone. There is not any speech more frequent in the mouthes of *beggars* and *wanderers*, wherewith the Country now swarmeth, then that men would be *good to the poor*: and yet scarce any thing so much mistaken as that speech in both the *termes* of it: most men neither understanding aright who are *the poor*, nor yet what it is to be *good to them*. Not he onely is *good to the poor*, that *deliv-*

D *ereth* him when he is *oppressed*: nor is he onely *good to the poor*, that *relieveth* him when he is *distressed*: but he also is *good to the poor*, that *punisheth* him when he is *idle*. He is *good to the poor* that *helpeth* him, when he *wanteth*: and he is no lesse *good to the poor*, that *whippeth* him when he *deserveth*. This is indeed to be *good to the poor*; to give him that *almes first*, which he *wanteth most*; if he be *hungry*, it is *almes* to *feed* him; but if he be *idle* and *untoward*, it is *almes* to *whip* him. This is to be *good to the poor*: But who then are *the poor* we should be good to, as they interpret *goodnesse*? Saint *Paul* would have *Widowes honoured*; but yet those that are *widowes* indeed: so it is meet *the poor* should be relieved, but yet those that are *poor* indeed.

E Not every one that *begges* is *poor*; not every one that *wanteth* is *poor*, not every one that is *poor* is *poor* indeed. They are *the poor*, whom we private men in *Charity*, and you that are Magistrates in *Justice* stand bound to *relieve*, who are old, or impotent, and *unable* to work; or in these hard and depopulating times are *willing* but cannot be set on work; or have a greater *charge* upon them than can

pater eor quasi  
filios cernere  
per amorem,  
quibus pater  
præerat per pro-  
tectionem.  
Gloss inter-  
lin hic 7dy  
ἀγαπᾷ τοὺς  
Χρὶς ὡς υἱοὺς  
ἐκ ἀγάπης  
ἐκείνου, ὡς  
πατὴρ ἐκεί-  
νου, ἵνα &c.  
Philo, de  
creat. Prin-  
cipis.

II.

a Prov. 3. 3.  
Mat. 23. 23.  
Non auferat  
veritas miseri-  
cordiam, nec  
misericordia  
impediat veri-  
tatem. August.  
sent. 1. 10. apud  
Prosperum.

b Non solum  
qui dat esuri-  
enti cibum, siti-  
enti potum...  
verum etiam &  
qui emendat  
verbera in q. &  
posset as dicitur,  
v. l. correct ali-  
quā disciplinā  
in eo quod cor-  
ripit, & ali quā  
emendat. v. l.  
penā pl. cūst, e-  
l. emolymam  
dat, quia mi-  
sericordiam præ-  
stat. Aug. in  
Enchirid. c. 72.  
c 1 Tim. 5. 3.



be maintained by their work. These, and such as these, are the *poor indeed*: let us all be good to such as these. Be we that are *private men* as brethren to these *poor ones*, and shew them *mercy*: be you that are *Magistrates* as *Fathers* to these *poor ones*, and do them *justice*. But as for those idle stubborn professed *wanderers*, that can and may and will not work, and under the name and habit of *poverty* rob the *poor indeed* of our *almes* and their *maintenance*: let us harden our *hearts* against them, and not *give* them; do you execute the severity of the *Law* upon them, and not *spare* them. It is Saint *Pauls* Order, nay it is the Ordinance of the *Holy Ghost*, and we should all put to our helping hands to see it kept, *He that will not labour, let him not eat*. These *Ulcers* and *Drones* of the *Common-wealth* are ill worthy of any honest mans *almes*, of any good *Magistrates* *protection*. Hitherto of the *Magistrates* *second Duty*, with the *Reasons* and extent thereof, *I was eyes to the blind, and feet was I to the lame: I was a Father to the poor*. Followeth next the *third Duty*, in these words, *The cause which I knew not I searched out*.

12.

Of which words some frame the *Coherence* with the former, as if *Job* had meant to clear his *mercy* to the poor from suspicion of *partiality* and *injustice*: and as if he had said *I was a Father indeed to the poor*; pitifull and mercifull to him; and ready to shew him any lawfull favour: but yet not so, as *in pity* to him, to forget or pervert *justice*. I was ever carefull before I would either speak or do for him, to be first assured his *cause* was right and good: and for that purpose, if it were doubtful, *I searched it out*, and examined it, before I would *countenance* either him or it. Certainly thus to do is agreeable to the rule of *Justice*, yea and of *Mercy* too: for it is *one Rule* in shewing *Mercy*, that it be ever done *salvis pietate & justitia*, without prejudice done to *piety* and *justice*. And as to this particular, the commandment of God is expresse for it in *Exod. 23*. *Thou shalt not countenance no not a poor man in his cause*. Now if we should thus understand the *coherence* of the words; the *speciall duty* which *Magistrates* should hence learn, would be *indifferency*: in the administration of *Justice* not to make difference of *rich* or *poor*, *far* or *near*, *friend* or *foe*, one or other; but to consider onely and barely the *equity* and right of the *cause*, without any *respect* of *persons*, or *partiall inclination* this way or that way.

13.

This is a very *necessary duty* indeed in a *Magistrate* of *justice*; and I deny not but it may be gathered without any violence from these very words of my Text: though to my apprehension not so much by way of immediate *observation* from the necessity of any such coherence; as by way of *consequence* from the words themselves otherwise. For what need all that care and paines and diligence in *searching out the cause*, if the condition of the *person* might *over-rule* the cause after all that *search*, and were not the judgement to be given meerly according to the good-  
ness

d 2 Theff. 3. 10.

a Ne credetur quod favore-  
ret ei nimis in  
prejudicium  
justitie; subdi-  
tur [ & cau-  
sam.] Lyran.  
hic.

b Ne forte mo-  
tu pietatis in-  
discreta conde-  
scenderem ei in  
prejudicium  
justitie. Ly-  
ran. hic.  
c Exod. 23. 3.

- A nesse or badnesse of the cause, without respect had to the person? But the speciall duty, which these words seem most naturally and immediately to impose upon the Magistrate, (and let that be the third observation) is diligence, and patience, and care to hear, and examine, and enquire into the truth of things; and into the equity of mens causes. As the physician before he prescribe receipt or diet to his patient, will first feel the pulse, and view the urine, and observe the temper and changes in the body, and be inquisitive how the disease began, and when, and what fits it hath, and where and in what manner it holdeth him, and inform himself every other way as fully as he can in the true state of the body, that so he may proportion the remedies accordingly without error: so ought every Magistrate in causes of Justice, before he pronounce sentence or give his determination, whether in matters <sup>a</sup> judicall or criminall; to hear both parties with equall patience, to examine witnesses and other evidences advisedly and thoroughly, to consider and wisely lay together all allegations and circumstances, to put in quares and doubts upon the by, and use all possible expedient meanes for the boulding out of the truth; that so he may do that which is equall and right without error.

- C A duty not without both Precept and Precedent in holy Scripture. Moses prescribeth it in Deut. 17. in the case of Idolatry, <sup>a</sup> If there be found among you one that hath done thus or thus, &c. And it be told thee, and thou hast heard of it, and inquired diligently, and behold it to be true, and the thing certain that such abomination is wrought in Israel, Then thou shalt bring forth that man, &c. The offender must be stoned to death; and no eye pry him: but it must be done orderly, and in a legall course; nor upon a bare hear-say, but upon diligent examination and inquisition, and upon such full evidence given in, as may render the fact certain, so far as such cases ordinarily are capable of certainty. And the like is again ordered in Deut. 19. in the case of false witnesse, <sup>c</sup> Both the men between whom the controversie is, shall stand before the Judges, and the Judges shall make diligent inquisition, &c. And in Judg. 19. in the wronged Levites case, whose Concubine was abused unto death at Gibeah; the Tribes of Israel stirred up one another to do justice upon the inhabitants thereof; and the method they proposed was this, first to <sup>d</sup> consider and consult of it, and then to give their opinions. But the most famous example in this kinde is that of King Solomon in 3 Kings 3. in the difficult case of the two Mothers. Either of them challenged the living child with a like eagernes, either of them accused other of the same wrong, and with the same allegations: neither was there witnesse or other evidence on either part to give light unto the matter: yet Solomon by that wisdom which

a Omnia judicia aut distrahenda controuersiarum, aut puniendorum malefactorum causa repetita sunt. Cic. pro Cecina.

14.

a Deut. 17. 2. &c. See also Deut. 13. 14.

b. εν τω αυτω  
τον ταπεινωσιν  
εν τω αυτω και  
εναυρον γινωσκον  
εν τω αυτω  
περὶ τῆς  
φύσεως ἐν τῇ  
χολῇ. Arist.  
1. Ethic. 1.  
c Deut. 19. 17, &c.  
d Judg. 19. 30.  
e 3 King. 3. 16  
--28.

f Dan. 13. 61.

g Si iudicas,  
cognosce. Sen.  
in Med. 2.h Prov. 18. 13.  
See Syrac. 11.  
7. 8.

i Prov. 25. 2.

15.

1.

a Cic. 1 Acad.  
quæst. in fine.  
Involuta veritas  
in alto latet. Sen. 7. de  
ben. fic. 1.

2.

b 3 Kings 21.  
13.c Jer. 37. 13.  
d Acts 24. 5. &  
25. 7.

3.

e 'Ο περὶ  
λαγνείας  
δὲ πρὸς αὐ-  
τοὺς σαρκός,  
ἂν ἴδῃς πορν-  
εῖαν ἐν τοῖς  
σώματι κακῶς.  
Menand. apud  
Stob. Serm. 44.  
f 2 Sam. 16. 34  
g Prov. 18. 17.

he had obtained from God found a meanes to search out the truth in this difficulty, by making as if he would cut the child into halves, and give either of them one halfe; at the mentioning whereof the compassion of the right mother betrayed the falshood of her clamorous competitor. And we read in the Apocryphall Story of *Susanna*, how *Daniel* by examining the two Elders severally and apart, found them to differ in one circumstance of their relation, and thereby discovered the whole accusation to be false. *Judges* for this reason were anciently called *Cognitores*, and in approved Authors *Cognoscere* is as much as to doe the office of a Judge: to teach *Judges* that one chiefe point of their care should be to know the truth. For if of private men, and in things of ordinary discourse; that of *Solomon* be true, <sup>h</sup> He that answereth a matter before he heareth it, it is folly and shame unto him; certainly much more is it true of publick *Magistrates*, and in matters of Justice and Judgement: by how much both the men are of better note, and the things of greater moment. But in difficult and intricate businesses, covered with darknesse and obscurity, and perplexed with many windings and turnings, and cunning and crafty conveyances, to finde a faire issue out, and to spye light at a narrow hole, and by wisdom and diligence to rip up a foule matter, and search a cause to the bottome, and make a discovery of all: is a thing worthy the labour, and a thing that will adde to the honour, I say not onely of inferiour Governours, but even of the supreme Magistrate, the King. <sup>i</sup> It is the glory of God to conceale a thing, but the honour of Kings is to search out the matter.

To understand the necessity of this duty; consider, First, that as sometimes *Democritus* said, the truth lyeth <sup>a</sup> in profundo, and in abdito, dark and deep as in the bottom of a pit; and it will ask some time, yea and cunning too, to find it out and bring it to light. Secondly, that through favour, faction, envy, greedinesse, ambition, and otherwise, innocency it self is often laden with false accusations. You may observe in the Scriptures how <sup>b</sup> *Naboth*, <sup>c</sup> *Jeremy*, <sup>d</sup> *Saint Paul*, and others; and you may see by too much experience in these wretched times, how many men of faire and honest conversation have been accused and troubled without cause: which if the Magistrate by diligent inquisition do not either prevent or help to the utmost of his endeavour, he may soon unawares wrap himself in the guilt of innocent blood. Thirdly, that informations are for the most part partiall, every man making the best of his owne tale: and he cannot but often <sup>e</sup> erre in judgement, that is easily carried away with the first tale, and doth not suspend till he have heard both parties alike. Herein <sup>f</sup> *David* failed, when upon *Zibba's* false information he passed a hasty and injurious decree against *Mephiboseth*. *Solomon* saith, <sup>g</sup> He that is first in his own tale seemeth righteous; but then his neighbour cometh and searcheth him out,



**A** out, Prov. 18. as we say commonly, One tale is good, till another be told. *Fourthly*, that if in all other things *hastinesse* and precipitancy be hurtfull, then especially matters of justice would not be *buddled up* hand over head, but handled with *mature* deliberation, and just diligent disquisition. *Cunctari judicantem decet; imo oportet*, saith *Seneca*: he that is to judge, it is fit he should, nay it is necessary he should proceed with convenient *leisure*. Who judgeth otherwise, and without this *due search*, he doth not judge, but *gesse*. The good Magistrate had need of *patience* to heare, and of *diligence* to search, and of *prudence* to search out, whatsoever may make for the *discovery* of the truth in an intricate and difficult cause. *The cause which I knew not I searched out.* That is the Magistrates *third Duty*. There yet remaineth a fourth in these words, *I brake the jaws of the wicked, and plucked the spoil out of his teeth.*

Wherein *Iob* alludeth to ravenous and salvage beasts, *beasts of prey*, that lye in wait for the *smaller Cattel*, and when they once catch them in their *paws*, fasten their *teeth* upon them, and tear them in pieces and devour them. Such *Lions*, and *Wolfs*, and *Bears*, and *Tygers*, are the greedy & great ones of this world, who are ever *ravening* after the estates and the livelihoods of their meaner neighbours, *snatching*, and *biting*, and *devouring*, and at length eating them up and consuming them. *Iob* here speaketh of *Dentes* and *Molares*; *Teeth* and *Jaws*; and he meaneth the same thing by both, *Power abused to oppression*. But if any will be so curiously subtil, as to distinguish them, thus he may doe it. *Dentes*, they are the long *sharp teeth*, the fore-teeth; *Dentes eorum arma & sagitta*, saith *David*, Their teeth are speares and arrows; *Molares* a *molendo*, so called from grinding; they are the great *double teeth*, the jaw-teeth. Those are the *Biter*, these the *Grinders*; these and those together, *Oppressors of all sorts*, *Usurers*, and *prouling Officers*, and *flye Merchants*, and *errant Informers*, and such kinde of *Extortioners* as sell *time*, and truck for *expedition*, and snatch and catch at petty advantages; these use their *teeth* most, these are *Biter*. The first, I know not whether or no the worst sort of them, in the holy Hebrew tongue hath his name from biting. *נשך* *Naschak*, that is to bite; and *נשכה* *Nescheh*, that is *Usury*. Besides these *Biter*, there are *Grinders* too; men whose teeth are *Lapides Molares*, as the over and the nether mill-stone; *Depopulators*, and *racking Landlords*, and such *great ones*, as by heavy pressures and burdens, and *fore bargains* break the backs of those they deale withall. These first by litle and litle *grind the faces of the poor*, as small as dust & powder, and when they have done, at length *eat them up* one after another, as it were bread; as the Holy Ghost hath painted them out under those very phrases. Now how the Magistrate should deal with these *grinders* and *biter*, *Iob* here teacheth him: he should *break their jaws*, and *pluck the spoile out of their teeth*.

4.  
h Take heed  
what you doe,  
2 Chr. 19. 3.  
i Senec. lib. 2.  
de ira cap. 23.

16.

a Qui pote plus  
urget: pisces  
ut sape minutos  
Mignu' comest,  
ut aves enecat  
accipiter. Var-  
ro in Margopoli-  
falsus  
preda majori  
minor. Sen. in  
Hippol. sc. 2.  
b נשך of  
נשך acie-  
re. —  
c Psal 37. 4.  
רשם וסוף  
רשם, רשם  
רשם וסוף  
רשם, רשם, רשם  
רשם וסוף  
רשם, רשם  
Arist. 3 Phyl.  
tex. 76.

d Esay 3. 15.

e Psal. 14. 4.

f Eripite nos ex  
fauibus eorum,  
quorum crude-  
litas—  
Craſſ. apud  
Cic. 1. de Ora-  
tore.  
g Pſal. 3. 7.

h Pſal. 58. 6.  
See alſo Prov.  
30. 14. & Joel  
1. 6.

17.

a See Syrac.  
4. 9.

b Exod. 18. 21.  
c 3 Kin. 10. 20.

d 1 Sam. 17.  
34. &c.

e Eſay. 44. 28.  
αγαμέμνονα  
ποιμήνα λαῶν,  
ſapienter apud Ho-  
mer.

f John 10. 12.

teeth; that is, quell and crush the mighty Oppressor, and deliver **A**  
the Oppressed from his injuries. For to break the jaw, or the cheek-  
bone, or the teeth, is in Scripture-phrase as much as to abate the  
pride, and suppress the power, and curb the insolency of those that  
use their might to overbear right. So David saith in the third  
Psalm, that God had saved him by *smiting his enemies upon the*  
*cheek-bone, and breaking the teeth of the ungodly.* And in Psalm 58.  
he desireth God to *break the teeth of the wicked in their mouths,*  
*and to break out the great teeth of those young Lions.* In which place it  
is observable, that, as Job here, he speaketh both of *Dentes* and  
*Molares*, teeth and great teeth: and those wicked great ones, accord- **B**  
ing as Job also here alludeth, he expressly compareth unto young  
*Lions*, lusty and strong, and greedy after the prey.

Now to the doing of this, to the breaking of the jaws of the wic-  
ked, and plucking the spoil out of his teeth; there is required a  
stout heart, and an undaunted *Courage*, not fearing the faces of  
men, should their faces be as the faces of Lions, and their visages  
never so terrible. And this is the good Magistrates last Duty in my  
Text; without fear to execute justice boldly upon the stoutest of-  
fender, and so to curb the power of great and wicked men, that the  
poor may live in peace, and keep their own by them. It was one **C**  
part of Jethro's Character of a good Magistrate in Exod. 18.  
that he should be *a man of courage.* And it was not for nothing  
that every step up Solomons Throne for judgement was supported  
with Lions: to teach Kings and all Magistrates, that a *Lion-like*  
*courage* and resolution is necessary for all those that sit upon the  
Throne or Bench for Justice and for Judgement. When *David* kept his Fathers sheep, and there came a *Lion* and a *Bear*,  
and took a *Lamb* out of the flock; he went out after the *Lion*  
and smote him, and took the *Lamb* out of his Mouth, and when  
the *Lion* rose against him, he took him by the beard, and smote **D**  
him again, and slew him: and so he did with the *Bear* also. Every  
Magistrate is a kinde of *shepherd*: and the people they are  
his flock. He must doe that then in the behalf of his flock, that  
*David* did. Those that begin to make a spoyle, though but of  
the poorest *Lamb* of the flock, be they as terrible as the *Lion*  
and the *Bear*, he must after them, and smite them, and pluck the  
spoile out of their teeth: and though they shew their spleen, and  
turne againe at it; yet he must not shrink for that; but rather  
take fresh courage, and to them againe, and take them by  
the beard, and shake them, and never leave them till **E**  
he have brought them under, and broken their jaws, and in  
spite of their teeth made them past biting or grinding again in haste.  
He is a base hireling, and not worthy the name of a shepherd,  
who when he seeth the Wolf coming thrusteth his head in a bush, and  
leaveth the poor Cattell to the spoyle. The good Magistrate must  
put

A put on his resolution: to go on in this course, and without feare of one or other to *do justice*, upon whosoever dareth *do injustice*, and to *suppresse oppression* even in the greatest.

A resolution necessary; whether we consider *the Law, the Magistrate, or the Offender*. Necessary, *First, in respect of the Lawes*: which, as all experience sheweth, are far better *unmade*, then *unkept*. <sup>a</sup> *Quid vana sine moribus Leges proficiunt?* The life of the Law is the Execution; without which the Law is but a dead letter: of lesse use and regard then *scarcrowes* are in the corne-fields; whereof the birds are a little afraid at the first, but anon after a little use they grow so bold with them, as to sit upon their heads and defile them. We see the experience hereof but too much, in the too much suffered insolvency of two sorts of people, (then against whom never were Lawes either better made, or worse executed) Rogues, and Recusants. Now we know the Lawes are generall in their intents, and include as well the great as the small. The Magistrate therefore who is *Lex loquens*, and whose duty it is to see the lawes executed, must proceed as generally, and punish transgressors of the Lawes, the great as well as the small. It is an old complaint, yet groweth out of date but slowly; that Lawes are like *Cobwebs*, wherein the smaller flies are caught, but great ones break through. Surely Lawes should not be such, good Lawes are not such, of themselves; they doe or should intend an <sup>d</sup> *universal* reformation: it is the abuse of bad men, together with the basenesse or cowardise of sordid or sluggish Magistrates, that maketh them such. And I verily periwade my selfe, there is no one thing that maketh good lawes so much contemned, even by mean ones too at the last, as the not executing them upon the great ones in the mean time. Let a Magistrate but take to himselfe that courage which he should doe, and now and then make a great man an example of Justice; he shall finde that a few such examples will breathe more life into the Lawes, and strike more awe into the people, then the punishment of an hundred underlings and inferiour persons.

E Again, in respect of the Magistrate himself this courage and resolution is necessary; for the maintenance of that dignity and respect which is due to him in his place and calling. Which he cannot more shamefully betray, than by fearing the faces of men. Imagine you saw a goodly tall fellow, trick'd up with feathers and ribbands, and a glittering sword in his hand, enter the lists like a Champion, and challenge all commers: by and by steppeth in another man perhaps much of his own size, but without either sword or staffe, and doth but shew his teeth and stare upon him; whereat my gay Champion first trembleth, and anon for very feare letteth his sword fall, and shrinketh himselfe into the croud. Think what a ridiculous fight this would

Q

be:

18.

a Horat. 3. Od. 24.

b *Stixator* *Lex* *loquens*. Arist 5. Ethic. 7.c Anacharis, apud Plutarch. in Solone: *nonnulli* Zaleuco tribuunt. d *Inde lata leges, n: fortior omnia posset.* Ovid. 3. Fast.

19.



a Considera  
qualia de te  
praestes, qui  
tanta authori-  
tate suborberis.  
Cassiod. 6.  
Epist. 15.  
b Rom. 13.1.

c Horat. de art.  
Poet.  
d Prov. 17.16.

e 2 Chro. 19.6

f Psal. 82.6.

g 1 Pet. 5.5.  
h Luke 1.52.

i Psal. 75.2.4.

20.

be: and just such another thing as this, is a *fearfull Magistrate*. A  
He is adorned with *rebes*, the marks and ensignes of his *pow-  
er*. God hath armed him with a *b sword*; indeed as well to put  
*courage* into his heart, as *awe* into the peoples. And thus adorned  
and armed, he standeth in the eye of the world, and as it were  
upon *the stage*; and raiseth an expectation of himselfe, as if sure  
this man would *doe something*: his very appearance threatneth  
*destruction* to whosoever daeth come within his reach. Now  
if after all this *bracing*, he should be out-dared with the *big  
looks* and *bug-words* of those that could doe him no harme: how  
justly should he draw upon himselfe scorn and contempt, *partu-  
riunt montes!* d *Wherefore is there a price*, saith *Solomon* of the  
sluggard, *in the hands of a fool to buy wisdom, and he hath no  
heart?* So, wherefore is there a *sword*, may we say of the fear-  
full Magistrate, in the hands of a *Coward* to doe justice, and he  
hath *no heart?* You that are Magistrates, remember the *pro-  
mise* God hath made you, and the *Title* he hath given you. You  
have an honourable *promise*; [*GOD will be with you in the  
cause and in the judgement*, 2 Chronicles 19.] If God be with  
you, what need you feare who shall be against you? You have  
an honourable *Title* too [*I have said ye are Gods*, Psalm 82.] C  
If you be *Gods*, why should you feare *the faces of men?* This is  
Gods fashion: he *giveth grace to the humble*, but he *resisteth  
the proud*; he *exalteth the meek and lowly*, but he *putteth the  
mighty out of their seats*. If you will deale answerably to that  
high name he hath put upon you, and be indeed as *Gods*; fol-  
low the example of God: *lift up* the poore oppressed out of  
the mire, and *tumble downe* the confidence of the mighty and  
proud oppressour; when you *receive the Congregation*, judge  
*uprightly*, and feare not to say to the wicked, be they ne-  
ver so great, *Lift not up your horne*. So shall you vindicate your  
selves from *contempt*: so shall you preserve your *persons* and *places*  
from being *baffelled* and *blurred* by every lewd companion.

*Courage* in the Magistrate, against these great ones especi-  
ally, is *thirdly necessary in respect of the Offenders*. These wic-  
ked ones of whom *Job* speaketh, *the longer teeth they have*,  
the deeper they bite; and *the stronger javes they have*, the so-  
rer they grinde; and *the greater power they have*, the more *mis-  
chief* they doe. And therefore these great ones of all other  
would be well hampered; and have their *teeth* filed, their  
*javes* broken, their *power* curbed. I say not the poore and the  
small should be spared when they offend: good reason they  
should be punished with severity. But you must remember I  
now speak of *Courage*; and a little *Courage* will serve to bring  
under those that are under already. So that if meane men  
scape unpunished when they transgresse, it is oftner for want  
of

A

B

C

D

E

- A of *care* or *conscience* in the Magistrate, then of *Courage*. But here is the true triall of your *Courage*, when you are to deale with these *great ones*: men not inferiour to your selves, perhaps your *equalls*, yea, and it may bee too, your Magistracy set aside, men much greater than your selves: men great in *place*, great in *wealth*, in great *favour*, that have great *friends*; but withall that doe great *harme*. Let it bee your *honour*, that you dare bee *just*, when these dare bee *unjust*; and when they dare smite others <sup>a</sup> *with the fist of violence*, that you dare smite them *with* <sup>b</sup> *the sword of justice*; and that you dare *use your power*, when they dare *abuse theirs*. All Transgressours should be looked unto; but more, the greater, and the greatest, most: as a Shepherd should watch his Sheep even from *Flyes* and *Maukes*; but much more from *Foxes*; most of all from *Wolves*. Sure, hee is a *sorry Shepherd*, that is busie to kill *Flyes* and *Maukes* in his Sheepe, but letteth the *Wolfe* worry at pleasure: Why one *Wolfe* will doe more mischief in a night, than a thousand of them in a twelvemoneth. And as sure, he is a *sorry Magistrate*, that stocketh, and whippeth, and hangeth *poor Sneaks* when they offend (though that is to be done too) but letteth the *great theeves* doe what they list, and dareth not meddle with them: like *Saul*, who when God commanded him to destroy all the *Amalekites* both man and beast, slew indeed the *rascality* of both, but spared the *greatest* of the men, and the *fattest* of the cattell, and slew them not. The good Magistrate should rather, with *Job* here, *break the jawes of the wicked*, and in spight of his heart, *pluck the spoile out of his teeth*.

a Esay 48.4.  
b Rom. 13.4.

c Sam. 15.  
3-9.

- Thus have you heard the four *duties* or *properties* of a good Magistrate contained in this Scripture, with the *grounds* and *reasons* of most of them, opened. They are, 1. a *love and zeal* to justice, 2. *Compassion* to the poor and distressed, 3. *Paines and Patience* in examination of causes, 4. *Stoutnesse and Courage* in execution of justice. The *uses* and *inferences* of all these yet remaine to be handled now in the last place, and altogether. All which for order and brevities sake, we will reduce unto *three heads*: accordingly as from each of the foure mentioned *Duties*, or *Properties*, or *Rules* (call them which you will) there arise *Inferences* of three sorts. *First*, of *Direction*; for the choyce and appointment of Magistrates according to these *four properties*: *Secondly*, of *Reproof*, for a just rebuke of such Magistrates as faile in any of these *four Duties*. *Thirdly*, of *Exhortation*; to those that are, or shall be Magistrates, to carry themselves therein according to these *four Rules*. Wherein what I shall speak of *Magistrates*, ought also to be extended and applied (the

21.

1.

2.

3.

22.  
 a Rom. 13.1.  
 b 1 Pet. 2.13.

due proportion ever observed) to all kinds of officers whatsoever, any way appertaining unto Justice. And first for Directions. A

Saint Paul saith, <sup>a</sup> *The powers that are, are ordained of God* : and yet Saint Peter calleth the Magistracy an <sup>b</sup> *humane ordinance*. Certainly the holy Spirit of God, which speaketh in these two great Apostles, is not contrary to it self. The truth is, the substance of the power of every Magistrate is the Ordinance of God; and that is Saint Pauls meaning: but the Specification of the circumstances thereto belonging, as in regard of places, persons, titles, continuance, jurisdiction, subordination, and the rest, B is (as Saint Peter termeth it) an humane ordinance, introduced by Custom, or positive Law. And therefore some kindes of Magistracy are higher, some lower, some annuall or for a set time, some during life; some after one manner, some after another: according to the severall Lawes or Customes whereon they are grounded. As in other circumstances, so in this concerning the deputation of the Magistrates person, there is great difference: some having their power by Succession, others by Nomination, and other some by Election. As amongst us, the supreme Magistrate, the King, hath his Power by succession; C some inferiour Magistrates theirs, by nomination, or speciall appointment, either immediately, or mediately from the King; as most of our Judges and Justices: some again by the elections and voices of the multitude, as most Officers and Governours in our Cities, Corporations, or Colledges. The Directions which I would inferre from my Text, cannot reach the first kind; because such Magistrates are born to us not chosen by us. They do concern in some sort, the second; but most neerly the third kind, viz. Those that are chosen by suffrages and voices: and therefore unto this third kind onely D I will apply them. We may not think, because our voices are our own, that therefore we may bestow them as we list: neither must we suffer our selves in a matter of this nature to be carried by favour, faction, spight, hope, feare, importunity, or any other corrupt and partiall respect, from those Rules, which ought to levell our choice. But we must conferre our voices, and our best furtherance otherwise, upon those whom, all things duly considered, we conceive to be the fittest: and the greater the place is, and the more the power is we give unto them and from our selves; the greater E ought our care in voycing to be. It is true indeed, when we have used all our best care, and proceeded with the greatest caution we can; we may be deceived, and make an unworthy choice. For we cannot judge of mens fitnesse by any demonstrative certainty: all we can do is to go upon probabilities,



- A lities, which can yield at the most but a *conjecturall* certainty, full of uncertainty. Men *c* *ambitious* and in appetite, till they have obtained their desires, use to *dissemble* those *vices* which might make a stop in their preferments; which, having once gotten what they fished for, they *bewray* with greater freedom: and they use likewise to make a *shew* of that *zeal* and forwardnesse in them to do good, which afterwards cometh to just nothing. *Abalom* to steal away the hearts of the people, (though he were even then most *unnaturally unjust* in his purposes, against a father, and such a father; yet he) made shew of much *compassion* to the injured, and of a great desire to do justice. d O, saith he, *that I were made a Judge in the Land*, that every man that hath any suite or cause might come unto me, and I would do him justice. And yet I doubt not, but if things had so come to passe, he would have been as bad as the worst. When the *Roman Souldiers* had in a tumult proclaimed *Galba* Emperour, they thought they had done a good dayes work; every man promised himself so much good of the *new Emperour*: But when he was in, he proved no better than those that had been before him. One giveth this censure of him, e *Omnium consensu capax imperij, nisi imperasset*: he had been a man in every mans judgement worthy to have been Emperour, if he had not been Emperour, and so shewed himself unworthy. f *Magistratus indicat virum*, is a common saying, and a true. We may guesse upon *likelyhoods* what they will be, when we choose them: but the thing it self after they are chosen g sheweth the *certainty* what they are. But this *uncertainty* should be so farre from making us *carelesse* in our choice; that it should rather adde so much the more to our care, to put things so hazardous as neer as we can out of hazard.
- D Now those very *Rules*, that must direct them to govern, must direct us also to choose. And namely an eye would be had to the *four properties* specified in my Text. The first, a *Zeal of Justice*, and a *Delight* therein. Seest thou a man carelesse of the *common good*; one that palpably preferreth his *own* before the *publick* weale; one that loveth his *ease* so well, that he careth not which way things goe, backward or forward, so he may sit still, and not be troubled; one that would divide *honorem ab onere*, be proud of the *honour* and *title*, and yet loath to undergoe the *envie* and *burthen* that attendeth them: set him aside. Never think that mans robes will do well upon him. A *Justice*ship, or other *office* would sit upon such a mans back as handsomely as b *Sauls armour* did upon *Dauids*: unweildy, and sagging about his shoulders; so as he could not tell how to stirre and turn himself under it.
- E

c-- fore max-  
ma pars morem  
hunc homines  
habent: quod  
sibi volunt  
Dum id impe-  
trant, boni  
sunt; sed id ubi  
jam penes sese  
habent, Ex bo-  
nis pessimi &  
fraudulenti fi-  
mi sunt. Plaur  
in Capt. 2. 1.  
Omnes candi-  
datus bonos vi-  
ros dicimus.  
Senec. Epist. 3.

d 2 Sam. 15. 4

e Tacit. lib. 1. 1.  
Hicor.  
f ἀρχὴ καὶ ἀν-  
δρα δόξαν δι-  
δὸν Βιαντίς  
apud Arist. 5.  
Ethic. 3.  
g δὲ καὶ λίγα-  
λαι μάστιγα  
τρεῖσιν ἀν-  
δράσι ἐπιδου-  
κνῶσι καὶ  
βασιλεῖσιν,  
ἐξουσία καὶ  
ἀρχὴ πᾶν  
πᾶσι καὶ  
σα, καὶ πᾶ-  
σαν ἀποκαλύ-  
πτει καὶ κατ-  
αρά.

Plutarch. in  
Cicerone.

2 I.

I.

a-- nec vulgi  
cura tyranni,  
Dum sua sit  
modo tanta sa-  
tis. Valer.  
Flacc. 5. Argo-  
naut.  
b 1 Sam. 17. 39

2.

c O præclarum  
custodem, ovium,  
ut aiunt,  
lupum: custofne  
urbis, an dñep-  
tor & vexator  
esset Antonius.  
Cic. Philipp. 3.  
d ὁμοίως ἐπι-  
σφαλῆς, μαρ-  
τυρῶν δὲ οὐ-  
ρα μὲν χαιρῶν,  
καὶ πονηρῶν  
δύναμιν.  
Jamblich. apud  
Stob. Serm. 14.

3.

e Prov. 29. 11.

4.

f degeneres  
animos timor  
arguit. Virgil.  
4. Æneid.

g James 1. 8.

He is a fit man to make a Magistrate of, that will put on **A**  
righteousnesse as a garment, and clothe himself with judgement as  
with a Robe and a Diadem. The second property is **B**  
Compassion on the poor. Seest thou a man destitute of counsell and  
understanding; a man of forlorne hopes or estate, and in  
whom there is no help; or one that having either counsell or help  
in him, is yet a churle of either; but especially one that is sore in  
his bargaines, cruell in his dealings, hard to his Tenants, or an **C**  
oppressor in any kind? Take none of him. Sooner commit a flock  
of Sheep to a **C** Wolf; than a Magistracy or office of justice to an  
Oppressor. Such a man is more likely to put out the eyes of him  
that seeth, then to be eyes to the blind; and to break the bones of  
the strong, then to be legges to the lame; and to turn the father-  
lesse a begging, then to be a Father to the poore. The third property is  
Diligence to search out the truth. Seest thou a man hasty, and rash, and  
heady in his own businesse; a man impatient of delay or pains; one  
that cannot conceale what is meet, till it be seasonable to utter it,  
but poureth out all his heart at once, and before the time; one  
that is easily possesse with what is first told him, or being once possesse  
will not with any reason be perswaded to the contrary; one that  
lendeth eare so much to some particular friend or follower, as to be-  
lieve any information from him, not any but from him; one that,  
to be counted a man of dispatch, loveth to make an end of a businesse  
before it be ripe; suspect him. He will scarce have the Conscience:  
or if that, yet not the wit; or not the patience, to search out the cause  
which he knoweth not. The last Property is, Courage to execute. Seest  
thou a man first; of a **D** timorous nature, and cowardly disposition?  
or secondly, of a wavering and fickle mind: as we say of children;  
wanne with an apple, and lost with a nut? or thirdly, that is apt to be  
wrought upon, or moulded into any forme, with faire words, friend-  
ly invitations, or complementall glozes? or fourthly, that depend-  
eth upon some great man, whose vassall or creature he is? or fifthly;  
a taker, and one that may be dealt withall? (for that is now the pe-  
riphrasis of bribery) or sixthly; guilty of the same transgressions he  
should punish, or of other as foul? Never a man of these is for the  
turne: not one of these will venture to break the javes or tuskes of an  
oppressing Tygre or Boare, and to pluck the spoile out of his teeth. The  
timorous man is afraid of every shadow, and if he do but heare of  
teeth, he thinketh it is good sleeping in a whole skinne, and so  
keepeth aloofe off for fear of biting. **E** The double minded man, as  
Saint James saith, is unstable in all his wayes: he beginneth to do  
something in a sudden heat, when the fit taketh him; but before  
one jaw can be half broken, he is not the man he was, he is sorry  
for what is done, and instead of breaking the rest, falleth a binding up  
that which he hath broken, and so seeketh to salve up the matter  
as well as he can, and no hurt done. The vain man, that will be  
flattered

A flattered, so he get fair words himself, he careth not who getteth foul blowes: and so the beast will but now and then give him a lick with the tongue, he letteth him use his teeth upon others at his pleasure. The depending creature is charmed with a letter or message from his Lord, or his honourable friend; which to him is as good as a *Supersedeas*, or *Prohibition*. The taker hath his fingers so oyled, that his hand slippeth off when he should plack away the spoyl, and so he leaveth it undone. The guilty man by no means liketh this breaking of jawes: he thinketh it may be his own case another day.

B You see, when you are to chuse Magistrates, here is refuse enough, to be cast by. But by that all these be discarded, and thrown out of the bunch; possibly the whole lump will be neer spent, and there will be little or no choyce left. Indeed if we should look for absolute perfection, there would be absolutely no choyce at all: <sup>a</sup> There is none that doth good, no not one. We must not be so dainty in our choyce then, as to find one in every respect such as hath been characted. We live not <sup>b</sup> in *Republica Platonis*, but in *face seculi*; and it is well, if we can find one in some good mediocrity so qualified. Amid the common corruptions of mankind, he is to be accounted a tolerably good man, that is not intolerably bad: and among so many infirmities and defects, as I have now reckoned; we may well voyce him for a Magistrate; not that is free from them all, but that hath the fewest and least. And we make a happy choyce, if from among those we have to chuse of, we take such a one as is likely to prove in some reasonable mediocrity zealous of justice, sensible of the wrongs of poor men, carefull to search out the truth of causes, and resolute to execute what he knoweth is just.

C That for *Direction*. I am next to infer from the four duties in my Text, a just reproof, & withall, a complaint of the common iniquity of these times; wherein men in the Magistracy and in officers of Justice are generally so faulty and delinquent in some, or all of these duties. And first, as for zeal to justice: alas that there were not too much cause to complain. It is grief to speak it (and yet we all see it and know it) there is grown among us of this Land, within the space of not many years, a generall and sensible declination in our zeal both to Religion and Justice; the two main pillars and supporters of Church and State. And it seemeth to be with us in these regards, as with decaying Merchants almost become desperate; who when Creditors call fast upon them, being hopelesse of paying all; grow carelesse of all, and pay none: so abuses and disorders encrease so fast among us; that hopeles to reform all, our Magistrates begin to neglect all, and in a manner reform nothing. How few are there of them that sit in the seat of justice, whose consciences can prompt them a comfortable answer to that Question of David, Psal. 58. <sup>a</sup> Are your minds set upon righteousness, O ye congregation? Rather are they not almost all of Gallio's temper, Act. 18. who, though there were a foul out-

24.

a Psal. 14. 3.

b-- dicit enim  
tanquam in  
Platonis  
πολιτεια,  
non tanquam  
in Romuli sece,  
sententiam de  
Catone, Cic. 2.  
ad Attic. 1.  
c-- Vit is nemo  
sine nascitur:  
optimus ille est,  
qui minimis  
urgetur. Hor. 1.  
serm. Sat. 3.

25.

I.

a Psal. 58. 1.



b Acts 18.17.

d Luc. 18.4,5.

2.

d Ezch. 8.6,  
13,15.

outrage committed even under his nose, and in the sight of the *Bench*, yet the Text saith, <sup>b</sup> *he cared for none of those things*? as if they had their names given them by an *Antiphrasis*: like *Diogenes* his man; *Manes à manendo*, because he would be now and then running away; so these *Justices à justitia*, because they neither do nor care to do *Justice*. Peradventure here and there one or two in a whole side of a Countrey to be found, that make a conscience of their duty more then the rest, and are forward to do the best good they can: Gods blessing rest upon their heads for it. But what cometh of it? The rest, glad of their *forwardnesse*, make one-ly this use of it to themselves; even to slip their own necks out of the yoke, and leave all the burden upon them: and so at length even tire out them too, by making *common packhorses* of them. A little it may be is done by the rest, for *fashion*, but to little purpose; sometimes more to shew their *Justice*, then to do *justice*: and a little more it may be is wrung from them by *importunity*; as the poor <sup>a</sup> *widow* in the parable by her *clamorousnesse* wrung a piece of *justice* with much ado from the *Judge* that neither feared God, nor regarded man. Alas, Beloved, if all were right within, if there were generally that *zeal* that should be in *Magistrates*: good *Laws* would not thus languish as they do for want of *execution*; there would not be that insolency of *Popish Recusants*, that license of *Rogues* and *wanderers*, that prouling of *Officers*, that enhaunsing of *fees*, that delay of *suits*, that countenancing of *abuses*, those carkases of *depopulated towns*, infinite other mischiefs; which are (the *sins* shall I say, or the *plagues*? it is hard to say whether more, they are indeed both) the *sins* and the *plagues* of this land. And as for *Compassion* to the distressed; is there not now just cause, if ever, to complain? If in these hard times, wherein nothing aboundeth but *poverty* and *sin*; when the *greater ones* of the earth should most of all enlarge their *bowels*, and reach out the *hand* to relieve the extreme *necessity* of thousands that are ready to starve: if (I say) in these times *great men*, yea and *men of justice*, are as throng as ever in pulling down *houses*, and setting up *hedges*; in *unpeopling* towns, and *creating* beggars; in racking the *backs*, and grinding the *faces* of the poor; how dwelleth the love of GOD, how dwelleth the spirit of *compassion* in these men? Are these *eyes* to the *blind*, *feet* to the *lame*, and *fathers* to the *poor*, as *Job* was? I know your hearts cannot but rise in detestation of these things, at the very mentioning of them. But what would you say, if as it was said to *Ezekiel*, so I should bid you <sup>d</sup> *turn again, and behold yet greater and yet greater abominations*; of the lamentable *oppressions* of the poor by them and their instruments, who stand bound in all conscience, and in regard of their places, to *protect* them from the injuries and *oppressions* of others? But I forbear to do that; and chuse rather out of one passage in the Prophet *Amos*, to give you some short intimation both of the faults,

A

B

C

D

E

- A faults, and of the reason of my forbearance. It is in *Amos 5.v.12, 13*: I know your manifold transgressions, and your mighty sins: they afflict the just, they take a bribe, and they turne aside the poor in the gate from their right: Therefore the prudent shall keep silence in that time; for it is an evil time. And as for searching out the truth in mens causes, which is the third Duty: First, those Sycophants deserve a rebuke, who by false accusations, and cunningly devised tales, (*ἡ δὲ αὐτῶν ἀποστολή, καὶ τῶν μὲν ἀποστολή*) of purpose involve the truth of things to set a faire colour upon a bad matter; or to take away the righteousnesse of the innocent from him. And
- B yet how many are there such as these in most of our Courts of justice? Informing, and promoting, and pettifoggging makebates. Now it were a lamentable thing if these men should be known, and yet suffered: but what if countenanced, and encouraged, and underhand maintained by the Magistrates of those Courts, of purpose to bring Moulter to their own Mills? Secondly, since Magistrates must be content (for they are but men, and cannot be every where at once) in many things to see with other mens eyes, and to heare with other mens eares, and to proceed upon information: those men deserve a rebuke, who
- C being by their office to ripen causes for judgement, and to facilitate the Magistrates care and paines for inquisition, doe yet either for feare, or favour, or negligence, or a fee, keep back true and necessary informations, or else for spight or gaine clogge the Courts with false or trifling ones. But most of all the Magistrates themselves deserve a rebuke, if either they be hasty to acquit a man upon his owne bare deniall or protestation (for *si inficiari sufficet, ecquis erit nocens?* as the 8 Oratour pleaded before *Fulian* the Emperour; if a deniall may serve the turne, none shall bee guilty,) or if hasty to condemn a
- D man upon anothers bare accusation (for *si accusasse sufficet, ecquis erit innocens?* as the Emperour excellently replied upon that Oratour; if an accusation may serve the turne, none shall be innocent;) or if they suffer themselves to be possessed with prejudice, and not keepe one care open (as they write of *Alexander the Great*) for the contrary party, that they may stand indifferent till the truth be thoroughly canvassed; or if to keep causes long in their hands, they either delay to search the truth out, that they may know it, or to decide the cause according to the truth, when they have found it. And as for
- E Courage to execute Justice, which is the last Duty: what need we trouble our selves to seek out the causes, when we see the effects so daily and plainly before our eyes? whether it be through his own cowardise or inconstancy, that he keepeth off; or that a fair word whistlet him off; or that a great mans letter staveth him off; or that his own guilty conscience doggeth him off, or that his hands are manacled.

e Amos 5.12,  
13.  
fortia peccata  
vulg. ibid.

3.

f Pindar. O-  
lymp. 1.

g Delphidius  
Orator contra  
Namerium;  
apud Ammian.  
Marcell. l. 18.

4.

h Psal. 94. 16.

i Eccle. 4. 1.

26.

I.

a Psal. 106. 30.

2.

3.

b Exod. 23. 3.

cled with a bribe, that he cannot fasten; or whatsoever other matter there is in it: sure we are, the Magistrate too often letteth the wicked carry away the spoyle, without breaking a jaw of him, or so much as offering to pick his teeth. It was not well in Davids time, (and yet David a Godly King) when complainingly he asked the Question, *Who will stand up with me against the evil doers?* It was not well in Solomons time, (and yet Solomon a peaceable King) when; considering the Oppressions that were done under the Sun, he saw that on the side of the oppressors there was power; but as for the oppressed, they had no comforter. We live under the happy government of a godly and peaceable King; Gods holy name be blessed for it: and yet GOD knoweth, and we all know, it is not much better now; nay God grant, it be not generally even much worse!

Receive now in the last place, and as the third and last inference, a word of Exhortation; and it shall be but a word. You whom God hath called to any honour or office appertaining to justice; as you tender the glory of God, and the good of the Common-wealth; as you tender the honour of the King, and the prosperity of the Kingdome; as you tender the peace and tranquillity of your selves and neighbours; as you tender the comfort of your own consciences, and the salvation of your own souls: set your selves thoroughly and cheerfully and constantly and conscionably, to discharge with faithfulness all those duties which belong unto you in your severall stations and callings, & to advance to the utmost of your power the due administration and execution of Justice. Do not decline those burdens which cleave to the honours you sustain. Do not post off those businesses from your selves to others, which you should rather do then they, or at least may as well do as they. Stand up with the zeal of Phinees, and by executing judgement, help to turn away those heavy plagues, which God hath already begun to bring upon us; and to prevent those yet heavier ones, which having so rightly deserved, we have all just cause to fear. Breathe fresh life into the languishing lawes, by mature, and severe, and discreet execution. Put on Righteousness as a Garment; and cloathe your selves with Judgement, as with a Robe and Diadem. Among so many Oppressions, as in these evil dayes are done under the Sun; to whom should the fatherlesse, and the widow, and the wronged complain but to you, whence seek for relief but from you? Be not you wanting to their necessities. Let your eyes be open unto their miseries, and your ears open unto their cries, and your hands open unto their wants. Give friendly Counsel to those that stand need of your Direction: afford convenient help to those that stand need of your assistance: carry a Fatherly affection to all those that stand need of any comfort, protection, or relief from you. Be eyes to the blind, and feet to the lame: and be you instead of fathers to the poor. But yet do not countenance, no not a poor man in his cause, farther than he hath equity on his side. Remember-

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- A** member one point of *wisdom*, not to be too credulous of every suggestion & information: But do your best to spie out the *chinks*, & *starting holes*; and secrete *conveyances* & *packings* of cunning & crafty companions: and when you have found them out, bring them to light, & do *exemplary justice* upon them: Sell not your ears to your servants: nor tye your selves to the *informations* of some one, or a few, or of him that cometh first; but let every party have a *fair* & an *equal* hearing. Examine *proofs*: Consider *circumstances*: be content to hear simple men<sup>d</sup> tell their tales in such *language* as they have: think no pains, no patience too much to *sift out the truth*. Neither by inconsiderate *haste* prejudice any mans right: nor weary him out of it by torturing *delays*. The *cause which you know not*, use all diligence, & convenient both care and speed, to *search it out*. But ever withall remember your standing is slippery; & you shall have many and sore *assaults*, & very shrewd *temptations*: so that unless you arm your selves with invincible *resolution*, you are gone. The wicked ones of this world will conjure you by your old *friendship* and *acquaintance*, & by all the bonds of neighbourhood and kindnesse: bribe your *Wives* & *Children* & *Servants* to corrupt you; procure great mens *Letters* or *favourites* as engines to move you; convey a *bribe* into your own bowels, but under a handsomer *name*, & in some other *shape*, so cunningly & secretly sometimes, that your selves shall not know it to be a *bribe* when you receive it. Harden your faces, and strengthen your resolutions with a *holy obstinacy*, against these and all other like *temptations*. Count him an *enemy*, that will alledge *friendship* to pervert *justice*. When you sit in the *place of justice*, think you are not now *Husbands*, or *Parents*, or *Neighbours*; but *Judges*. Contemn the *frowns* and the *favours*, and the *letters* of great ones: in comparison of that trust, which greater ones than they, the *King* & *State*, & a yet greater than they, the great *God* of heaven and earth, hath reposed in you and expecteth from you.
- D** Chastise him with severe *indignation*, if he begin: and if he continue, spit *defiance* in his face, who ere he be, that shall think you so *base* as to sell your *freedom* for a *bribe*. Gird your *sword* upon your thigh; & (keeping your selves ever within the compass of your *Commissions* and *Callings*, as the *Sun* in the *Zodiack*) go through *stitch*, right on in the course of *Justice*, as the *Sun* in the *firmament* with unresisted violence; and as a *Giant* that rejoyceth to run his race, and who can stop him? Bear not the *sword* in vain: but let your right hand teach you *terrible things*. Defend the poor and fatherless; and deliver the oppressed from them that are *mightier* then he: *Smite* through the loyns of those that rise up to do *wrong*, that they rise not again: *Break the jaws* of the *wicked*, and *pluck the spoyl* out of his *teeth*. Thus if you do, the *wicked* shall fear you, the *good* shall blesse you, the *poor* shall pray for you, *posterity* shall praise you, your own *hearts* shall chear you, and the great *God of Heaven* shall reward you. This that you may do in some good measure, the same *God*

c μάρτυρο ἀ-  
πιστοῦ.  
Nervus est sa-  
pientie, non  
citò credere.  
d. c. cum Epi-  
charmi, apud  
Cic. 1. ad Ar-  
tic. 16.

σώφρονος δ' ἀ-  
πιστίας οὐκ  
ἔστιν ἰσθῆν  
χρησιμότη-  
τον βεγτοῖς.  
Eurip. in Helen.  
The simple  
believe every  
word. Prov.  
14. 15.

d τῶν ἀδίκων,  
μίσους, δίκαι-  
ον ἔστιν, ἰκατέρω-  
ς ἀγῶνι ἀ-  
πάει.  
Arist. 2.  
Elench. 10.

4.

e Qui indnit  
personam judi-  
cis, xuit amici.  
Cicer.

f Rejecit alio  
dona nocentium  
vultu. Horat. 4.  
Od. 9.

g Libertatem  
arguendi amit-  
tit, qui ab eo  
accipit qui ideo  
dat ne corrige-  
tur. Ambr. in  
1 Cor. c. 19.  
h Rom. 13. 4.

of Heaven enable you: and give you and every of us grace in our **A**  
severall places and callings to seek *his glory*, and to endeavour  
the discharge of a *good conscience*. To which God blessed for ever,  
*Father, Sonne, and Holy Ghost*, three Persons and  
one eternall, invisable and onely wise  
God, be ascribed all *the Kingdome*,  
*Power*, and *Glory*, for  
ever and ever.

A M E N.

A D



A D  
MAGISTRATUM.

The Second Sermon.

At the Assises at *Lincoln*, 7 March 1624. at the request of *William Lister Esq.* then high Sheriff of the County.

EXOD. 23. ver. 1.---3.

1. *Thou shalt not raise a false report : put not thine hand with the wicked to be an unrighteous witness.*
2. *Thou shalt not follow a multitude to do evil : neither shalt thou speak in a cause, to decline after many to wrest judgement.*
3. *Neither shalt thou countenance a poor man in his cause.*



Here is no one thing, (*Religion* ever excepted,) that more secureth and adorneth the State, than *Justice* doth. It is both *Columna*, and *Corona Reipublica*, as a *Prop* to make it subsist firm in it selfe; and as a *Crown*, to render it glorious in the eyes of others. As the *Cement* in a building, that <sup>a</sup> holdeth all together, so is *Justice* to the publick Body : as whereunto it oweth a great part both of its strength, (for by it the <sup>b</sup> throne is established, in the sixteenth) and of

I.

<sup>a</sup> *Jus & equitas vincula civitatum.* Cic. *Parad.* 4.  
<sup>b</sup> *Prov.* 16. 12.



e Prov. 14. 34.  
d Ventrosi p  
i-tes. P. Blef.  
Ep. 85.  
e παρ' ὁ βέλ-  
ζειν, δ' ἄνθ' α  
βέλται πα-  
ρῶν, ταύτων  
νόμιζε τῶν

πάλιν ἔχον ποτὲ, Εξ ἑλάν δ' αὐτῶν, εἰς βυδὴν πρῶν. Soph. in Ajac. ubi non est pudor, Nec cura juris, Sanctitas, Pietas, Fides; Instabile regnum est. Sen. in Thyest. act. 1.

2.

a Rom. 13. 4.

b Irasci mihi  
nemo poterit,  
nisi qui ante de  
se voluerit con-  
fiteri. Cic. pro  
lege Manil.  
Frequenter  
culpa populi re-  
dundat in pri-  
ncipem, quasi de  
majorum neg-  
ligentia obve-  
niant evitata  
minorum. Pet.  
Blesens. Ep. 95.

3.

a Gal. 6. 5.  
b Qui non ve-  
tat peccare cū  
potest, iubet.  
Senec. in Tro-  
ad. In cuius  
minu est ut  
prohibeat, iubet  
agere, si non pro-  
hibet admitti.  
Salvian. 7. de  
provid.  
c ὁ γὰρ δὲν  
ἐπὶ δατίεσθ  
μὲν τὸ κα-  
λῶς ὀπιτελε-  
σθῆναι τὸ κοί-  
νον ἔργον.  
Arist. 3. Top.  
III.

its height too; for it *exalteth* a Nation, in the 14<sup>th</sup>. of the Pro-  
verbs. As then in a *Building*, when for want of good looking to, *the*  
*Mortar* getting wet dissolveth, and *the wals* <sup>d</sup> belly out; the house can-  
not but *settle* apace, and without speedy repaires *fall* to the ground:  
to there is not a more certain *symptome* of a declining, and decaying,  
and tottering *State*, than is the generall *dissolution* of manners for  
want of the due execution and administration of *Justice*.

The more cause have we, that are *Gods Ministers*, by frequent  
exhortations, admonitions, obsecrations, expostulations, even *out of*  
*season* sometimes, but especially upon such *seasonable* opportunities  
as this, *to be instant* with all them that have any thing to do in mat-  
ters of *Justice*, but especially with you, who are *a Gods Ministers* too  
(though in another kind) you who are *in Commission* to sit upon the  
*Bench* of judicature, either for *Sentence* or *Assistance*: to do your  
God and King *service*, to do your Country and Calling *honour*, to  
do your selves and others *right*, by advancing to the utmost of your  
powers the due course of *Justice*. Wherein as I verily think none  
dare; but *the guilty*, so I am well assured none can justly, mislike in  
us *the choice* either of our *Argument* that we beat upon these things;  
or of our *Method*, that we begin first with you. For, as we cannot  
be perswaded on the one side, but that we are bound for the dis-  
charge of *our duties*, to put you in mind of *yours*: so we cannot be  
perswaded on the other side, but that if there were generally in  
*the greater ones* that care and conscience and zeal there ought to be  
of *the common good*, a thousand corruptions rise among *inferiours*  
would be, if not wholly *reformed*, at leastwise *practised* with lesse  
*connivence* from you, *confidence* in them, *grievance* to others.

But right and reason will, that *a every man bear his own burthen*.  
And therefore as we may not make you innocent, if you be faulty,  
by *transferring* your faults upon others: so far be it from us to *im-*  
*pute* their faults to you, otherwise then as by not doing your best to  
*hinder* them, you make them *yours*. For *Justice* we know is an En-  
gine, that turneth upon many hinges. And to the exercise of judi-  
cature, besides *the Sentence*, which is properly *yours*, there are diverse  
other things required; *Informations*, and *Testimonies*, and *Argu-*  
*ings*, and *Inquests*, and sundry *Formalities*, which I am neither able  
to name, nor yet covetous to learne: wherein you are to rest much  
upon the *faithfulness* of other men. In any of whom if there be, as  
sometimes there will be, foul and *unfaithfull dealing*, such as you  
either cannot *spie*, or cannot *help*; *wrong sentence* may proceed from  
out *your lips*, & without *your fault*. As in a curious *Watch* or *Clock*  
that moveth upon many *wheelles*, the finger may point a *wrong hour*,  
though *the wheel* that next move th it be most exactly true; if but  
some little *pinne*, or *notch* or *spring* be out of order in or about any  
of

A of the baser and inferiour wheels. What he said of old, *a non fieri potest, quin Principes etiam valde boni iniqui faciant*; was then and ever since, and yet is, and ever will be most true. For say a *Judge* be never so honestly minded, never so zealous of the truth, never so carefull to do right: yet if there be a *spitefull Accuser* that will suggest any thing, or an *audacious Witnessse* that will swear any thing, or a *crafty Pleader* that will maintain any thing, or a *rage Fury* that will swallow any thing, or a *craving Clerk or Officer* that for a bribe will faist in any thing, the *Judge* who is ryed (as it is meet he should) to proceed *secundum allegata & probata*, cannot with his best care and wisdom prevent it, but that sometimes justice shall be perverted, innocency oppressed, and guilty ones justified.

B Out of which consideration, I the rather desired for this *Assise-Assembly*, to choose a *Text* as neer as I could of equall latitude with the *Assise-Businessse*. For which purpose I could not readily think of any other portion of Scripture, so proper and full to meet with all sorts of persons and all sorts of abuses, as these three verses are. Is there either *Calumny* in the *Accuser*, or *Perjury* in the *Witnessse*, or *Supinity* in the *Furer*, or *Sophistry* in the *Pleader*, or *Partiality* in any *Officer*; or any close corruption any where lurking amid those many passages and conveyances that belong to a *judiciall proceeding*? my *Text* searcheth it out, and enditeth the offender at the tribunall of that unpartiall Judge that keepeth a *privie Sessions* in each mans breast.

C The words are so laid down distinctly in five *Rules or Precepts*, or rather (being all negative) in so many *Prohibitions*, that I may spare the labour of making other division of them. All that I shall need to do about them, will be to set out the severall portions in such sort as that every man who hath any part or fellowship in this businessse may have his due share in them. Art thou first an *Accuser* in any kind: either as a party in a *judiciall controversie*; or bound over to prosecute for the King in a *criminall cause*, or as a voluntary informer upon some *penall Statute*? here is something for thee, *Thou shalt not raise a false report*. Art thou secondly a *Witnessse*: either fetched in by *Processe* to give *publick testimony* upon oath; or come of good or ill will, privately to speak a good word for, or to cast out a shrewd word against any person: here is something for thee too; *Put not thine hand with the wicked to be an unrighteous witnessse*. Art thou thirdly returned to serve as a *sworne man*, in a matter of grand or petty inquest: here is something for thee too; *Thou shalt not follow a multitude to do evil*. Comest thou hither fourthly to advocate the cause of thy *Client*, who flyeth to thy learning, experience, and authority for succour against his adversary, and commendeth his *state and suit* to thy care and trust: here is something for thee too; *Neither shalt thou speak in a cause to decline after many to wrest judgement*. Art thou lastly in any *Office of trust*, or place of service in or

δὲ δὲ μὴ  
χὰν, τὸ ὅτι  
καὶ οὗτοι πο-  
δοῦν, ὡς ἐκ α-  
δὲ μὴ τὸς  
ἀρχοντας,  
ὡς καὶ τὰν  
ἀγαθῶν το-  
σιν. ἀπὸ  
Stob. Ser. 44.  
e Ipsos iustici-  
arios, quas vul-  
gariter Erran-  
tes, vel Itine-  
rantes dicimus,  
dum errata ho-  
minum dili-  
genter explo-  
rant, frequenter  
errare contin-  
git. Excessus  
namque homi-  
num abscon-  
duntur, &c.  
Pet. Blef.  
Epist. 25.

4.

5.

1.

2.

3.

4.

5.

about

about *the Courts*, so as it may sometimes fall within thy power or opportunity to do a suiter a *favour*, or a *spite*? here is something for thee too, *Thou shalt not countenance* (no not) *a poor man in his cause*. The two first in the first, the two next in the second, this last in the third verse.

6.

a Num. 18.  
20, 21.  
Deut. 18. 1. &c.  
b Deut. 33. 10.  
c See Numb.  
25. 2. - 83. and  
Jof. 21. 1. &c.

d Lyran hic.

In which distribution of *the offices* of justice in *my Text*, let none imagine, because I have shared out all among them that are *below the bench*, that therefore there is nothing left for them that *sit upon it*. Rather as in *dividing* the land of Canaan, *Levi*, who had <sup>a</sup> no distinct *plot* by himself, having yet (by reason of the <sup>b</sup> universall use of his office) in *every Tribe* something, had in the whole, all things considered, <sup>c</sup> a farre greater proportion, then any other *Tribe* had: So in this Scripture, *the Judge* hath by so much a *larger portion* then any of the rest, by how much it is more *diffused*. Not concluded within the narrow bounds of any one; but, as *the blood in the body*, temperately spread throughout *all the parts* and members thereof. Which cometh to passe not so much from the immediate construction of the words (though there have not wanted <sup>d</sup> *Expositors* to fit the words to such construction:) as from that generall inspection, and (if I may so speak) *superintendency*, which *the Indge* or *Magistrate* ought to have over the carriage of all those other *inferiour ones*. A great part of whose *duty* it is, to observe how the rest do theirs: and to find them out, and *check* and *punish* them as they deserve, when they *transgresse*. So that with your patience (Honourable, Worshipfull, and dearly Beloved) I have allowance from my *Text* (if *the time* would as well allow it) to speak unto you of *five things*. Whereof the first concerneth *the Accuser*; the second, *the Witnesse*; the third, *the Furer*; the fourth, *the Lawyer*; and the fifth, *the Officer*: and every one of them *the Magistrate, Judge, and Iusticer*. But having no purpose to exceed the houre, (as I must needs do if I should speak to all these to any purpose;) whilest I speak to *the first* onely, I shall desire *the rest* to make application to themselves, so farre as it may concern them, of every materiall passage: which they may easily do, and with very little change for the most part; onely if they be willing.

7.

¶ W] a  
b H. A. hic.  
c Old English  
translation hic.  
d Consentiendo  
vel loquendo.  
Gloss. interlin.  
hic. Ne falsi  
rumoris auctor,  
vel adiutor esto.  
Jan. in Annot.

To our *first Rule* then, which concerneth *the Accuser* and *the Indge*; in the first words of the *Text*, *Thou shalt not raise a false report*, The Originall <sup>a</sup> verb signifieth to *take up*; as if we should read it, <sup>b</sup> *Thou shalt not take up a false report*. And it is a word of larger comprehension, then most Translatours have expressed it. The full meaning is, <sup>c</sup> *Thou shalt not have to do with any false report*: neither by <sup>a</sup> raising it, as *the Author*, nor by spreading it, as *the Reporter*, nor by receiving it as an Approver. But the first fault is in *the Raiser*: and therefore our translations have done well to retain that rather in the *Text*; yet allowing *the Receiver* a place in the *Margent*. Now false reports may be raised of our brethren by unjust slanders, detractions, backbitings, whisperings, as well out of the course of judgement, as in it.

And



A And the equity of of *this Rule* reacheth even to those *extrajudiciall Calumnies* also. But for that I am not now to speak of *extrajudiciall Calumny* so much, as of that *qua versatur in foro & in iudiciis*, those false suggestions and informations which are given into the Courts, as more proper both to the scope of *my Text*, and the occasion of this present meeting: Conceive the words for the present as spoken especially, or at leastwise as not improperly applicable, to the *Accuser*. But the *Accuser* taken <sup>c</sup> at large, for any person that impleadeth another in *jure publico vel privato*, in causes either civil or criminal, and these again either capital or penal. No not the *Accused* or *Defendant* excepted: who although he cannot be called in strict propriety of speech an *Accuser*, yet if when he is justly accused, he seek to defend himself by false, unjust, or impertinent allegations, he is in our present indentment to be taken as an *Accuser*, or as the *Raiser* and *Taker up* of a false report.

B But when is a *Report false*? or what is it to raise such a report? and how is it done? As we may conceive of *falsehood* in a three-fold notion; namely, as it is opposed, not onely unto *Truth* first, but secondly also unto *Ingenuity*, and thirdly unto *Equity* also: accordingly false reports may be raised three wayes. The first and grossest way is, when we <sup>a</sup> feign and devise something of our owne heads to lay against our brother, without any foundation at all, or ground of truth: creating (as it were) a tale *ex nihilo*. As it is in the *Psalm*, <sup>b</sup> They laid to my charge things that I never did: and as *Nehemiah* sent word to *Sanballat*, <sup>c</sup> There are no such things as thou sayest, but thou feignest them of thine own heart, <sup>d</sup> *Crimen domesticum*, & *vernaculum*; a meer device: such as was that of *Iezabels* instruments against <sup>e</sup> *Naboth*, which cost him his life; and that of *Zibah* against <sup>f</sup> *Mephibosheth*, which had almost cost him all he had. This first kind of Report is false; as devoyd of Truth.

D The second way, (which was so frequently used among the *Roman Accusers*, that <sup>a</sup> *Custom* had made it not onely excusable, but <sup>b</sup> allowable; and is at this day of too frequent use both in private and publick calumniation) is, when upon some small ground of truth, we run descant at pleasure in our own informations, interweaving many untruths among; or perverting the speeches & actions of our adversaries, to make their matters ill, when they are not; or otherwise aggravating them to make them seem worse than they are. As tidings came to *David*, when *Amnon* only was slain, that <sup>c</sup> *Absalom* had killed all the Kings sons. It is an easie and a common thing, by misconstruction to a deprave whatsoever is most innocently done or spoken. The E *Ammonitish* Courtiers dealt so with *David*, when he sent <sup>e</sup> *Ambassadors* to *Hanun* in kindness, they informed the King as if he had sent *Spies* to discover the strength of the City and Land. And the *Jews* enemies dealt so with those that of devotion repaired the Temple & the Wall of *Jerusalem*, advertising the State, as if their purpose had

<sup>c</sup> Accusatorem pro omni actore & petitor appellat. Cic. in partit. Orat.

8.

<sup>a</sup> --struunt de proprio calumnias innocentia. Bern. lib. 1. de Confid. prope finem.  
<sup>b</sup> Psal. 35. 11.  
<sup>c</sup> Nehem. 6. 8.  
<sup>d</sup> Cic. off. 2. in Verr. lib. 3.  
<sup>e</sup> 3 Reg. 21. 10.  
<sup>f</sup> 2 Sam. 16. 3.

9.

<sup>a</sup> Non utar ista accusatoriâ consuetudine, &c. Cic. Afr. 2. in Verr. lib. 5.  
<sup>b</sup> --que quoniam accusatorio more & jure sunt facta, reprehendere non possumus. Cic. pro Flacco.  
<sup>c</sup> 2 Sam. 13. 30  
<sup>d</sup> They daily wrest my words. Psal. 56. 5.  
-- Nihil est Quin male narrando possit depravare. Terent. in Phorm.  
<sup>e</sup> 2 Sam. 10. 2.  
<sup>f</sup> Neh. 6. 6, 7. & Ezra 4. 12.

g Joh. 2. 10. 21.  
h Mat. 26. 61.

10.

ἀνθρώποι ἀληθί-  
στοι, οἱ δὲ  
καὶ ὁ νόμος.

Epictet. apud  
Stob. Sermon.

143. nos legem  
bonam à mala  
nulla allia nisi  
naturalis nor-  
ma dividere  
possumus. Cic.

lib. 1. de legib.

Quod sit inju-  
stia nec jure fi-  
eri potest. Nam  
enim jura di-  
cenda sunt, vel  
putanda, ini-  
qua hominum  
constituta. Aug.

1. 9. de Civit. 21

b Atque ipsa

utilitas iusti-

prope mater &

equi. Horat. 1.

Serm. 3. — ex a-

quo & bono ius

constat, quod ad

veritatem &

utilitatem

communem vi-

detur pertinere.

Cic. ad He-

renn. lib. 2.

c Prov. 30. 33.

d canes vena-

tici. Cic. in

Verrinis 1. 2. p.

e Luke 19. 8.

f Si quid cui per

calumniam e-

ripui. apud.

Fest. 4. cont.

Mat. 37.

11.

been to fortifie themselves for a Rebellion. Yea and the malicious A  
Jewes dealt so with Christ himself; taking hold of some words of  
his, about the destroying and building of the Temple, which he un-  
derstood of the temple of his body, and so h wresting them to the fa-  
brick of the Materiall Temple, as to make them serve to give colour  
to one of the strongest accusations they had against him. This second  
kind of Report is false, as devoid of Ingenuity.

The third way is, when taking advantage of the Law, we profe-  
cute the extremity thereof against our brother, who perhaps hath  
done something contrary to the letter of the Law, but not violated the  
intent of the Lawgiver, or offended either against common Equity, B  
which ought to be the a measure of just Lawes, or against the com-  
mon good, which is in some sort the b measure of Equity. In that mul-  
titude of Lawes, which for the repressing of disorders, and for the main-  
tenance of peace and tranquillity among men, must needs be in every  
well-governed Common-wealth, it cannot be avoided, but that ho-  
nest men, especially if they have much dealings in the world, may  
have sometimes just and necessary cause to do that, which in regard  
of the thing done may bring them within the compasse of some Sta-  
tute or branch of a statute; yet such as, circumstances duly considered,  
no wise and indifferent man but would well approve of. Now, if in C  
such cases alwaies rigour should be used, Lawes intended for the bene-  
fit, should by such hard construction become the bane of humane so-  
ciety. As Solomon saith, c Qui torquet nasum, elicit sanguinem; He  
that wringeth the nose too hard, forceth blood. Guilty this way are  
not onely those contentious spirits, whereof there are too many in the  
world; with whom there is no more adoe, but a Word and an Action,  
a Trespasse and a Processe: But most of our common Informers withall,  
Sycophants you may call them (for that was their old name) like Ver-  
res his a blood-hounds in Tully, that lye in the wind for game, and if  
they can but trip any man upon any breach of a penall Statute, there D  
they fasten their teeth, and tugge him into the Courts without  
helpe; unlesse he will dare offam Cerbero, (for that is it they look for)  
give them a sop, and then they are charmed for that time. Zachews, be-  
sides that he was a Publicane, was it seemeth such a kind of Informer,  
e τίς τὸ σκυνοειδὲς, is the word Luk. 19. If I have played the Sycophant  
with any man, if I have wronged any man by forged cavillation,  
or wrung any thing from him by false accusation. A report of this third  
kind is false as devoid of equity.

But it may be thought I injure these men, in making them raisers  
of false reports; and am my selfe a false accuser of them, whilst I seek E  
to make them false accusers of others: when as they dare appeale to  
the world, they report not any thing but what is most true, and what  
they shall be well able to prove so to be. At once to answer them,  
and clear my self; know that in Gods estimation, and to common in-  
tendment in the language of Scripture, it is all one to speak an untruth,  
and

A and to speak a *truth* in undue time, and place, and manner, and with *undue circumstances*. One instance shall make all this most cleer. *Doeg* the Edomite, one of the <sup>a</sup> servants of the house of *Saul*, saw when *David* went into the house of *Ahimelech* the Priest; and how *Ahimelech* there entertained him, and what kinde of him: of all which he <sup>b</sup> afterwards gave *Saul* particular *information*; in every point according to what he had seen. Wherein, though he spake no more than what was *true*, and what he had *seen* with his own eyes: yet because he did it with an intent to bring mischief upon *Ahimelech*, who had done nothing but what well became an honest man to do, *David* chargeth him with telling of *lies*, and telleth him he had a *false tongue* of his own for it, *Psal.* 52. [<sup>c</sup> *Thy tongue imagineth wickednesse, and with lies thou cuttest like a sharp rasour: Thou hast loved unrighteousnesse more then goodnesse, and to talk of lies more then righteousness: thou hast loved all words that may do hurt, O thou false tongue.*] Conclude hence; he that telleth the *truth* where it may do hurt, but especially if he tell it with that purpose and to that end that it may do hurt, he hath a *false tongue*, and he telleth a *false lye*, and he must pardon us if we take him for no better than the raiser of a *false report*.

C We see what it is to raise a *false report*: let us now see what a fault it is: The first *Accuser* that ever was in the world, was a *false Accuser*: and that was the *Devil*. Who as he began *betimes*, for he was a <sup>a</sup> liar from the beginning: so he began *aloft*; for the first *false report* he raised, was of the most *High*. Unjustly accusing God himself unto our mother *Eve* in a <sup>b</sup> few words of no fewer than three great crimes at once, *Falshood*, *Tyranny*, and *Envy*. He was then a *slandrous accuser* of his *Maker*; and he hath continued ever since a *malicious accuser* of his <sup>c</sup> Brethren: *Sathan*, *διὰβολος*, &c. he hath his name from it in most languages. *Slanders*, and *Backbiters*, and *false Accusers* may here hence learn to take knowledge of the rock whence they were hewn: here they may behold the top of their *pedigree*. We may not deny them the ancienty of their descent; though they have small cause to boast of it; *semen serpentis*, the spawn of the old Serpent; <sup>d</sup> children of their father the *Devil*. And they do not shame the store they come of; for the works of their Father they readily do. That Hellish *Aphorisme* they so faithfully practise, is one of his *Principles*: it was he first instilled it into them, *Calumniare fortiter, aliquid adharebit*, <sup>e</sup> *Smite with the tongue*, and be sure to smite home; and then be sure either the *grief*, or the *blemish* of the stroke, will stick by it.

E A *Devillish* practise, hateful both to God and Man. And that most justly; whether we consider the *sin*, or the *injury*, or the *mischief* of it: the Sin in the Doer, the Injury to the Sufferer, the Mischief to the Common-wealth. Every *false report* raised in judgement, besides that it is a *lye*; and every *lye* is a sin against the *truth*, <sup>a</sup> *slaying the soul* of him that maketh it, and <sup>b</sup> *excluding him from heaven*, and

a 1 Sam. 21. 7.

b 1 Sam. 21. 9, &c.

c Psal. 51. 2. 4.

12.

a John 8. 44.

b Gen. 3. 1, 4, 5

c Apoc. 19. 6, 10.

d John 8. 44.

e Jer. 18. 18.

13.

a Wild. 1. 11.

b Apoc. 22. 15



c Apoc. 22. 8.

d Psal. 15. 5, 3.

e Psal. 50. 19.

-21.

14.

a Prov. 21. 1.

15.

a Ezek. 22. 9.

16.

binding him over unto <sup>c</sup> the second death: it is also a pernicious lye, and that is the worst sort of lyes; and so a sin both against *Charity* and *Justice*. Which who so committeth, let him never look to <sup>d</sup> dwell in the Tabernacle of God, or to rest upon his holy Mountain: *God* having threatned, *Pf. 50.* to take speciall knowledge of this sin; & though he seem for a time to dissemble it, yet at last to reprove the bold offender to his face. [*Thou satest and spakest against thy brother: yea and hast slandered thine own mothers son. These things hast thou done, and I held my tongue; & thou thoughtest wickedly, that I was even such an one as thy self; but I will reprove thee, and set before thee the things that thou hast done.*]

And as for the Injury done hereby to the grieved party, it is incomparable. If a man have his house broken, or his purse taken from him by the high way, or sustain any wrong or losse in his person, goods, or state otherwise, by fraud, or violence, or casualty: he may possibly either by good fortune hear of his own again and recover it, or he may have restitution and satisfaction made him by those that wronged him, or by his good industry and providence he may live to see that losse repaired, and be in as good state as before. But he that hath his Name, and Credite, and Reputation causlessly called into question, sustaineth a losse by so much greater then any theft, by how much <sup>a</sup> a good name is better than great riches. A man may out-weare other injuries, or out-live them: but a defamed person no acquittall from the Judge, no satisfaction from the Accuser, no following endeavours in himself can so restore in integrum, but that when the wound is healed, he shall yet carry the markes and the scarres of it to his dying day.

Great also are the mischiefs that hence redound to the common-wealth. When no innocency can protect an honest quiet man, but every busie base fellow that oweth him a spite shall be able to fetch him into the Courts, draw him from the necessary charge of his family and duties of his calling, to an unnecessary expence of money and time, torture him with endlessse delays, and expose him to the pillage of every hungry Officer. It is one of the grievances God had against Jerusalem, and as he calleth them abominations, for which he threatneth to judge her, *Ezek. 22. Viri detractores in te.* <sup>a</sup> In thee are men that carry tales to shed blood.

Beware then all you whose businesse or lot it is at this Assises, or hereafter may be, to be Plaintiffs, Accusers, Informers, or any way Parties in any Court of Justice, this or other, Civil or Ecclesiasticall: that you suffer not the guilt of this prohibition to cleave unto your Consciences. If you shall hereafter be raisers of false reports, the words you have heard this day shall make you inexcusable another. You are, by what hath been presently spoken, disabled everlastingly from pleading any Ignorance either *Facti* or *Furis*; as having been instructed both what it is, and how great a fault it is to raise a false report. Resolve therefore, if you be free, never to enter into any

A

B

C

D

E

- A any *action* or *suite*, wherein you cannot proceed with *comfort*, nor come off without *injustice*: or if already *engaged*, to make as good and speedy an end as you can of a *bad matter*, and to *desist* from farther prosecution. Let that *golden rule*, (commended by the wisest <sup>a</sup> *heathens* as a fundamentall *Principle* of morall and civill *Justice*; yea and proposed by our blessed Saviour himself as a full abridgement of the <sup>b</sup> *Law and Prophets*;) be ever in your eye, and ever before your thoughts, to measure out all your *actions*, and *accusations*, and *proceedings* thereby: even to *do so to other men*, and no otherwise, then as you could be content, or in right reason should be content, *they should do to you* and yours, if their case were yours. Could any of you take it well at your neighbours hand, should he seek your *life* or *livelihood* by *suggesting* against you things which you never had so much as the thought to do? or bring you into a peck of troubles, by *wresting* your words and *actions* wherein you meant nothing but well, to a dangerous construction: or *follow the Law* upon you, as if he would not leave you worth a groate, for every *petty trespassse*, scarce worth half the money? or fetch you over the hippe upon a *branch* of some blind, uncouth, and *pretermitted Statute*? He that should deal thus with you and yours, I know what would be said and thought: *Criper, Knave, Villain, Devil incarnate*; all this and much more would be too little for him. Well, I say no more but this, *Quod tibi fieri non vis*, &c. Doe as you would be done to. There is your *generall Rule*.
- B
- C
- D
- E

But for more *particular direction*, if any man desire it, since in every *evil*, one good step to soundnesse is to have discovered the right *cause* thereof: I know not what better course to prescribe for the preventing of this sinne of *sycophancy* and false accusation, then for every man carefully to avoid the *inducing causes* thereof, and the *occasions* of those *causes*. There are (God knoweth) in this present wicked world, to every kind of evil, *inducements* but too too many. To this of *false accusation* therefore it is not unlikely, but there may be more: yet we may observe that there are *four* things, which are the most ordinary and frequent *causes* thereof; viz. *Malice, Obsequiousnesse, Coveture*, and *Covetousnesse*.

The first is *Malice*. Which in some men (if I may be allowed to call them *men*, being indeed rather *Monsters*) is universall. They love no body: glad when they can do any man any *mischief* in any matter: never at so good *quiet*, as when they are most *unquiet*. It seemeth *David* met with some such; men that were <sup>a</sup> *enemies to peace*: when he spake to them of peace, they made themselves ready to battell. Take one of these men, it is *meat and drink* to him, which to a well-minded Christian is as *Gall and Wormewood*, to be in continuall suits. <sup>b</sup> *Et si non aliqua nocuisset, mortuus esset*: he could not have kept himself in *breath*, but by keeping *Termes*; nor have lived to this hour, if he had not been in *Law*. Such *cankered dispositions* as these, without the more than ordinary mercy of God, there is little hope to reclaim: unlesse

αὐτὸν πᾶσι τοῖς  
ὑποβίβαντες  
γινώσκουσιν, τὰ  
τοῖς ἄλλοις  
μὴ τοῖς  
ἑαυτοῖς. apud.  
Scob. Sermon. 2.  
Idque per pra-  
cosem, cum a-  
liquem emen-  
daret, dici ju-  
bebat, Quod ti-  
bi fieri non vis,  
alteri ne fece-  
ris. Quam sen-  
tentiam usque  
adeo dilexit, ut  
& in Palatio,  
& in publicis  
operibus pra-  
scribi juberet.  
de Alex. Severo  
Lamprid. in  
Alex.  
b Mat. 7. 12.

17.

18.

a Pf. 120. 6, 7.

b Virg. Eclog. 3.

c Quare solent  
inimici menti-  
ri? ut potenti-  
am cuiusque  
m nuant de quo  
mentiantur.  
Aug. in Ps. 65.  
d Dan. 6. 3, 5.

c Heb. 12. 15.

19.

a 3 King. 21. 11

b 2 Sam. 22. 9.

c δὲ μὲν οὐκ  
πρότερον τοῖς  
φίλοις, ἀλλὰ  
μέχρι βωμῶν.  
Pericles apud  
Agell. 1.  
Noë 3.  
d Gal. 1. 10.

20.

very want, when they have spent and undone themselves with *wrang-  
ling* (for that is commonly their end, and the reward of all their  
toyle) make them hold off, and give over. But there are besides these  
others also; in whom although this *malice* reigneth not so universall-  
ly, yet are they so far carried with *private spleene* and hatred against  
some *particular men* for some personall respect or other, as to seek  
their *undoing* by all meanes they can. Out of which hatred and en-  
vy they raise *false reports* of them: that being in their judgements  
(as it is indeed,) the most *speedy*, and the most *speeding* way, to do  
mischief with safety. This made the Presidents and Princes of Per-  
sia to seek an *accusation* against *Daniel*; whom they envied because  
the King had preferred him above them. And in all ages of the world  
wicked and prophane men have been busie to suggest the worst they  
could, against those that have been *faithfull* in their callings; especi-  
ally in the callings of the *Magistracy* or *Ministry*: that very *faithful-  
nesse* of theirs being to the other a sufficient ground of *malice*. To re-  
medy this, take the Apostles rule, *Heb. 12.* Look diligently lest any  
root of *bitternesse* springing up trouble you, & thereby many be defiled. Sub-  
mit your selves to the word and will of God in the *Ministry*; submit your  
seles to the power and ordinance of God in the *Magistracy*; submit  
your selves to the good pleasure and providence of God in disposing of  
yours and other mens estates: and you shall have no cause by the  
grace of God, out of *malice* or *envie* to any of your brethren, to raise  
*false reports* of them.

The second Inducement is *Obsequiousnesse*. When either out of a  
base feare of displeasing some that have power to do us a displeasure,  
or out of a baser *Ambition* to scrue our selves into the service or fa-  
vour of those that may advance us; we are content, though we owe  
them no private grudge otherwise, yet to become *officious accusers*  
of those they hate, but would not be seen so to do: so making our  
selves as it were *baudes* unto their lust, and open instruments of their  
secret *malice*. Out of that base feare, the Elders of *Jesreel*, upon  
the Queenes Letter, whom they durst not displease, caused an *accu-  
sation* to be framed against innocent *Naboth*. And out of this base  
*Ambition*, *Doeg* to pick a thank with his Master, and to endear him-  
self farther into his good opinion, told tales of *David* and *Ahimelech*.  
To remedy this, remember the service and offices you owe to the  
greatest Masters upon earth, have their bounds set them which they  
may not passe. *Usque ad aras*: the Altar-stone that is the Meere-stone;  
and Justice hath her Altars too, as well as Religion hers. Goe as far  
then as you can in offices of love and service to your friends and bet-  
ters, *salvis pietate & justitiâ*: but not a step farther for a world. If you  
seek to a please men beyond this, you cannot be the servants of God.

Coverture is the third Inducement. And that is, when either to  
make our own cause the better we seek to bring *envie* and *prejudice*  
upon our adversaries, by making his seeme worse: or when being  
our



**A** our selves guilty, we think to cover our own crimes, and to prevent the accusations of others by getting the start of them, and accusing them first. As <sup>b</sup> Potiphars wife accused Joseph, and the <sup>c</sup> Elders Susannah, of such crimes, as they were innocent of, and themselves guilty. An old trick, by which C. Verres like a cunning Golt often holpe himself at a pinch, when he was *Prator of Sicily*, as <sup>d</sup> Cicero declarerh against him by many instances, and at large. For sithence the *Lawes* in most cases rather favour the *Plaintiffe*, because it is presumed men should not complain without grievance: we may think perhaps to get this advantage to our selves, and so rather choose to be *Plaintiffes* then *Defendants*, because (as Solomon saith) *He that is first in his own tale seemeth righteous*. To remedy this, Do nothing but what is just, and justifiable: be sure your masters be good and right: they will then bear out themselves well enough, without standing need to such damned shifts for support.

But the fourth thing is that, which causeth more mischief in this kind, then all the rest. That which the Apostle calleth *the root of all evil*; and which were it not, there could not be the hundreth part of those suites, and troubles, and wrongs, which now there are, done under the Sun: Even the greedy worme of *Covetousnesse*, and the thirst after filthy lucre. For though men be wicked enough, and prone to mischief of themselves but too much; yet are there even in corrupt nature such impressions of the common principles of justice and equity, that men would not often do great wrongs gratis, and for nothing. If Zibah slander his Master falsely and treacherously, it is in a hope of getting the living from him. And it was Naboths Vineyard, not blasphemy, that made him guilty. Those sinners that conspired against the innocent, *Pro. 1.* [*Come let us lay wait for blood, let us lurke privily for the innocent without a cause: Let us swallow them up, &c.*] They had their end in it: and what that was the next following words discover, **D** We shall find all precious substance, we shall fill our houses with spoil. And most of our prouling Informers, like those old Sycophants in Athens, or the *Quadruplatores* in Rome; do they aime think you so much at the execution of good Lawes, the punishment of offenders, and the reformation of abuses, as at the prey, and the booty, and to get a piece of money to themselves? For let the offence be what it will, deal but with them: and then no more speech of Lawes or Abuses, but all is hush up in a calme silence, and no harme done. To remedy this; as John Baptist said to the Souldiers in Luke 3. <sup>d</sup> Accuse no man falsely (*συκοφανταὶ*, is the word there too) and be content with your wages: **E** so if you would be sure not to accuse your neighbour falsely, content your selves with your own estates, and covet not <sup>e</sup> his Oxe or his Ass, his land or his money, or any thing that is his. Reckon nothing your own, that is not yours by fair and just meanes: nor think that can prosper with you and yours, that was wrung from another by Cavil or Calumny.

a *Scelere velandim est scelus.*  
S: n. in Hippol.  
Act 2.  
b Gen. 39. 17.  
c Dan. 13.

d Cic. in Verr. passim.

e Prov. 18. 7.

21.

a 1 Tim. 6. 10.  
--scelerum matrem. Claud. 2.  
de laud. Scillie.  
Indefert scelerum causa--  
Juven. Sat. 14.  
b Maximam partem ad injuriam faciunt aggrediuntur nonnulli, ut adipiscantur ea quæ concupiverunt: In quo vitio latissime patet avaritia. Cic. li. 1. de offic.  
Sic vita hominum est, ut ad miserisimum nemo conetur sine spe atq. emolumento accedere. Cic. pro Sex. Roscio - pars vilissima rei, Certamen mortis opes. Lucan. lib. 3.  
c *μὴ τὸ λαβεῖν ὧν, ἀλλ' εἰς τὸν νόμον ὧν.*  
Diphilus apud Stob. serm. 8.  
c Pro. 1. 12, 13.  
d Luk. 3. 14.  
e Exod. 20. 17.

22.

α ἰσχυροῦ  
Septuag.

Non suscipies  
vocem menda-  
cii. Vulg. edic.  
Thou shalt not  
receive a false  
report. Genev.

-- hunc sensum  
sequitur Chal-  
dæus, Variabl.

β ἀποδοῦναι  
κλάπας, ἢ ὁ  
διδόσκων,  
ἢ ὁ κλέψας.  
Phocyl.

c Non solum il-  
le reus est qui  
falsū de aliquo  
profert; sed &  
is qui citō nu-  
rum criminibus  
præbet. Ibid. l. 3.  
de summo bo-  
no.

d Psal. 52.

e 1 Sam. 24. 9.

f διαβολὰς

ἔστι λέγειν

πρὸς ἄλλους,

ἢ τὸ ἀκούσας

ἢ τὸ ἰδεῖν.

Thucyd. apud.

Stob. Serm. 40.

32.

a Prov. 18. 17.

Est vitium, cu-  
jus si te immu-  
nem sentis, inter  
omnes quos no-  
vis, ex his qui  
Cathedras as-  
cendunt, sede-  
bis me iudice  
sclitavimus. -- Fa-  
cilitas creduli-  
tatis hæc est:  
cujus callidissi-  
me vulpecula Magnorum neminem compertis satis cavisse versutias. Bern. 2. de consid. in fine. b-- inde eis ipsis  
pro nihilo ira multa, inde innocentium frequens addictio, inde præjudicia in absente. Bernard, ibid. c Lyr.  
hic.

I have now done with you that are *Accusers*: whose care must be, according to the *Text*-reading, not to raise a false report. But the *Margent* remembers me, there are others whom this prohibition concerneth besides you, or rather above you; whose care it must be not to receive a false report. A thing so weighty, and withall so pertinent to the generall argument of this Scripture, that some *Translations* have passed it in the *Text*. And the Original word comprehendeth it. For albeit the *Raiser* indeed be the first taker up; yet the *Receiver* taketh it up too, at the second hand. As it is commonly said of *stollen goods*, There would be no *thieves*, if there were no *receivers*; and therefore some *Laws* have made the *Receiver* equal thief with the *Stealer*, ἢ ὁ κλέψας ἢ ὁ λαβὼν: so certainly there would be fewer false reports raised in judgement, if they were more sparingly received. And therefore in this case also the *Receiver* must goe *pari passu* with the *Raiser*: who, if he give way or countenance to a false report when he may refuse or hinder it, by being an *Accessory* maketh himself a *Party*; and becometh guilty of the same sins, the same wrongs, the same mischiefs with the first offender, the false *Accuser*. David as he inveigeth against *Doeg* in the *Psalm* for telling: so he elsewhere expostulateth with *Saul* for hearing unjust reports of him. The *Raiser* and *Receiver* are both possessed with the same evil spirit: they have the same *Devil*, the same *Familiar*; onely here is the difference, The *Raiser* hath this *Familiar* in his tongue, the *Receiver* in his care. Whosoever then sitteth in the place of *Magistracy* and publick judicature in *foro externo*, or is by vertue of his calling otherwise invested with any jurisdiction or power to hear and examine the accusations of others: I know not how he shall be able to discharge himself in *foro interno* from a kind of *Champerty* (if my ignorance make me not abuse the word) or at leastwise from *misfrision* of *Calumny* and unjust accusations; if he be not reasonably carefull of three things.

First, let him beware how he taketh private informations. Men are partiall; and will not tell their own tales but with favour, and unto advantage. And it is so with most men; the first tale possesseth them so, as they hear the next with prejudice: than which there is not a sorer enemy to right and indifferent judgement. A point so material, that some *Expositors* make it a thing principally intended in this first branch of my *Text*, c *Ut non audiat una pars sine alia*, saith *Lyr.* Suiters will be impudent, to forestall the publick hearing by private informations: even to the *Judge* himself, if the access be easie; or at leastwise (which indeed maketh lesse noyse, but is nothing less pernicious) to his servant or favourite that hath his ear, if he have any such noted servant or favourite. He therefore that would resolve not to receive a false report, and be sure to hold his

refo-

A resolution, let him resolve (so far as he can avoid it) to receive no report in *private*; (for a thousand to one that is a *false* one) or, where he cannot well avoid it, to be ready to receive *the information* of the adverse part withall; either <sup>d</sup> *both* or *neither*, but indeed rather *neither*: to keep himself by all means *equal* & *entire* for a publick hearing. Thus much he may assure himself; there is no man offereth to possesse him with a cause *before-hand*, be it right, be it wrong; who doth not either *think* him unjust, or *would have* him so.

B Secondly, let him have *the conscience* first, and then *the patience* too (and yet if he have *the* <sup>a</sup> *conscience*, certainly he will have *the patience*) to make *search* into the truth of things: and not be dainty of his pains herein, though matters be *intricate*, and the labour like to be *long* and *irksome*, to find out if it be possible *the bottome* of a business, and where indeed the fault lieth *first* or *most*. It was a great oversight in a good King, for <sup>b</sup> *David* to give away *Mephibosheths* living from him to his *Accuser*, and that upon the bare credit of his *accusation*. It had been more for his honour, to have done <sup>c</sup> as *Job* did before him, to have *searched out the cause he knew not*, and as his son <sup>d</sup> *Solomon* did after him in the cause of the two Mothers. *Solomon* well knew, what he hath also taught us, *Prov. 25.* that it was <sup>e</sup> *the honour of Kings to search out a matter*. God as he hath vouchsafed Princes and Magistrates his own *name*: so he hath vouchsafed them his own *example* in this point. An *example* in the story of the *Law*, *Gen. 18.* where he did not presently give judgement against <sup>g</sup> *Sodome* upon the cry of their sins, that was come up before him: but he would go down first and see whether they had done altogether according to that cry; and if not, that he might know it. An *example* also in the *Gospel-story*, *Luc. 16.* under the parable of the *rich man*: whose first work, when his *Steward* was accused to him for embezzeling his goods, was not to turn him out of doors, but to <sup>h</sup> *examine* his accounts. What through *Malice*, *Obsequiousness*, *Coverture*, and *Covetousness*, counterfeit reports are daily raised: and there is much cunning used by those that raise them, much odde *shuffling* and *packing*, and *combining* to give them *the colour* and face of perfect *truth*. As then a plain *Country-man*, that would not willingly be couzened in his pay, to take a *slip* for a *currant piece*, or *brasse* for *silver*, leisurely turneth over every piece he receiveth; and if he suspect any one more than the rest, vieweth it, and ringeth it, and smelleth it, and bendeth it, and rubbeth it, so making up of all his senses as it were one *naturall touchstone*, whereby to try it: such *jealousie* should the Magistrate use, and such *industry*, especially where there appeareth cause of suspicion, by all means to *sift* and to *bolt out the truth*, if he would not be cheated with a *false report* instead of a true.

Thirdly, let him take heed he do not give countenance or encouragement, more then right and reason requireth, to *contentious persons*,

d το ὁποῖος ἀποστὰς ἀγορεύει.  
Demosth. de cor.

24.

a The righteous conscience setteth the cause of the poor: but the wicked regardeth not to know it.  
Prov. 29. 7.  
b 2 Sam. 16. 4.

c Job 29. 6.

d 3 King 3. 23

e Prov. 25. 3.

f Psal. 82. 6.

g Gen. 18. 10, 21. quo exemplo moniti, ne ad proferendam sententiam aut temere indiligenterque; indiscussa quaque quoque modo judicemus: sed exemplo D: mini descendamus, videamus, & iusto examine criminosos diligenter perscrutemur. Concil. Trid. c. 22.  
h Luke 16. 3.

25.



a Accusatores multos esse in civitate utile est, ut metu contineatur audacia: verum tamen hoc ita est utile, ut non plane illudamus quod accusatoribus. Ibid. b Nihil mali est canes ibi quamplurimos esse, ubi permulti observandi, multaque servanda sunt. Cic. pro Sex. Roscio. c Canes aluntur in Capitolio, ut significet si fures venerint. Quod si luce quoque canes latent, cum Deos salutati aliqui venerint: opinor iis crura suffringantur, &c. Ibid. d Psal. 82. 6. e Apoc. 12. 9, 10. De ipso etiam nomine Diaboli delatorem. Tertul. de anima. c. 35. f Job 29. 17.

26.

sons, known *Sycophants*, and common *Informers*. If there should be no *Accusers* to make complaints, *Offenders* would be no *offenders*, for want of due *Correction*; and *Laws* would be no *Laws*, for want of due *Execution*. *Informers* then are <sup>a</sup> necessary in a Common-wealth, as *Dogs* are about your houses and yards. If any man mislike the comparison, let him know it is <sup>b</sup> *Cicero's* simily, and not mine. It is not amisse, saith that great and wise Oratour, there should be some store of *Dogs* about the house, where many *goods* are laid up to be safe kept, and many false *knaves* haunt to do mischief; to *guard* those, and to *watch* these the better. But if those <sup>c</sup> *Dogs* should make at the *throat* of every man that cometh neer the house, at honest mens hours, and upon honest mens business: it is but needful they of the house should sometimes *rate* them off, and if that will not serve the turn, well favouredly *beat* them off, yea, and (if after all that they still continue mankeen) *knock* out their *teeth*, or *break* their *legs*, to prevent a worse mischief. *Magistrates* are *petty Gods*, God hath lent them his name, <sup>d</sup> *Dixi Dei*, I have said ye are Gods, Ps. 82. and false *Accusers* are *petty Devils*; the Devil hath borrowed their name, <sup>e</sup> *Sathan* διαβολος, the *accuser* of his brethren. For a *Ruler* then or *Magistrate* to countenance a *Sycophant*, what is it else, but as it were to pervert the course of nature, and to make *God* take the *Devils* part? And then besides, where such things are done, what is the *common cry*? People, as they are suspicious, will be talking parlously and after their manner: Sure, say they, the *Magistrates* are *sharers* with these fellows in the adventure; these are but their *setters*, to bring them in gain, their instruments and *Emissaries* to toll grist to their mills for the increasing of their moulter. He then that in the place of *Magistracy* would decline both the *fault* and *suspicion* of such unworthy *Collusion*: it standeth him upon with all his best endeavours by *chaining* and *muzzling* these beasts to prevent them from *biting* where they should not; and, if they have *fastned* already, then by delivering the oppressed (with *Iob*) <sup>f</sup> *To pluck the prey from between their teeth*, and by exercising just severity upon them to *break* their *jaws* for doing farther harm.

I am not able to prescribe (nor is it meet I should to my betters) by what means all this might best be done. For I know not how far the *subordinate Magistrates* power, which must be bounded by his *Commission* and by the *Laws*, may extend this way. Yet some few things there are, which I cannot but propose, as likely *good helps* in all reason and in themselves, for the discountenancing of false *Accusers*, and the lessening both of their number and insolency. Let every good *Magistrate* take it into his proper consideration; whether his *Commission* and the *Laws* give him power to use them all, or no, and how far.

27.

And *first*; for the avoiding of *Malicious suites*, and that men should not be brought into trouble upon *slight informations*: I find that among



<sup>a</sup> Quotum ac-  
cusatorum se-  
cundum neces-  
situdinem legis.  
Tacit. lib. 4.  
Annal.

<sup>b</sup> Quadrupla-  
tores, accusato-  
res seu delato-  
res criminum  
Publicorum sub  
pena quadri-  
pli sunt quod ip-  
si ex damnato-  
rum bonis quos  
accusaverant,  
quoniam partem  
consequuntur.

Alci. p. in Ver.  
See Fest. in  
Quadrupli to-  
re; Turneb. 3.  
Adver. 9. Lips.  
in Lib. 4. Ann.  
Tacit. Bisciol.  
14. subsec. 1 c.

<sup>c</sup> Quadrupla-  
tor, ut breviter  
describitur co-  
pitialis est. Est  
enim improbus  
& perisus civis.

Cic. lib. 2. ad

Heren. d. 1 Cor. 9. 7 c. *Aquitas in paribus causis paria iura desiderat.* Cic. in Top. *Quis hoc statuit, quod equum sit in Quiniam id iniquum esse in Nevium?* Id. pro. Quin. *Prævaricatio est accusatoris corruptela ab eo.* Cic. in partit. orat. *Prævaricatore cum esse ostendimus qui colludit cum reo, & translati in munere accusandi defungitur.* Mar. in lib. 1. ff. ad Senatuf. Turpil. g. V. Plin. 3. Epist. 9. lib. 1. ff. ad Senatuf. V. Turpil. Rosin. 9. Antiqu. Rom. 25.

30.

<sup>a</sup> V. Ascen. in  
Vectin. 3.

<sup>b</sup> v. l. 1. Sc. 2,  
& c. ff. ad Se-  
natuf. Turpil.  
Rosin. 9. Anti-  
qu. Rom. 25.

red and envy, which commonly attendeth such as are *officious* that way; unlesse there were some *profit* mixt withall to sweeten that hatred; and to countervaille that envy. For which cause in most *Penall Statutes*, a moiety, or a third, or a fourth (which was the usuall proportion in *Rome*, whence the name of *b quadruplatores* came) or some other greater or lesser part of the *fine, penalty*, or *forfeiture* expressed in the *Law*, is by the said *Law* allowed to the *Informers*, by way of recompence for the service he hath done the *State* by his information. And if he be *faithfull* and *conscionable* in his office, good reason he should have it. For he that hath an *Office* in any *Lawfull* calling (and the *Informers* calling is such; howsoever through the iniquity of those that have usually exercised it, it hath long laboured of an *c ill name*;) but he that hath such an *office*; as it is meet he should attend it, so it is meet it should maintain him, for *d Who goeth to warfare at any time of his own cost?* But if such an *Informers* shall *indict one man* for an offence, pretending it to be done to the great hurt of the *Common-weale*, and yet for favour, fear, or a fee *balk another man* whom he knoweth to have committed the same offence, or a greater; or if having entred his complaint in the *open Court*, he shall afterwards let the suite fall, and take up the matter in a *private Chamber*: this is *c Collusion*; and so far forth a *false report*, as every thing may be called *false* when it is *partiall*, and should be *entire*. And the *Magistrate*, if he have power to chastise such an *Informers*, some semblance whereof there was in that *Judicium Prævaricationis* in *Rome*, he shall do the *Common-wealth* good service, and himself much honour, now and then to use it.

<sup>d</sup> *Fourthly*, since nothing is so powerfull to repress audacious *Accusers*, as severe *Punishment* is; it is observable what care and caution was used among the *Romans* whilst that State flourished, to deterre men from unjust *Calumniation*s. In *private and civil Controversies*, for tryall of right between party and party, they had their *Sponsiones*: which was a summe of money in some proportionable rate to the value of the thing in Question; which the *Plaintiffe* entred bond to pay to the *Defendant* in case he should not be able to prove his *Assertion*; the *Defendant* also making the like *spensien* and entring the like bond, in case he should be cast. But in *publick and criminall matters*, whether *Capitall* or *Penall*, if for want of due proof on the *Accusers* part, the party accused were quit in judgement, there went a tryall upon the *Accuser*, at the suite of the *Accused*, which they called *Judicium Calumnia*: wherein they examined the originall ground and foundation of the *Accusation*. Which if it appeared to have proceeded from some just error or mistake *tenâ fide*, it excused him: but if should ap-  
peare

E



- A peare the *accusation* to have proceeded from some left-handed respect, as *Malice, Envy, Gain*, &c. he was then condemned of *Calumny*. And his ordinary punishment then was, whereunto he had virtually bound himself by subscribing his libel, *Pœna talionis*; the same kind of punishment whatsoever it was, which by the *Laws* had been due to the party accused, if the *libel* had been proved against him. Yea & for his farther shame it was provided by *one Law*, that he should be burnt in the forehead with the *Letter K.* to proclaim him a *Calumniator* to the world: that, in old Orthography, being the first letter of the word *Kalumnia*. The same letter would serve the turn very well
- B with us also, though we use it to signifie another thing; and yet not so much another thing, as a thing more generall, but comprehending this as one species of it. But, as I said, I may not prescribe; especially beyond Law. The thing for which I mention all this, is this: If all that *care* and *severity* in them could not prevent it, but that still *unjust actions* would be brought, and *false accusations* raised, what a world of unconscionable *suits* and wrongfull *informations* may we think there would be, if contentious *Plaintiffs* and calumnious *Sycophants*, when they have failed their proof, should yet get off easily, and escape out of the Courts without *Censure* or *Punishment*, or at the most but with some *light check*; and the poor *injured innocent* the while be held in as in a prison, till he have paid the utmost *farthing*? I say not of what is *due*, but of what shall be *demanded* by every man that hath but a piece of an office about the Courts. It is a strong heartning to *Accusers*, and multiplieth *false reports* beyond belief; when they that are *wrongfully accused*, though the cause go with them, shall yet have the *worst* of the day: and shall have cause to answer the congratulations of their friends, as *Pyrrhus* did his after he had gotten two famous *victories* over the Romans, that if they should get a few more such *victories*, it would be to their utter *undoing*. If the *Magistrate* had power to make the wronged party *full restitution*, allowing him all *costs* and *damages* to a half-penny; nay if he had power to allow him *double* or *treble* out of his unjust adversaries estate: it were all little enough, and but too little. *Zacheus* took himself bound to do more: when for this very sin of *false accusation* he imposed upon himself, as a kind of satisfactory penance; a *four-fold restitution*, *Luc. 19*. Here was a right *Quadruplator* indeed; and in the best sense: you shall not lightly read of such another.
- D
- E Lastly, men have not *a fenestrata pectora*, that we can see them throughly and within: yet there want not means of probable discovery. Of ordinary private men we make conjecture, by their *gestures*, by their *speeches*, by their *companions*. But *Magistrates* and great ones, who live more in the eye of the world, and are ever as it were upon the *stage*, and so do *personati incedere*, walk under a continual disguise in respect of their *outward deportment*; are not so well dis-

c *Lege Romna*  
v. l. i. sec. 2. ff.  
ad *Senatusc.*  
*Turpil. & Gothifred.* in an.  
n. x. ibi; *Rosin.*  
8. *Antiqu.*  
*Rom. part. 2.*  
cap. 22.  
-- *litteram illam*  
*ita vehementer*  
*ad caput affi-*  
*gent, &c.* *Cicer.*  
pro *Rex. Rosc.*

d\* *Αν ἴτι μί-*  
*αν μάχην*  
*Ρωμαῖς νι-*  
*κῆσαν, ἀ-*  
*πολύμυθε*  
*παύλας.*  
*Plutarch. in*  
*Pyrrho.*

e *Luke 19. 8.*

31.  
a *Lucian in*  
*Hermot.*

b Sirac. 10.2.  
 c οἱ δὲ ἀρχὴν  
 κατασβεῖς  
 μὴ δὲ καὶ  
 πορνῆς πρὸς  
 τὰς δολικὰς  
 αἰτίας : ἀντὶ τούτου  
 ἀνδραγαθῶς  
 ἀνδραγαθῶς.  
 Ilocr. apud  
 Stob. serm. 44.  
 Si innocentes  
 existimari vo-  
 lumus, non solum  
 nos abstinentes,  
 sed etiam nostros  
 comites praesta-  
 re debemus. Cic.  
 2. in Verr. 2.  
 d Prov. 29. 12.  
 e Nemo unquam  
 tam reus, tam  
 nocens adduce-  
 tur, qui ista de-  
 fensione non  
 possit uti. Cic. 2.  
 in Verr. 2.  
 f Alium cum  
 queri solere  
 nonnunquam,  
 se miserum,  
 quod non suis  
 sed suorum comi-  
 tum peccatis  
 & criminibus  
 prematur. Cic.  
 Ibid.  
 g In tantâ felici-  
 tate nemo po-  
 test esse in mag-  
 nâ familiâ qui  
 neminem neque  
 servum neque  
 libertum impro-  
 bum habeat.  
 Cic. pro Sex.  
 Roscio.  
 h Pederus ille  
 domus scilicet ul-  
 timus. Juvenal.  
 Satyr. 10.  
 i Neh 5. 15.

coverable by those means. They are best known by their <sup>b</sup> servants and retinue, by their *favourites* and *officers*, by those they keep about them, or *employ* under them. If these be plain and down-right, if these be just and upright, if these be free and conscionable: *Sycophants* will pluck in their horns, and be out of heart and hope to find the *Masters* of such servants facile to give way to their *false Calumniation*s. But if these be insolent & hungry companions, if these be impudent and shameless exactors: it is presently <sup>c</sup> thought they are then but brokers for the *Master*; and there is no question then made, but that *false reports* will be received as fast as they can be raised, and entertained with both arms. We have learned from <sup>d</sup> Solomon. *Prov. 29.* that if a Ruler hearken to lies, then all his servants are wicked: They durst not be so openly wicked, if they were not first sure of him. It was but a <sup>e</sup> sorry one, when it was at best, but is now withall grown a *state excuse*; for great ones to impute their own wilfull oversights to the fault or negligence of their servants. *Caius Verres*, (whom I cannot but now and then mention, because there is scarce to be found such another *compleat Exemplar* of a wicked Magistrate,) would usually <sup>f</sup> complain, that he was unjustly oppressed, not with his own, but with the crimes of his followers. But why then did he keep such a *kenne*l of sharks about him? why did he not either speedily reforme them, or utterly discard them? It were indeed an unrighteous thing to condemn the *Master* for the *Servants* fault; and an uncharitable inference, because the servant is caught, to conclude straight the *Master* is little better. For a just *Master* may have an *unconscionable Servant*; and if he have a <sup>g</sup> numerous Family, and keep many, it is a rare thing if he have not some bad: as in a great herd there will be some *rascall Deer*. But then it is but one or a few; and they play their prizes closely, without their *Masters* privy; and they are not a little sollicitous to carry matters so fairly outward, that their *Master* shall be the <sup>h</sup> last man shall hear of their false dealing, and when he heareth of it, shall scarce believe it for the good opinion he hath of them. But when in the generality they are such; when they are openly and impudently such; when every body seeth, and saith, the *Master* cannot chuse but know they are such: it cannot be thought, but the *Master* is well enough content they should be such. <sup>i</sup> Even their servants bear rule over the people, saith good *Nehemiah* of the Governours that were before him: but so did not I, because of the fear of God, *Neh. 5.* What? did not *Nehemiah* bear rule over the people? yes, that he did: there is nothing surer. His meaning then must be, (so did not I; that is,) I did not suffer my servants so to do as they did theirs: implying, that when the servants of the former governours oppressed the people, it was their *Masters* doing, at leastwise their *Masters* suffering; [Even their servants bare rule over the people: but so did not I because of the fear of God.] The Magistrate therefore that would speedily smother away these *Gnats* that swarm about the Courts of justice, and will be offe-

A

B

C

D

E

A offering at his ear, to ~~hence~~ *false reports* thereinto: he shall do well to begin his reformation *at home*; and if he have a *servant* that heareth not well deservedly, to pack him away out of hand, and to get an honestier in his room. Say he be of never so serviceable qualities, and useful abilities otherwise, so as the *Master* might almost as well spare his *right eye*, or his *right hand*, as forgo his service: yet in this case he must not spare him. Our Saviours speech is peremptory: *Ere, Abscinds, Projice*; if either eye or hand cause or tempt thee to offend, *pull out that eye, cut off that hand, cast them both* from thee with indignation: rather ~~than~~ *both*, then *suffer* corruption in either. Davids resolution was excellent in *Psal. 101.* and worthy thy imitation: *Who so privily slandereth his neighbour, him will I destroy: who so hath a proud look, and high stomach, I will not suffer him. Mine eyes look to such as be faithfull in the Land, that they may dwell with me: who so leadeth a godly life he shall be my servant. There shall no deceitfull person dwell in my house: he that telleth lies shall not tarry in my sight. He that will thus resolve, and thus do, it may be presumed he will not knowingly give either way to a false report, or countenance to the reporter. And so much for our first Rule; This shall not raise a false report.*

k Mar. 5. 29, 30

l Psal. 101. 5, &amp;c.

C My first purpose I confess was to have spoken also to the *Witnesses*, & to the *Jury*, & to the *Pleader*, & to the *Officer*; from the other *four Rules* in my text, as punctually & particularly as to the *Accuser* from this *first*; for I therefore made choice of a *Text* that taketh them all in, that I might speak to them all alike: But if I should enlarge my self upon the rest, as I have done in this; my meditations would swell to the proportion rather of a *Treatise* than a *Sermon*: and what patience were able to sit them out? Therefore I must not do it. And indeed, if what I have spoken to this *first point* were duly considered, and conscionably practised, I should the lesse need to do it. For it is the *Accuser* that layeth the *first stone*: the rest do but *build* upon his *foundation*. And if there were no false reports raised or received: there would be the lesse use of, and the lesse work for, false and suborned *Witnesses*; ignorant or packt *Juries*; crafty and flie *Pleaders*; cogging and extorting *Officers*. But unto these I have no more to say at this time; but onely to desire each of them to lay that portion of my *Text* to their hearts, which in the first division was allotted them as their proper share: and withall to make application (*mutatis mutandis*) unto themselves, of whatsoever hath been presently spoken to the *Accuser*, and to the *Magistrate* from this *first rule*. Whereof, (for the better furtherance of their *Application*, and relief of all our *memories*) the summe in brief is thus. *First*, concerning the *Accuser*, (and that is every party in a cause or tryall,) he must take heed he do not raise a *false report*: which is done, *first*, by forging a meer *untruth*; and *secondly*, by perverting or aggravating a *truth*; and *thirdly*, by taking advantage of *strict Law* against *Equity*. Any of which

32.



who ever doth; he *first* committeth a haynous *sin* himself, and *secondly* grievously *wrongeth* his neighbour, and *thirdly* bringeth a great deal of *mischief* to the Common-weal. All which evils are best avoyded: *first*, by considering how we would others should deal with us, and resolving so to deal with them; and *secondly* by avoyding, as all other inducements and occasions, so especially those *four things*, which ordinarily engage men in unjust quarrels; *Malice*, *Obsequiousness*, *Coverture*, and *Greediness*. Next, concerning the *Judge*, or *Magistrate*; he must take heed he do not receive a *false report*. Which he shall hardly avoid, unless he beware, *first*, of taking private informations; *secondly*, of passing over causes slightly without mature disquisition; and *thirdly*, of countenancing Accusers more than is meet. For whose discountenancing and deterring, he may consider, whether or no these *five* may not be good helps: so far as it lyeth in his power, and the Laws will permit, *first*, to reject *informations* tendred without Oath; *secondly*, to give such *interpretations* as may stand with *Equity* as well as Law; *thirdly*, to chastise *Informers* that use partiality or collusion; *fourthly*, to allow the wronged party a liberal *satisfaction* from his adversary; *fifthly*, to carry a sharp eye, and a strait hand, over his own *Servants*, *Followers*, and *Officers*. Now what remaineth, but that the several premises earnestly recommended to the godly *consideration*, and conscionable *practice* of every one of you whom they may concern; and all your *persons* and *affairs* both in the present weighty businesses, and ever hereafter, to the good *guidance* and *providence* of Almighty God: we should humbly beseech him of his gracious goodnesse to give a blessing to that which hath been spoken agreeably to his word, that it may bring forth in us the fruits of *Godliness*, *Charity*, and *Justice*; to the *glory* of his grace, the *good* of our brethren, and the *comfort* of our own souls; even for his blessed Son's sake, our blessed Saviour Jesus Christ. To whom with, &c.



A D  
MAGISTRATUM.

The Third Sermon.

C At the Assises at *Lincolne*, 4. Aug. 1625. at  
the request of the High Sheriffe aforesaid,  
WILLIAM LISTER Esquire.

PSALME 106. 30.

*Then stood up Phinehes, and executed judgement:  
and the plague was stayed.*



D He abridgement is short, which some have made  
of the whole Book of *Psalmes*, but into two words,  
a *Hosannah*, and *Hallelujah*: most of the *Psalmes*  
spending themselves, as in their proper argu-  
ments, either in *Supplication*, praying unto God  
for his blessings, and that is *Hosannah*; or in  
*Thanksgiving*, blessing God for his goodnesse,  
and that is *Hallelujah*. This *Psalme* is of the later sort. The word  
*Hallelujah*, both prefixed in the title, and repeated in the close of it,  
sufficiently giveth it to be a *Psalm of Thanksgiving*: as are also the  
three next before it, and the next after it. All which five *Psalmes*  
together, as they agree in the same general argument, the magnify-  
ing of Gods holy name: so they differ every one from other in  
choyce of those speciall and topicall arguments, whereby the praises  
of God are set forth therein. In the rest, the Psalmist draweth his

Sect. i.  
The Argu-  
ment cited  
out of *Gue-  
vara*.

Se& 2.  
and matter  
of his  
Psalme.

Se& 3.  
The Cohe-  
rence, scope,

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

a B. exister to-  
tū dicit: quia  
non hic nesci-  
entes docet, sed  
commemorat  
scientes. Aug.  
hic.

argument from other *considerations*: in this, from the *consideration* of Gods mercifull *removall* of those *judgements* he had in his just wrath brought upon his own people *Israel* for their *sinnes*, upon their *repentance*. A

For this purpose there are sundry *instances* given in the *Psalme*, taken out of the *Histories* of former times: out of which there is framed as it were a *Catalogue*, though not of all, yet of sundry the most *famous rebellions* of that people against their God, and of Gods both *justice* and *mercy* abundantly manifested in his *proceedings* with them thereupon. In all which we may observe the *passages* betwixt God and them, in the ordinary course of things, ever to have stood in this order. First, he *preventeth* them with *undeserved favours*: they *unmindfull* of his benefits, *provoke* him by their *rebellions*: he in his just wrath *chastiseth* them with *heavie plagues*: they *humbled* under the rod, *seeke* to him for ease: he upon their *submission* *withdreweth* his *judgements* from them. The *Psalmist* hath wrapped all these five together in *Vers. 43, 44*. Many times did he deliver them: but they provoked him with their counsels, and were brought low for their iniquity: the three first. *Neverthelesse* he regarded their *affliction*, when he heard their cry: the other two. B

The particular *rebellions* of the people in this *Psalme* instanced in, are many, some *before*, and some *after* the verse of my *Text*. For brevity sake, those that are in the following verses I wholly omit; and but name the rest. Which are, their wretched *infidelity* and *cowardise* upon the first approach of danger at the Red Sea, *verse 7*. Their *tempting* of God in the desert, when lothing *Manna* they lusted for flesh, *verse 13*. Their *seditions conspiracy* under *Corah* and his confederates against *Moses*, *verse 16*. Their *grosse Idolatry* at *Horeb* in making and worshipping the *golden Calfe*, *verse 19*. Their *distrustfull murmuring* at their portion, in thinking scorn of the promised *pleasant Land*, *verse 24*. Their *fornicating* both *bodily* with the daughters, and *spiritually* with the *Idols* of *Moab* and of *Midian*, *verse 28*. To the prosecution of which last mentioned story, the words of my *Text* do appertain. The origine story it self, whereto this part of the *Psalme* referreth, is written at full by *Moses* in *Numb. 25*. and here by *David* but briefly touched, as the present purpose and occasion led him. Yet so, as that the most observable passages of the *History* are here remembred: in three verses three speciall things, *The Sin*, *the Plague*, *the Deliverance*. *The Sinne*, with the *Aggravation* thereof, *v. 28*. [They joynd themselves also unto *Baal-Peor*, and ate the sacrifices of the dead.] *The Plague* with the *Efficient* cause thereof, both *Impulsive* and *Principall*, *verse 29*. [Thus they provoked him to anger with their inventions, and the *Plague* brake in upon them.] *The Deliverance*, with the speciall meanes and *Instrument* thereof, is this *30. verse*. [Then stood up *Phinches*, and executed judgement, and the plague was stayed.] C

In D

E



A In which words are *three things* especially considerable. *The Person*, the *Action* of that Person; and the *Success* of that Action. The Person, *Phinehes*. His Action *twofold*: the one preparatory, *he stood up*; the other completer, *he executed judgment*. The *success*, and issue of both; *the plague was stayed*. The person *holy*, the action *zealous*, the *success* *happy*. Of each of these I shall endeavour to speak something, applyably to the present *condition* of these heavy *times*, and the present *occasion* of this frequent *assembly*. But because the argument of the whole verse is a *Deliverance*, and that Deliverance supposeth a *plague*, and every plague supposeth a *sin*: I must take leave before I enter upon the *Particulars* now proposed from the Text, first a little to unfold the *originall story*; that so we may have some more distinct knowledge both what *Israels sinne* was, and how they were *plagued*, and upon what occasion and by what means *Phinehes* wrought their *deliverance*.

B When *Israel*, travelling from the land of *bondage* to the Land of *Promise* through the *wildernesse*, were now come as far as the *plaines of Moab*, and there encamped: *Balac* the then King of *Moab*, not daring to encounter with that people, before whom *two* of his greatest neighbour Princes had lately fallen; *d* consulted with the *Midianites*, his neighbours and allies, and after some advice resolved upon this conclusion, to hire *e Balaam* a famous *sooreer* in those times and quarters, to lend them his assistance: plotting with all their might, and his art, by all possible means to withdraw *Gods protection* from them; wherein they thought (and they thought right) the *strength* and *safety* of that people lay. But there is no *Counsell* against the Lord; nor *enchantment* against his people. Where he will *blesse*, (and he will *blesse* where he is faithfully obeyed and depended upon;) neither *power* nor *policy* can prevaile for a *Curse*. *Balaam* the wicked wretch, though he *g loved the wayes of unrighteousness* with his heart; yet, God not suffering him, he could not pronounce a *Curse* with his lips against *Israel*, but in stead of cursing them, *h blessed them altogether*.

E But angry at *Israel*, whom, when faine he would he could not curse; yea and angry at *God* himself, who by restraining his tongue had voided his *hopes*, and *a withheld* him from *pay*, and *honour*: the wretched covetous Hypocrite, as if he would at once be avenged both of *him* and *them*, imagineth a mischievous device against them full of cursed villany. He giveth the *Moabites* and the *Midianites* *b counsell* to smother their *hatred* with pretensions of *peace*, and by sending the fairest of their *daughters* among them, to enveigle them with their *beauty*, and to entice them first to *corporall*, and after, by that, to *spirituall whoredome*: That so *Israel*, shrinking from the *Love* and *Feare* and *Obedience* of their God, might forfeit the interest they had in his *protection*; and by *sinne* bring themselves under that *wrath* and *curse* of God, which neither those great Princes by their *Power*,

Sect. 4.  
and Division  
of the  
Text.

Sect. 5.  
*Balaams plot*;  
a Num. 22. 1.  
b Ibid. 2. 3.  
c Sihon K. of  
the Amorites,  
and Og K. of  
Bisan.  
Numb. 21.  
d Accitor senio-  
res Mediani,  
qui proximi  
regni ejus e-  
rant, & amici;  
consuluit quid  
facto opus esset.  
Hist. Scholast.  
in Num. c. 32.  
e Num. 22.  
f Num. 13. 23.  
g 1 Pet. 2. 15.  
h Num. 23. 11.  
& 24. 10.

Sect. 6.  
and Bala-  
ams policy  
against Is-  
rael.  
a Num. 14. 11.  
b Num. 31. 16.  
Revel. 2. 14.  
See also Joseph  
4 Antiquit.  
Jud. 5.

## Sect. 7.

with the suc-  
cesse thereof;  
both in their  
Sinne.

a Numb. 25.

b Psal. 106. 28.

c quoniam Grecia

Præsum dixit.

Hist. Seclast. n

Num. c. 34. &

alii secus

Hieronym. in c.

9. O. 10. 12.

con. 10. 12.

See Patabi. in

Num. 25. 3.

Selden Synt.

1. d. DIS Syr. c.

5. Lel. B. Ciol. 3.

nor. Subiect. 10.

## Sect. 8.

And Punish  
m. nt.

a Exod. 20. 5.

b Esa. 42. 8.

c Deut. 7. 6.

d Ezek. 16. 8.

e Ibid 38.

f Psal. 106. 29.

g Num. 25. 4. 5.

h 1 Cor. 10. 8. 9.

the other thou-

land (Num. 25

9) it seemeth

were those that

were hanged

up by Moses,

and slain by

the Rulers.

## Sect. 9.

Zimri's pre-  
vocation.

a Num. 25. 6.

b Ibid. 14.

c Ibid. 6.

d Compare Nū.

25. 15. with

Num. 31. 8.

## Sect. 10.

and his exe-  
cution.

nor their wisest Counsellors by their Policy, nor Balaam himself by his A  
Sorcery, could bring upon them.

This damned counsell was followed but too soon, and prospered but too well. The daughters of Moab come into the Tents of Israel; and by their blandishments put out the eyes, and steal away the hearts of Gods people: whom, besotted once with lust, it was then no hard matter to leade whither they listed, and by wanton insinuations to draw them to sit with them in the Temples, and to accompany them at the feasts, and to eate with them of the sacrifices, yea and to bow the knees with them to the honour of their Idols. Infomuch as Israel B  
joynd themselves to Baal-peor, and ate the sacrifices of that dead and abominable Idol at the least (for all Idols are such) if not, as most have thought, a beastly and obscene Idoll withall. That was their sin.

And now may Balak save his money, and Balaam spare his paines: there is no need of hiring, or being hired to curse Whoremongers and Idolaters. These are two plaguy sinnes: and such as will bring a curse upon a people without the help of a Conjuror. When that God, who is a jealous God, and jealous of nothing more then his honour, shall see that people, whom he had made choice of from among all the nations of the earth to be his own peculiar people, and betrothed to him- C  
self by an everlasting a Covenant, to break the Covenant of Wedlock with him, and to strumpet it with the daughters and Idols of Moab: what can be expected other, then that his jealousy should be turned into fury; and that his fierce wrath should break in upon them as a deluge, and overwhelme them with a sudden destruction? His patience so far tempted, and with such an unworthy provocation, can suffer no longer: But at his command Moses striketh the Rulers; and at Moses his command, the under-rulers must strike each in their severall regiments, those that had offended; and he himself also striketh with his own hand, by a plague destroying of them in one day, three and twenty thousand. D

If that Plague had lasted many dayes, Israel had not lasted many dayes. But the people by their plague made sensible of their sinne, humbled themselves (as it should seem, the very first day of the plague) in a solemn and a generall assembly, weeping and mourning both for sinne and Plague, Before the door of the Tabernacle of the Congregation. And they were now in the heat of their holy sorrow and devotions; when loe b Zimri, a Prince of a chiefe house in one of their Tribes, in the heat of his Pride and lust, cometh openly in the face of Moses and all the Congregation, and bring- E  
eth his Minion with him, Cosbi the daughter of one of the five Kings of Midian into his Tent, there to commit filchinesse with her.

Doubtlesse Moses the Captain, and Eleazar the Priest, & all Israel that saw this shamelesse prank of that lewd couple, saw it with grief enough. But Phinehes enraged with a Pious indignation to see such

- A such foul affront given to God, and the Magistrate, and the Congregation, at such a heavy time, and in such open manner; and for that very sinne for which they then lay under Gods hand; thought there was something more to be done then bare weeping: and therefore his blood warmed with an holy rage, he <sup>a</sup>starteth up forthwith, maketh to the Tent where these two great peronages were, and as they were in the act of their filthinesse, speekeh them both at once, and nayleth them to the place with his javeline. And the next thing we heare, is, God well pleased with the <sup>b</sup>zeal of his servant, and the execution of those malefactors, is appeased toward his people, and withdraweth his hand and his plague from them. And of that deliverance my Text speaketh, (Then stood up Phinehas; and executed judgement, and so the Plague was stayed.)

- The Person, the instrument to work this deliverance for Israel, was Phinehas. He was the sonne of Eleazar, who was then High Priest in immediate succession to his father Aaron, not long before deceased: and did himselfe afterward succeed in the High-priesthood unto Eleazar his Father. A wise, a godly, and a zealous man: employed afterwards by the State of Israel in the greatest affaires, both of <sup>a</sup>War and <sup>b</sup>Ambasie. But it was this Heroicall act of his, in doing execution upon those two great audacious offenders, which got him the first, and the greatest, and the lastingst renowne. Of which Act more anon, when we come to it. In his Person, we will consider onely what his calling and condition was, and what congruity there might be between what he was, and what he did. He was of the Tribe of Levi: and that whole Tribe was set apart for the <sup>c</sup>service of the Tabernacle. And he was of the <sup>d</sup>sonnes of Aaron, who in <sup>e</sup>the service of the Tabernacle, of the Family and Linage of the High Priests: and the Priests office was to offer sacrifices and to burn incense, and to pray and make atonement for the People. Neither Levite nor Priest had to intermeddle with matters of Judicature, unless in some few causes, and those for the most part concerning matters either merely, or mainly Ecclesiasticall: but neither to give sentence, nor to do execution, in matters and causes merely Civill, as by any right or vertue of his Leviticall or Priestly office.

- The more unreasonable is the High Priest of Rome, to challenge to himself any temporall or Civill jurisdiction, as virtually annexed to his spirituall Power, or necessarily derived thence. Templum and Pratorium, the Chaire and the Throne, the Altar and the Bench, the Sheephook and the Scepter, the Keys and the Sword; though they may sometimes concur upon the same person, yet the Powers remaine perpetually distinct and independant, and such as do not of necessity inferre the one the other. Our Saviours <sup>a</sup>Vox autem non sic hath fully decided the Controversie; and for ever cut off all claime of temporall jurisdiction, as by any vertue annexed to the Keys. If the Bishops of Rome could have contented themselves to have enjoyed those

a Num. 25. 7, 8.

b Ibid. 11.

Sec. 21.  
The Person  
of Phinehas  
considered.a Num. 31. 6.  
b Jos. 22. 13,  
31, 32.c Num. 1. 19,  
Sec.Sec. 21.  
The spirituall  
power doeth  
not include  
the Temporall.

a Luke 21. 26.



\* Nec in quāquam Presbyterum, Episcopum, hoc Papam convenit co. hanc in hoc seculo jurisdictionem sibi habere; nisi ea sibi per humanum legistatorem concessa fuerit, in cuius potestate est hanc ab ipsis semper revocare. Marfil. Patav. 2. defens. pacis. 5. b Papa iure divino est directus dominus O bus. Pelant de inimit. Eccles. p. 45. i. e. descendunt Baronius, Bossi duo, Zecchus, Carterius alii. c See Bellarm. 5 de Rom. Pontif. 6.

d adversus impios Politicos. Carter. de potest. in titulo libri.

Sec. 13. nor yet exclude it.

a i. e. Regis quidem hac munia esse iussit. vimum, ut sacrorum & sacrificiorum principatum haberet. Dionys. Halicar. lib. 2.

those *Temporalities*, wherewith the bounty of *Christian Emperours* had endowed that *sea* (whether *well*, or *ill*, whether *too much*, or *no*, I now inquire not,) but if they could have been content to have holden them upon the same termes they first had them, without seeking to change the *old tenure*; and to have acknowledged them, as many of their *fellow-Bishops* do, to have issued not at all by necessary derivation from their *spirituall Power*, but meerly and altogether from the \* *free and voluntary indult* of temporall Princes: the *Christian Church* had not had so just cause of complaint against the unsufferable tyrannies and usurpations of the *Papacy*; nor had the *Christian world* been embroyled in so many unchristian and bloody quarrels, as these and former ages have brought forth. Yet the *Canonists*, and they of the *Congregation of the Oratory*, like down-right flatterers, give the *Pope* the *Temporall Monarchy* of the world, *absolutely* and *directly*, as adhering inseparably to his *Sea*, and as a branch of that Charter which *Christ* gave to *Peter*, when he made him *Head of the Church*, for himself and his successors for ever. The *Iesuites* more subtle than they, not daring to deny the *Pope* any part of that *Power*, which any other profession of men have dared to give him, and yet *unable* to assert such a *vast power* from those inconveniencies which follow upon the *Canonists* opinion; have found out a meanes to put into the *Popes* hands the exercise of as much *temporall power* as they bluntly and grossely give him, and that to all effects and purposes as full and in as ample manner as they: yet by a more learned and refined flattery, as resulting from his *spirituall Power*, not *directly* and *per se*, but *obliquely* and *indirectly* and *in ordine ad spiritualia*. The *Man* himself, though he pretend to be *supreme infallible judge* of all Controversies yet heareth both, parties, and taketh advantage of what either give him, as best sorteth with his present occasions, and suffereth them to fall foul each upon other, these accounting them *grosse flatterers*, and they again these *wicked politicians*: but dareth not for his life determine whether side is in the right; lest, if he should be put to make good his determination by sufficient proof, both should appeare to be in the wrong and he lose all; which, whilest they quarrell, he still holdeth. It is a certain thing; The *spirituall Power* conferred in *Holy Orders* doth not include the *Power* of *Temporall jurisdiction*. If *Phinehes* here execute judgement upon a *Prince of Israel*; it is indeed a good fruit of his zeal, but no *proper act* of his *Priesthood*.

Let it go for a *non sequitur* then, as it is no better; because *Phinehes*, a *Priest*, or *Priests sonne*, executed judgement, that therefore the *Priestly* includeth a *Iudicatory Power*. Yet from such an *act*, done by such a *Person*, at least thus much will follow, that the *Priesthood* doth not exclude the exercise of *Iudicature*; and that there is no such repugnancy and inconsistency between the *Temporall* and *Spirituall Powers*, but that they may without incongruity concur and

refide

- A** reside both together in the same person. When I find anciently, that not onely among the *Heathens*, but even among *Gods own people*, the same man might be a *King* and a *Priest*, (*b Rex idem hominum Phœbique Sacerdos*;) as *Melchisedec* was both a *c Priest of the most High God, and King of Salem*: when I see it consented by all, that so long as the Church was *Patriarchall*, the *Priestly* and the *Judicatory* Power were both settled upon one and the same Person, the Person of the *d first-born*: when I read of *Eli* the *Priest* of the sonnes of *Aaron* judging *Israel* 40. yeares, and of *Samuel*, certainly a *Levite* (though not, as *f* some have thought, a *Priest*) both going circuit, as a *h*
- B** *Judge itinerant* in *Israel*, and doing *execution* too with his own hands upon *Agag*; and of *Chenaniah* and his sonnes, *Izharites*, and *Habshaiab* and his brethren *Hebronites*, and others of the families of *Levi*, appointed by *King David* to be *Judges* and *Officers*, not onely in all the *businesse over the Lord*, but also for *outward businesse over Israel*, and in things that concerned the *service of the King*: when I observe in the Church-stories of all ages, ever since the world had *Christian Princes*, how *Ecclesiasticall persons* have been employed by their *Soveraigns* in their weightiest *consultations* and *affairs* of State; I cannot but wonder at the inconsiderate rashnesse of some forward
- C** ones in these daies, who yet think themselves (and would be thought by others) to be of the wisest men, that suffer their tongues to runne riot against the *Prelacy* of our Church, and have studied to approve themselves eloquent in no other argument so much, as in inveighing against the *Courts*, and the *Power*, and the *Jurisdiction*, and the *Temporalities* of *Bishops* and other *Ecclesiasticall persons*. I speak it not to justify the *abuses of men*, but to maintain the *lawfulnessse of the thing*. If therefore any *Ecclesiasticall person* seek any *Temporall office or power* by indirect, ambitious, and preposterous courtes: if he exercise it otherwise then well; insolently, cruelly, corruptly, partially, if he claim it by any other then the right title, the free bounty and grace of the *supreme Magistrate*; let him bear his own burden; I know not any honest Minister that will plead for him. But since there is no incapacity in a *Clergy-man*, by reason of his *spirituall Calling*, but he may exercise *temporall Power*, if he be called to it by his *Prince*, as well as he may enjoy *temporall Land* if he be heire to it from his *Father*: I see not but it behoveh us all, if we be good *Subjects* and sober *Christians*, to pray that such as have the power of *Judicature* more or lesse in any kind or degree committed unto them, may exercise that power wherewith they are entrusted,
- E** with *zeal* and *prudence* and *equity*, rather than out of envy at the preferment of a *Church-man* take upon us little lesse than to quarrel the discretion of our *Soveraignes*, *Phinehes*, though he could not challenge to execute judgement by vertue of his *Priesthood*; yet his *priesthood* disabled him not from executing judgement.

That for the Person. Followeth his *Action*: and that twofold: He stood

See also Cic. 1. de divin. in Basilicis, xai ispis drrss. de Agyptis. Plutarch. lib. de 11. & Ofic. b Virgil 3. Æneid. c Gen. 14. 17. d Sacerdotum fuit annexum primogenituræ usque ad legem datam per Moysen. Lyrar. in Gen. 14. 18. See also Lyrar. in Num. 3. 12. & 8. 16. Sec. c i Sam. 4. 18. f. Aug. 17. de civit. 4 & in Psal. 98. Sulpit. Sever. lib. 1 Hist. sacra. g Levita Samuel non Sacerdos, non Pontifex fuit Hieron. lib. cont. Jovin. v. Drus. nor. ad Sulpit. Hist. p. 154. h i Sam. 7. 16. i i Sam. 15. 32. k i Chron. 26. 20. 32. l Isonsi negotio divino & humano. Vatab in 1. Paral. 26.

See 14. Phinehes his fact examined.

*stood up, He executed judgement.* Of the former first ; which, though I call it an *Action*, yet is indeed a *Gesture* properly, and not an *Action*. But, being no necessity to bind me to strict propriety of speech, be it *Action*, or *Gesture*, or what else you will call it; *the circumstance* and phrase, since it seemeth to import some *materiall thing*, may not be passed over without some consideration. [ *Then stood up Phinehes.* ] Which clause may denote unto us, either that *extraordinary spirit* whereby *Phinehes* was moved to do judgement upon those shamelesse offenders ; or that *forwardnesse of zeal*, in the heat whereof he did it ; or both. *Phinehes* was indeed the *High Priests sonne*, as we heard ; but yet a *private man* and no ordinary *Magistrate* : and what had any *private man* to do to draw the sword of justice, or but to sentence a malefactor to dye ? Or, say he had been a *Magistrate* ; he ought yet to have proceeded in a legall and judicall course, to have *convened* the parties, and when they had been *convicted* in a fair triall and by sufficient witnesse, then to have *adjudged* them according to the *Law* ; and not to have come suddenly upon them *ἐπ' αὐτοῖς*, as they were acting their villany, and thrust them thorow *uncondemned*. I have elsewhere delivered it as a collection not altogether improbable from the circumstances of the originall story, that *Phinehes* had warrant for this execution from the expresse command of *Moses* the supreme Magistrate, and namely by vertue of that *Proclamation*, whereby he authorized the *Under-Rulers* to slay every one his men that were joyned unto *Baal-Peor*, Num. 25. 5. And I since find that conjecture confirmed by the judgement of some learned men : insomuch as an eminent Writer in our Church saith, that *c By vertue of that Commission every Israelite was made a Magistrate* for this execution. But looking more neerly into the Text, and considering that the *Commission* *Moses* there gave, was first onely to the *Rulers*, and so could be no warrant for *Phinehes*, unlesse he were such a *Ruler*, which appeareth not ; and secondly, concerned onely those men that were under their severall governments, and so was too short to reach *Zimri*, who being himself a *Prince*, and that of another Tribe too, the Tribe of *d Simeon*, could not be under the government of *Phinehes*, who was of the Tribe of *Levi* : how probable soever that other collection may be, yet I hold it the safer resolution which is commonly given by Divines for the justification of this fact of *Phinehes*, that he had an *extraordinary motion* and a peculiar secret instinct of the *Spirit of God*, powerfully working in him, and prompting him to this *Heroicall Act*.

Certainly, God will not approve that work which himself hath not wrought. But to this Action of *Phinehes* God hath given large approbation, both by staying the plague thereupon, and by rewarding *Phinehes* with an *a everlasting Priesthood* therefore, and by giving expresse testimony of his zeal and righteoufnesse therein : as it is said in the next verse after my Text, [ *b And it was accounted to him*

a Serm. 2. ad  
Cler. Sect.  
30.

b Numb. 25. 5.

c Hall 7. Con-  
templ. 4.

d Num. 25. 5.

Sect. 15.  
and just. fied.

a Num. 25. 12,  
13.

b Psal. 106. 31.



- A him for righteousness.] Which words in the judgement of learned Expositors, are not to be understood barely of *the righteousness of Faith*, as it is said of *Abraham*, that *he believed God, and it was imputed to him for righteousness* (as if the *zeal of Phinehes* in this act had been a good evidence of that *faith* in Gods promises, whereby he was justified, and his Person accepted with God;) though that also: but they do withall import *the justification of the Action*, at least thus far, that howsoever measured by the common rules of life it might seem an *unjust action*; and a *rash attempt* at the least, if not an *hainous murder*, as being done by a *private man* without the warrant of *authority*; yet was it indeed, not onely in regard of the *intent* a *zealous action*, as done for the honour of God, but also for the ground and warrant of it, as done by the speciall *secret direction* of Gods holy Spirit, a *just* and a *righteous action*. Possibly this very word of *standing up* importeth that *extraordinary spirit*. For of those *Worthies*, whom God at severall times endowed with *Heroicall spirits*, to attempt some *speciall work* for the delivery of his Church, the Scriptures use to speak in words and phrases much like this. It is often said in the book of Judges, that God *raised up* such and such to judge Israel, and that *Deborah* and *Jair* and others *rose up* to defend Israel: that is, *The spirit of God came upon them*; as is said of *Othoniel*, *Judg. 3.* and by a secret, but powerfull *instinct*, put them upon those brave and noble attempts, they undertook and effected for the good of his Church. Raised by the impulsion of that powerfull spirit, which *admitteth* no slow debates, *Phinehes* standeth up: and feeling himself called not to *deliberate*, but *act*; without casting of scruples, or fore-casting of dangers, or expecting commission from men when he had his warrant sealed within, he taketh his weapon, dispatching his errand, and leaveth the event to the providence of God.
- D Let no man now, unlesse he be able to demonstrate *Phinehes spirit*, presume to imitate his fact. Those *Opera liberi spiritus*, as Divines call them, as they proceeded from an *extraordinary spirit*, so they were done for *speciall purposes*: but were never intended, either by God that inspired them, or by those *Worthies* that did them, for ordinary or generall examples. The error is dangerous, from the *priviledged examples* of some few exempted ones to take liberty to transgresse the common rules of Life and of Lawes. It is most true indeed, the Spirit of God is a *free spirit*, and not tied to strictnesse of rule, nor limited by any bounds of Lawes. But yet that *free spirit*
- E hath astricted thee to a regular course of life, and bounded thee with Lawes: which if thou shalt transgresse, no pretension of the Spirit can either excuse thee from sinne, or exempt thee from punishment. It is not now every way, as it was before the coming of Christ, and the sealing up of the Scripture Canon: God having now settled a perpetuall form of government in his Church; and given us a perfect and

c Gen. 15. 6.  
applied by Saint  
Paul. Rom. 4. 3.

d Iud. 3. 9, 15.  
&c. & 2. 16. 18.  
e Iud. 5. 7, &  
10. 1, 3, &c.  
f Iud. 3. 20.

g Nescit t. rrd.  
molimina Spi-  
ritus Sancti  
gratia. Ambr.  
2. in Luc. 3.

Sect. 16.  
yet not to be  
imitated,

constant rule, whereby to walk, even his holy word. And we are not therefore now vainly to expect, nor boastingly to pretend a private spirit, to lead us against, or beyond, or but beside the common rule: nay we are commanded to try all pretensions of private spirits by that common rule. <sup>a</sup> *Ad legem & ad testimonium*, to the Law, and to the Testimony: at this Test examine and <sup>b</sup> *Try the spirits whether they are of God*, or no. If any thing within us, if any thing without us exalt it self against the obedience of this rule; it is no sweet impulse of the holy spirit of God, but a strong delusion of the lying spirit of Sathan.

Sect. 17.  
but with li-  
mitation

1.  
<sup>a</sup> Rom. 15.4.  
2.  
<sup>b</sup> 1 Cor. 10.11.

3.

Sect. 18.  
unto his  
zeal;

<sup>a</sup> Num. 25.11.

<sup>b</sup> Ibid. 13.

<sup>c</sup> Sirac. 45. 13.  
<sup>d</sup> 1 Mac. 2. 54.

<sup>e</sup> As Neh. 1. 4.  
Job 2. 13.  
Psal. 137. 1.  
Esay 47. 1, 8.

But is not all that is written, written for our Example? or why else is Phinehes act recorded and commended, if it may not be followed? First, indeed Saint Paul saith, <sup>a</sup> *All that is written is written for our learning*: but Learning is one thing, and Example is another; and we may learn something from that which we may not follow. Besides, there are Examples for <sup>b</sup> *Admonition*, as well as for Imitation. Malefactors at the place of execution, when they wish the by-standers to take example by them, bequeath them not the Imitation of their courses, what to do; but Admonition from their punishments, what to shunne: Yea thirdly, even the commended actions of good men are not ever exemplary in the very substance of the action it self; but in some vertuous and gracious affections, that give life and lustre thereunto. And so this act of Phinehes is imitable: Not that either any private man should dare by his example to usurpe the Magistrates office, and to do justice upon Malefactors without a Calling; or that any Magistrate should dare by his Example, to cut off gracelesse offenders without a due judicall course: but that every man who is by vertue of his Calling endued with lawfull authority to execute justice upon transgressors, should set himself to it with that stoutnesse and courage and zeal, which was in Phinehes.

If you will needs then imitate Phinehes, imitate him in that for which he is commended and rewarded by God, and for which he is renowned amongst men: and that is not barely the action, the thing done; but the Affection, the zeal wherewith it was done. For that zeal God commendeth him, Numb. 25. verse 11. [<sup>a</sup> *Phinehes the sonne of Eleazar, the sonne of Aaron the Priest, hath turned away my wrath from the children of Israel, whilst he was zealous for my sake among them.*] And for that zeal God rewardeth him, Ibid. verse 13. [<sup>b</sup> *He shall have and his seed after him the Covenant of an everlasting Priesthood, because he was zealous for his God.*] And for that zeal did Posterity praise him: the wise <sup>c</sup> sonne of Sirac, Eccl. 45. and good old <sup>d</sup> Mattathias upon his death-bed, 1 Mac. 2. And may not this phrase of speech, *He stood up* and executed judgement, very well imply that forwardnesse and heat of zeal? To my seeming it may. For whereas Moses and all the Congregation sate weeping (<sup>e</sup> *a gesture often accompanying sorrow,*) or perhaps yet more to expresse their sorrow, lay

A. lay grovelling upon the Earth, mourning and forrowing for their sin; and for the Plague: it could not be but the bold lewdnesse of Zimri in bringing his strumpet with such impudence before their noses, must needs adde much to the grief, and bring fresh vexation to the soules of all that were righteous among them. But the rest continued, though with double grief, yet in the same course of humiliation; and in the same posture of body, as before. Onely Phinehes, burning with an holy indignation, thought it was now no time to sit still, & weep; but rowzing up himself and his spirits with zeal as hot as fire, he stood up from the place where he was, and made haste to execute judgement.

B. Here is a rich example for all you to imitate, whom it doth concern: I speak not onely, nor indeed so much, to you the Honourable and reverend Judge of this Circuit, of whose zeal to do justice and judgment I am by so much the better perswaded, by how much the eminency of your place, and the weight of your charge, and the expectation of the people doth with greater importunity exact it at your hands: But I speak withall, and most especially to all you, that are in Commission of the Peace, and whose daily and continuall care it should be, to see the wholesome lawes of the Realme duly and seasonably executed. Yea, and to all you also that have any office appertaining to justice, or any businesse about these Courts, so as it may lie in you to give any kind of furtherance to the speeding either of Justice in Civil, or of judgement in Criminall causes. Look upon the zeal of Phinehes: observe what approbation it had from God; what a blessing it procured to his seed after him; what glorious renown it hath won him with all after-ages; what ease it did, and what good it wrought for the present state: and think if it be not worthy your imitation. <sup>b</sup> It is good, saith the Apostle, to be zealously affected alwaies in a good thing, And is it not a good thing to do justice, and to execute judgement? nay, Religion excepted (and the care of that is a branch of justice too) do you know any better thing? any thing you can do, more acceptable to God, more serviceable to the State, more comfortable to your own soules? If you be called to the Magistracie, it is <sup>c</sup> your own businesse, as the proper work of your calling: and men account him no wiser then he should be, that sluggeth in his own businesse, or goeth heartlesly about it. It is the Kings businesse, who hath entrusted you with it: and he is scarce a good subject that slacketh the Kings businesse, or doth it to the halves. Nay, it is <sup>d</sup> the Lords businesse; for [Ye judge not for man, but for the Lord, who is with you in the cause and in the judgement:] and <sup>e</sup> Cursed is he that doth the Lords businesse negligently. That you may therefore do (all under one)

D. your own businesse, and the Kings businesse, and the Lords businesse, with that zeal and forwardnesse which becometh you in so weighty an affaire; lay this pattern before your eyes and hearts! See what Phinehes did: and thereby both examine what hitherto you have done, and learn what henceforth you should do.

f Verbum ipsum soliditatem mentis ostendit. Cassiodorus; Constant. Lyrani: Constantia mentis & audacia operis. Ludolfus hic. He had zeal in the fear of the Lord, and stood up with good courage of heart. Sirac. 45.23.

Sect. 19. Manifested by executing judgement. a Majora populus semper a summo exigit. Senec. in Octav. A. 2. b Gal. 4. 18.

c 3. King. 9.

d Chro. 19. 6.

e Jer. 48. 10.



Sect. 20.  
1 Personally;

*First*, *Phineas* doth not putt off the matter to others: the fervency of his zeal made him willing to be himself the Actor. He harboured no such cool thoughts as too many Magistrates do. [Here is a shamefull crime committed, by a shamelesse person, and in a shamelesse manner: pittie such an audacious offender should go unpunished. My heart riseth against him; and much adoe I have to refrain from being my self his executioner, rather then he should carry it away thus. But why should I derive the envy of the fact upon my self, and but gain the imputation of a busie officious fellow, in being more forward then others? A thousand more saw it as well as I, whom it concerneth as neerly as it doth me: and if none of them will stirre in it, why should I? Doubtlesse my uncle *Moses*, and my father *Eleazar*, and they that are in place of authority will not let it passe so, but will call him to account for it, and give him condigne punishment. If I should do it, it would be thought but the attempt of a rash young fellow. It will be better discretion therefore to forbear, and to give my betters leave to go before me.] Such pretentions as these would have kept off *Phineas* from this noble exploit, if he had been of the temper of some of ours: who owe it to nothing so much as their lukewarmnesse, that they have at least some reputation of being moderate and discreet men. But true zeal is more forward then mannerly: and will not lose the opportunity of doing what it ought, for waiting till others begin. Alas, if every man should be so squeamish, as many are; nothing at all would be done. And therefore the good Magistrate must consider, not what others do, but what both he and they are in conscience bound to do: and though there should be many more joyned with him in the same common care, and with equall power, yet he must resolve to take that common affaire no otherwise into his speciall care, then if he were left alone therein, and the whole burden lay upon his shoulders. As when sundry persons are so bound in one common bond for the payment of one entire summe conjunction & divisum, every one per se in toto & in solidum, that every particular person by himself is as well liable to the payment of the whole, as they altogether are. Admit loose or idle people (for who can hold their tongues?) shall for thy diligence say, thou art an hard and austere man, or busiest thy self more then thou hast thank for thy labour. *First*, that man never cared to do well, that is afraid to hear ill, He that observeth the wind, saith *Salomon*, shall not sow; and the words (especially of idle people) are no better. *Secondly*, He maketh an ill purchase, that forgoeth the least part of his duty, to gain a little popularity: the breath of the people being but a sorry plaster for a wounded conscience. *Thirdly*, what a man by strict and severe execution of Justice loseth in the breadth, he commonly gaineth it all and more in the weight, and in the length of his Credit. A kind quiet Man; that carrieth it for the present, and in the voice of the multitude: but it is more solid, and the

1.  
Eccles. 11.4.

2.

3.

A.

B.

C.

D.

E.

A the more lasting praise, to be reputed in the opinion of the better and the wiser sort, a *Just man*, and a good Patriot, or Common-wealths-man. Fourthly, if all should condemn thee for that wherein thou hast done but well, thy comfort is, thine own conscience shall bestead thee more then a thousand witnesses, and stand for thee against ten thousand tongues, at that last day, when the hearts of all men shall be made manifest, and every man that hath deserved well shall have praise of God, and not of man.

secondly, Phinehes as he did not post off this execution to other men, so he did not put it off to another day. Phinehes might have thought thus, [We are now in a religious work, humbling our selves in a publick, solemn, and frequent assembly before the face of God, to appease his just wrath against us for our sinnes: Et quod nunc instat agamus. It would be unreasonable leaving this work now: another time may serve as well to inflict deserved punishment upon that wicked miscreant.] But Zeal will admit no put-offs; it is all upon the spur, till it be doing what it conceiveth fit to be done: There are no passions of the mind so impetuous, and so impatient of delay as Love and Anger: and these two are the prime ingredients of true zeal. If any man should have interposed for Zimri, and taken upon him

C to have mediated with Phinehes for his revivall: I verily think, in that heat he might sooner have provoked his own, then have provoked Zimries execution. Delays in any thing that is good, are ill; and in the best things, worst. As Wax when it is chafed, and Iron when it is hot, will take impressions: but if the Seal or Stamp be not speedily put to, the heat abateth, and they return to their former hardness: so the best affections of the best men, if they be not taken in the heat, abate, and lessen, and dye. In the administration then of Justice, and the execution of Judgement, where there is Zeal, there will be Expedition: and the best way to preserve Zeal where it is, is to use Expedition. I am not able to say where the want is, or where specially; but certainly a great want there is generally in this Kingdom of Zeal to Justice, in some that should have it, if that complaint be as just, as it is common among men that have had suits in the Courts, that they have been wronged with far lesse damage then they have been righted: there have been so many frustratoria and venatoria dilaciones (as Saint Bernard in his time called them) so many lingring and costly delays used. And for Executing judgement upon Malefactors, if Phinehes had suffered Zimri to have lived but a day longer, for any thing we know the plague might have lasted also a day longer: and why might not to morrow have been as yesterday with them, and lessened the peoples number twenty three thousand more: especially their former crying sinnes having received a new accession of a double guilt, the guilt of Zimries fact, and the guilt of their connivence. No rack should make me confesse that man to be truly zealous of judgement, who when he hath power to

D  
E

4.

b Regium est,  
cum recte feceris,  
audire malit.  
c 1 Cor. 4. 5.

Secl. 2. 11  
2 Speedily;

a Virgil. Eclog. 9.

b Qui tandem fecit, aut noluit.  
Senec. 1. de benef. 1.  
c O sit verus am. nec patitur moras. Senec. in Herc. fur. act. 2.  
d Dum pendet odio per vim festinat inult.  
Horat. 1. Epist. 2.  
e Nunc ira, amorque cursum junxit: e: quid sequatur? Senec. in Med. act. 4.

f Sape causas intus d'ferunt, quod litigantibus plus quam totum auferunt, quia major est expensarum sumptus quam sententiae fructus.  
Innocent. g Bern. lib. 1. de consil.

h Eccl. 8. 11.

Sec. 22.

3. Resolutely

a Num. 25. 14.

h Num. 25. 15.  
compared with  
Num. 31. 8.c Amor timere  
neminem verus  
potest. Senec.  
in Med. act. 3.  
אִישׁוֹרָא d  
viror virtutis.  
Exod. 8. 21.  
Iustum esse fa-  
cile est cui va-  
cat peccatus me-  
tu. Senec. in  
Oct. Act. 2.  
e Prov. 2. 13.  
& 26. 13.Sec. 23.  
Executing  
of judgement

cut him short, shall but so much as *reprove* a foul and notorious *Ma-  
lfactor*; or grant him any respite or liberty to make his friends,  
and to sue a pardon. *Salomon* hath told us, and we find it but too  
true, *h Because sentence against an evil work is not executed speedily,*

*therefore the heart of the sonnes of men is fully set in them to do evil.*  
Thirdly; *Phinebes* was nothing retarded in his resolution by fore-  
casting what ill-will he might purchase, or into what dangers he  
might cast himself by executing judgement upon two such great  
personages. The times were such, as wherein sin had gotten head,  
and was countenanced both with might and multitude: *Zimri* was a  
mighty man, a *a Prince of a chief house*; and he that should dare to  
touch him should be like to pull upon himself the enmity of the  
whole *Tribe of Simeon*. It seemeth he was confident that his might  
and popularity in his own *Tribe* would priviledge him from the en-  
quiry of the *Magistrate*; how durst he else have so braved *Moses*, and  
the whole *Congregation*? And the woman also was the daughter of  
one of the *b Five Kings of Midian*: and could *Phinebes* think that the  
death of two such great persons could go unrevenge? All this *Phi-  
nebes* either *forecasteth* not, or *regardeth* not. His eye was so fixed  
upon the glory of God, that it did not so much as reflect upon his own  
safety: and his thoughts strongly possessed with zeal of the common  
good, had not any leisure to think of private dangers. Zeal is ever *c*

*courageous*; and therefore *Fethro* thought none worthy to be *Magi-  
strates*, but such as were *d Men of courage*: And he hath neither *Cou-  
rage* nor *Zeal* in him befitting a *Magistrate*, that is afraid to do justice  
upon a great offender. *e The sluggard saith there is a Lion in the way*:  
and then he steppeth backward and keepeth aloof off. But the wor-  
thy *Magistrate* would meet with such a *Lion* to choose; that he  
might win awe to Gods Ordinance, and make the way passable for  
others, by tearing such a beast in pieces: and would no more fear to  
make a *Worshipfull thief*, or a *Right worshipfull murderer* (if such a  
one should come in his *Circuit*) an example of Justice, then to twitch  
up a poor *sheepstealer*. Great ones will soon presume of impunity, and  
mean ones too by their example in time learn to kick at authority;  
if *Magistrates* be not forward to maintain the dignity of their places,  
by executing good *Laws* without favour or fear. Hitherto of the spi-  
rit and zeal of *Phinebes*; by occasion of this his former *Action* or  
gesture of standing up: There yet remain to be considered the other  
action, and the successe of it; He executed judgement, and the plague  
was stayed. Both which, because I would not be long, I will joine  
together in the handling; when I shall have first a little cleared the  
translation.

"The Hebrew מַלְּךְ here used is a word that hath three diffe-  
rent significations: to Judge, to Pray, to Appease. And interpre-  
ters have taken liberty to make choice of any of the three in tran-  
slating this place. The *Greek* rendreth it [ἐξιδότω] and the vulgar  
"Latin,

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- A "Latine, which for the most part followeth the Septuagint, [*Placavit*:] as if we should read it thus, *Then stood up Phinehes, and made an atonement*, or appeased God. And the thing is true, God himself testifying of Phinehes, Numb. 25. that <sup>a</sup> By being zealous for God he had turned away his wrath, and <sup>b</sup> Made atonement for the children of Israel. The Chaldee interprete it by *versalle*, and the ordinary English translation of the Psalmes usually read in our Churches accordingly, [*Then stood up Phinehes, and prayed*.] But Hierome and *Katablus* and the best translators render it according to the most proper signification of the word; and most fully to the story it self, [*Dijudicavit, He executed judgement*.]
- B "Verily prayer is a speciall meanes to appease Gods wrath; and to remove his Plagues; and prayer is as the salt of the Sacrifice, sanctifying and seasoning every Action we undertake: and I doubt not but Phinehes, when he lift up his hand to execute judgement upon *Zimri* and *Cosbi*, did withall lift up his heart to God to blesse that action, and to turn it to good. In which respects, (especially if the word withall will bear it, as it seemeth it will,) some men should have done well not to have shewn so much willingness to quarrell at the Church-translations in our
- C "Service-book, by being clamorous against this very place as a grosse corruption, and sufficient to justify their refusal of subscription to the Book.

But I will not now trouble either you or my selfe, with farther curiosity in examining Translations: because howsoever other Translations, that render it *praying*, or *appeasing*, may be allowed either as tolerably good, or at least excusably ill; yet this that rendereth it by *Executing Judgement* is certainly the best; whether we consider the course of the Story it selfe, or the propriety of the word in the Originall, or the intent of the Holy Ghost in this Scripture.

- D And this Action of Phinehes in doing judgement upon such a pair of great and bold offenders was so well pleasing unto God; that his wrath was turned away from Israel; and the plague which had broken in upon them in a sudden and fearfull manner, was immediately stayed thereupon.

Oh how acceptable a sacrifice to God, above the blood of Bulls and of Goates, is the death of a Malefactor slaughtered by the hand of Justice! When the Magistrate, who is a *τύραννος*, the Minister and Priest of God for this very thing, putteth his knife to the throat of the beast, and with the fire of an holy zeal for God and against sin offereth him up in *Holocaustum* for a whole burnt-offering, and for a peace-offering, unto the Lord. Samuel saith, that <sup>b</sup> so obey is better than sacrifice: and Salomon, that <sup>c</sup> to do justice and judgement is more acceptable to the Lord than sacrifice. Obedience, that is the prime, and the best sacrifice: and the second best is the punishment of Disobedience. There is no readier way to appease Gods wrath against

sinne,

<sup>a</sup> Num. 25. 11.

<sup>b</sup> Ibid. 13.

Sect. 24.  
appeased the  
wrath of  
God;  
<sup>a</sup> Rom. 13. 4.

<sup>b</sup> 1 Sam. 15. 22.

<sup>c</sup> Prov. 21. 3.

Sect. 25.  
and stayed  
the Plague.  
a Psal. 35. 13.

sinne, then is the rooting out of sinners: nor can his deputies by any other course turn away his just judgements so effectually, as by faithfull executing of Justice and judgement themselves. A

When Phineas did this act, the publick body of Israel was in a weak state, and stood in need of a present and sharp remedy. In some former distempers of the State, it may be they had found some ease by dyet in a humbling their soules by fasting; or by an issue at the tongue or eye, in an humble confession of their sinnes, and in weeping and mourning for them with teares of repentance. And they did well now to make triall of those remedies again, wherein they had found so much help in former times: especially the remedies being proper for the malady, and such as often may do good, but never can do harm. But alas, fasting, and weeping and mourning before the door of the Tabernacle of the Congregation had not strength enough against those more prevalent corruptions, wherewith the State of Israel was then pestered. This Phineas saw; who well perceived, that (as in a dangerous pleurisie the party cannot live unlesse he bleed; so) if there were any good to be done upon Israel in this their little lesse than desperate estate, a vein must be opened, and some of the rank blood let out for the preservation of the rest of the body. This course therefore he tries: and languishing Israel findeth present ease in it. As soon as the blood ran, instantly the grief ceased: He executed judgement, and the plague was stayed. B

Sect. 26.  
Englands  
Plague.

As God brought upon that people for their sinnes a fearfull destruction: so he hath in his just wrath sent his destroying Angel against us for ours. The sinnes that brought that Plague upon them were Whoredome and Idolatry. I cannot say the very same sinnes have caused ours. For although the execution of good Lawes against both incontinent and idolatrous persons, hath been of late yeares, and yet is (we all know) to say no more, slack enough: yet, (Gods holy name be blessed for it) neither Idolatry nor Whoredome are at that height of shamelesse impudency and impunity among us, that they dare brave our Moseses, and out-face whole Congregations, as it was in Israel. But still this is true, no plague but for sinne: nor nationall Plagues, but for Nationall sinnes. So that albeit none of us may dare to take upon us to be so far of Gods counsell, as to say for what very sinnes most this plague is sent among us: yet none of us can be ignorant, but that besides those secret personall corruptions which are in every one of us, and whereunto every mans own heart is privy, there are many publick and nationall sinnes, whereof the people of this Land are generally guilty, abundantly sufficient to justifie God in his dealings towards us, and to clear him when he is judged. Our wretched unthankfulnesse unto God for the long continuance of his Gospel, and our peace: our carnall confidence and security in the strength C D E

a Psal. 51. 4.

A strength of our wooden and watty walls: our riot and excesse (the noted proper sinne of this Nation) and much *intemperate abuse* of the good creatures of G O D in our *meates* and *drinks* and *disports*; and other provisions and comforts of this life: our *incompassion* to our brethren miserably wasted with War and Famine in other parts of the world: our heavy *Oppression* of our brethren at home, in *racking* the rents, and *cracking* the backs, and *Grinding* the faces of the poor: our cheap and *irreverent regard* unto Gods holy ordinances of his Word, and *Sacraments*, and *Sabbaths*, and *Ministers*: our *wantonnesse* and *Toyishnesse* of understanding, in corrupting the simplicity of our *Christian Faith*, and troubling the peace of the Church with a thousand *niceties* and *novelties* and unnecessary *wranglings* in matters of Religion: and (to reckon no more) that universall *Corruption* which is in those which (because they should be such) we call the *Courts of Justice*, by sale of offices, enhauncing of fees, devising new subtilties both for *delay* and *evasion*, trucking for *expedition*, making *trappes* of petty *personall Statutes*, and but *Cobwebs* of the most weighty and *materiall Lawes*. I doubt not but by the mercy of God many of his servants in this Land are free from some, and some from all of these common crimes in some good measure: but I fear me, not the best of us all, not a man of us all, but are guilty of all or some of them, at least thus farre, that we have not mourned for the corruptions of the times so *feelingly*, nor *endeavourd* the reformation of them to our power so *faithfully*, as we might and ought to have done.

b Esay. 3. 15.

By these and other *sinnes* we have *provoked* Gods heavy judgement against us, and the *Plague* is grievously broken in upon us: and now it would be good for us to know, by what *meanes* we might best appease his wrath, and stay this *Plague*. Publick *Humiliations* have ever been thought, and so they are, *proper Remedies* against Publick judgements: "To turne unto the Lord our God with all our heart, and with *Fasting*, and with *Weeping*, and with *Mourning*, to sanctifie a *Fast*, and call a *solemn assembly*, and gather the people and *Elders* together; and weep before the door of the *Tabernacle* of the *Congregation*; and to let the *Priests* the *Ministers* of the Lord weep between the *Porch* and the *Altar*, and to pray the Lord to spare his people, and not be angry with them for ever. Never did people thus humble themselves with true lowly penitent and obedient hearts, who found not comfort by it in the meane time, and in the end benefit. And blessed be God who hath put it into the heart of our *Moses*, with the consent of the *Elders* of our *Israel*, by his royall example first, and then by his *royall command*, to lay upon us a double necessity of this so religious and profitable a course,

Sect. 27.  
to be stayed,  
by adding to  
our humiliationsa Joel. 2. 12,  
15, &c. &  
Num. 25. 6.b Proclamation  
for a weekly  
fast, with a  
form of di-  
vine Service,  
and other di-  
rections; pub-  
lished 1625.



28.

a Mark. 10. 21.

b 2 Sam. 21. 1.  
&c.

c Ibid. vers. 14.

d Josh. 7. 25,  
26.e I will not be  
with you any  
more, except  
you destroy the  
accused from  
among you. v. 12  
f Num. 25. 3, 4.

g Num. 35. 33.

29.

a οὐ μὴ κολά-  
ζωσιν τὸς κα-  
κούς, βούλον-  
ται δὲ τὸς  
ἀδικεῖν.Lyfias apud  
Stob. Seim.

44.

But as our *Saviour* told the young man in the *Gospel*, who *A*  
 said he had kept the whole *Law*, *a Unum tibi deest, One thing*  
*is wanting* : so when we have done our best and utmost, *fast-*  
*ed and wept and prayed* as constantly and frequently and *fer-*  
*vently* as we can ; unlesse you the *Magistrates* and *Officers*  
 of justice be good unto us, *one thing* will be wanting still ;  
*One maine ingredient* of singular vertue, without which the  
 whole *receipt* besides, as *precious* and *sovereign* as it is, may  
 be *taken*, and yet fail the *cure*. And that is, the severe and  
 fearelesse and impartiall *Execution of judgement*. Till we see  
 a care in the *Gods on earth* faithfully to execute theirs ; our  
 hopes can be but faint, that the *God of Heaven* will in mer- *B*  
 cy remove his *judgements*. If God send a *b famine* into the  
 land ; let holy *David* do what he can otherwise, it will  
 continue *yeare after yeare* : so long as judgement is not doue  
 upon the *bloody house of Saul*, for his cruelty in slaying the  
*Gibeonites*, God will not be *c entreated* for the land. One  
 known *Achan*, that hath got a wedge of gold by *sacriledge*  
 or *injustice*, if suffered, is able to *d trouble* a whole *Israel* :  
 and the Lord will *e Not turn* from the *fiercenesse* of his *anger*,  
 till he have deserved judgement done upon him. If *f Israel* *C*  
 have joyned himselfe unto *Baal-Peor*, so as the *anger* of the  
 Lord be kindled against them ; he will not be appeased by  
 any meanes, untill *Moses* take the heads of the people, and  
 hang them up before the Lord against the *Summe*. If the Land  
 be defiled with blood, it is in vain to think of any other  
 course, when God himselfe hath pronounced it impossible  
 that the Land should be *g Purged* from the blood that is  
 shed in it, otherwise then by the blood of him that shed it.

Up then with the *zeal* of *Phinches*, up for the love of *D*  
 God and of his people, all you that are in place of au-  
 thority. Gird your *swords* upon your *thigh*, and with your  
*javelins* in your hand pursue the *Idolater*, and the *Adul-*  
*terer*, and the *Murderer*, and the *Oppressour*, and every known  
 offender into his Tent, and naile him to the Earth, that  
 he never rise again to do more mischief. Let it appeare  
 what a love you bear to the *State*, by your *hatred* to  
 them : and shew your *pity* to us, by shewing none to them.  
 The *destroying Angel* of God attendeth upon you for his  
 dispatch : if you would but set in stoutly, he would soon *E*  
 be gone. Why should either *slott*, or *feare*, or any par-  
 tiall or corrupt *respect* whatsoever make you cruell to the  
 good, in *sparing* the bad : or why should you suffer your  
 selves, for want of *courage* and *zeal* to execute judge-  
 ment, to lose either the *opportunity*, or the *glory*, of being the  
 the

A the instruments to appease Gods *wrath*, and to stay his *plagues*?

But, for that matters appertaining to *Justice* and *Judgement* must passe through *many hands* before they come to *yours*; and there may bee so much *juggling* used in conveyeing them from hand to hand, that they may be represented unto you *many times* in much *different formes* from what they were in *truth* and at the *first*: That your *care* and *zeale* to execute *Justice* and *Judgement* faithfully according to your knowledge, may

B not through the fault and miscarriage of other men, faile the blessed end and successe that *Phinehes* found; I desire that every of them also as well as you would receive the word of *Exhortation*, each in his place and office to set himselfe uprightly and unpartially as in the sight of God to advance to the utmost of his power the due course and administration of *Justice*. And for this purpose, by occasion of *this Scripture*, which pointeth us to the *End* of these Assemblies; I shall crave leave to reflect upon *another*, which giveth us sundry particular *directions* conducing to that *End*. And it is *that*

C *Scripture* whereinto we made some entrance the last *Asizes*, and would have now proceeded farther, had not the *heavie hand* of God upon us in this his grievous visitation led me to make choice rather of *this Text*, as the more seasonable. That other is written in *Exodus* 23. the three first verses. [*Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witnesse. Thou shalt not follow a multitude to do evill: neither shalt thou speak in a cause to decline after many to wrest judgement. Neither shalt thou countenance a poor man in his cause.*]

D Wherein were noted *five* speciall *Rules*, shared out among *five* sorts of persons; the *Accuser*, the *Witnesse*, the *Furer*, the *Pleader*, the *Officer*. I will but give each of them some brief intimation of their duty, from their severall *proper rules*; and conclude.

E If thou comest hither then as a *Plantiffe*, or other Party in a *civil cause*, or to give voluntary *Information* upon a *Statute*, or to prosecute against a *Malefactor*, or any way in the nature of an *Accuser*: Let neither the hope of *gain* or of any other *advantage* to thy self, not secret *malice* or *envie* against thine adversary, nor thy desire to give satisfaction to any *third party*, sway thee beyond the bounds of *truth* and *equity*, no not a little; either to *devise* an *untruth* against thy neighbour of thine own head, or by an *hard construction* to *deprave* the harmelesse actions or

Sect. 30.  
With particular applications to

Sect. 31.  
the Accuser;

speeches of others, or to make them worse than they are by unjust *aggravations*; or to take advantage of letters and syllables to entrap innocency without a fault. When thou art to open thy mouth against thy brother, set the first Rule of that Text as a watch before the door of thy lips, *Thou shalt not raise a false report.* A

Se<sup>ct</sup>. 32.  
the Witnesse.  
a Sic Cic. pro  
Flac. although  
Turneb. 13. ad-  
vers. 14. inter-  
pret the Pro-  
verb otherwise;  
Grac<sup>a</sup> fide. id  
est optima.  
b--quibus ius-  
jurandum iu-  
cus est. testimo-  
nium ludus:  
laus, merces,  
gratia gratula-  
tio proposita  
est--Cic. pro  
Flac.

εὐδαιμονία μὴ  
μαρτύρεσθαι.  
dictum solenne  
Græcorum.  
d Prov. 19. 5.  
& 9.

Se<sup>ct</sup>. 33.  
the Juror.  
a--deinde Pre-  
tores urbani,  
qui iurati de-  
bent optimum  
quemque in se-  
lectos iudices  
referre. Cic. pro  
Cluent. 22. nam  
ex selectis iu-  
dicibus obici-  
ebat. Horat. 1.  
Serm. sat. 4.

If thou comest hither, *secondly*, to be used as a Witnesse; perhaps a *Grac<sup>a</sup> fide*, like a down-right Knight of the post, that maketh of an oath a jest, and a pastime of a deposition; or dealt withall by a bribe, or suborned by thy Land-lord or great Neighbour, or egged on with thine owne spleene or malice, to sweare and for-sweare as these shall prompt thee; or to *enterchange* deposition with thy friend as they used to doe in Greece, *Hodie mihi, cras tibi*, (sweare thou for me to day, Ile sweare for thee to morrow;) or tempted with any corrupt respect whatsoever, by thy word or oath to streng-then a false and unrighteous report. When thou comest to lay thy hand upon the booke, lay the second Rule in that Text to thy heart, *Put not thy hand with the wicked to be an unrighteous witnesse.* Though hand joyne in a hand The false witnesse shall not be unpunished. B

If thou comest hither, *thirdly*, to serve for the King upon the Grand Inquest, or between party and party, in any cause whatsoever (like those a *selecti iudices* among the Romans, whom the Prator for the yeare being was to nominate, and that upon oath, out of the most able and serviceable men in his judgement, both for *estate, understanding, and integrity*;) or to serve upon the Tales, perhaps at thine own suit to get something toward bearing charges for thy journey; or yoked with a crafty, or a wilfull foreman that is made be-fore-hand, and a messe of tame after-men withall that dare not thinke of being wiser than their leader; or un-willing to stickle against a major part, whether they goe right or wrong; or resolved already upon the Verdict, no matter what the Evidence be: Consider what is the weight and religion of an Oath. Remember that he sinneth not lesse that sinneth with company. Whatso- ever the rest doe, resolve thou to doe no otherwise then as God shall put into thy heart, and as the evi- dence shall leade thee. The third Rule in that Text must be thy rule, *Thou shalt not follow a multitude to do evill.* They are silly, that in point either of Religion or E

fu-



A *Justice*, would teach us to measure either *Truth*, or *Right*, by multitudes.

If thou comest hither, *fourthly*, as to thine harvest, to reape some fruit of thy long and expencefull study in the *Lawes*, and to assist thy *Client* and his cause with thy *Counsell*, *Learning*, and *Eloquence*: thinke not, because thou speakest for thy *Fee*, that therefore thy tongue is *not thine owne*, but thou must speake what thy *Client* will have thee speake, be it true or false; neither thinke, because thou hast the liberty of the *Court*, and perhaps the favour of the *Judge*, that therefore thy tongue is *thine owne*, and thou mayest speake thy pleasure to the prejudice of the *Adversaries person* or *cause*: Seeke not preposterously to win the name of a good *Lawyer*, by wresting and perverting good *Lawes*: or the opinion of the best *Counsellour*, by giving the worst and the shrewdest *Counsell*. Count it not as *Protagoras* did, the glory of thy profession, by subtilty of wit and volubility of tongue to make the worse cause the better: but like a good man, as well as good *Oratour*, use the power of thy tongue and wit to shame impudence, and protect innocency, to crush oppressours, and succour the afflicted, to advance Justice and Equity, and to help them to right that suffer wrong. Let it be as a ruled case to thee in all thy pleadings, not to speak in any cause to wrest judgement.

If lastly, thou art in any place or office of service, or trust, or command, or attendance about the Courts: rejoyce not as if it were now in thy power to doe a friend a courtesie, or a foe a spite. Doe not shew a cast of thy office, for the promise or hope of a reward, in helping a great offender out of the *Bryars*. Compell not men that have been long weather-beaten in the *Maine*, and are now arrived at the Haven of their businesse, to wither for their passports, untill they have offered some sacrifice to that great *Diana*, *Expedition*. Let no fears, or hope, or bribe, or letter, or envie, or favour, no not charity it self and compassion to the poverty or distressednesse of any make you partiall for the Person to disregard the Cause. If you would be charitable to the poore, give them from your owne, but doe not carve them from anothers trencher. To relieve a poor man in his wanes, is the proper office of *Charity*: but *Justice* must have

Sect. 34.  
the Pleader.

αὐτὸν ἡτῶ ἀδὲ  
γὰρ ἀρετῶ  
ποιῶν. A Gel.  
5. Noſt. Act. 5.  
b Vir bonus di-  
cendi peritus.  
Cicero.

Sect. 35.  
the officer,

no eyes to see, nor bowells to yearne at the wants of any man. Be he rich or poore that bringeth his cause hither; *Curat lex*, Let him finde such as he bringeth; Let him have as his cause deserveth. The last of those Rules must be thine, *Thou shalt not countenance, no not a poor man in his cause.*

Se& 36.  
and the  
Judge.

If any of these to whom I have now spoken, *Accusers, Witnesses, Iurers, Pleaders, Officers*, shall transgresse these rules to the perverting of *Justice*: our refuge must be next under God to you that are the *Magistrates* of Justice, and sit upon the *Bench* of Judicature. At your gravity and authority we must take *sanctuary*, against them that pursue us wrongfully, as at the *hornes of the Altar*. It is your *Duty*, (or if it be, as to most men it is, a more pleasing thing, to be remembered of their *Power* then of their *Duty*) it is in your *power*, if not to *reforme* all the abuses and corruptions of these persons; yet to *curbe* their open *insolencies*, and to contain them at least within *modest* bounds. Nay, since I have begun to magnifie your *power*: let me speak it with all the due reverence to God and the *King*, there is no *power* so great, over which (in a qualified sense) you have not a *greater power*. It is in your power, to <sup>a</sup> *beare up the pillars* of the State when the land is *even dissolved*, and the pillars thereof grown weake: for that is done by *judging the Congregation according to right*, *Psal. 75*. In yours; to make this yet flourishing Country and Kingdome *glorious* or *despicable*: for <sup>b</sup> *righteousnesse exalteth a Nation*, but *sinne is a reproch to any people*, *Prov. 14*. In yours; to *settle the Throne* upon the King, and to *entaille* it by a kinde of *perpetuity* unto the right heire for many succeeding generations: for <sup>c</sup> *The Throne is established by justice*, *Prov. 16*. In yours; to discharge Gods *punishing Angel*, who now *destroyeth* us with a grievous destruction, and by *unsheathing* your *Sword* to make him *sheath* his: as here in my Text, *Phinches stood up, and executed judgement, and the plague ceased*. In yours; though you be but *Gods* on Earth, and in these *Courts*, mortall and petty *Gods*, yet to send *prohibitions* into the *Court of Heaven*, and there to *stop the judgements* of the great and Eternall GOD before they come forth; yea and when the *decree* is gone forth, to *stay execution*. In a word, as it was said to *Ieremy*, but in another sense, you are <sup>d</sup> *Set over Nations and over Kingdomes to root out, and to destroy, to build, and to plant*. Onely then be intreated, to use that *power* God hath given you, unto *edification*, and not unto *destruction*. And now I have done my message. God grant unto all of us, that by our hearty sorrow and *repentance* for our *sinnes* past; by our

a *Psal. 75. 2. 3.*

b *Prov. 14. 34.*

c *Prov. 16. 12.*

d *Jer. 1. 10.*

A

B

C

D

E

A our stedfast *resolutions* of future amendment, and by setting our selves *faithfully* and uprightly in our severall places and *callings* to do God and the King and our Country service, in beating down *sin*, and rooting out *sinners*; we may by his good grace and mercy obtaine *pardon* of our *sinnes*, and *deliverance* from his *wrath*, and be preserved by his power through faith unto salvation. Now to God the Father, the Sonne, &c.

THREE



At the Lord's command of nature's arrangement, and by setting out  
 ourselves in our several places, and calling to  
 God in our hearts, and our voices, in bearing down  
 and rooting out sinners, we may by his good grace and mercy  
 obtain a reward for our labour, and a testimony from his  
 word, and be preserved by his power, through  
 faith into salvation. Now to God the  
 Father, the Son, and the Holy Spirit.

THREE



THE FIRST  
SERMON  
AD POPULUM.

At Grantham Linc. Octob. 3. 1620.

3. Kings 21. 29.

Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his sons days will I bring the evil upon his house.



He History of this whole Chapter affordeth matter of much *Variety* and *use*: but no passage in it so much either of *wonder* or *Comfort*, as this in the close of the whole both Story and Chapter. That there should be *Mighty-ones* sick, with longing after their meaner neighbours Vineyards; That there should be *crafty heads* to contrive for *greedy Great-ones* what they unjustly desire; That there should be *officious Instruments* to do a piece of *legal injustice*, upon a Great mans letter; That there should be *knights of the Post* to depose any thing though never so *false*, in any *cause* though never so *bad*, against any *man* though never so *innocent*; That an *honest man* cannot

S. 1.  
The coherence.

(a) Sic reus  
ille seve est, de  
quo victoria lu-  
cro

Esse potest--  
Ovid de nuce.  
(b) Ver. 4. hic.  
(c) Ver. 11.  
(e) Ver. 13.

(g) Juven.  
Satyr. 13.

S. 2.  
Argument.

1.

(b) Hab. 1. 13.  
(i) Psal. 51. 6.

2.

(k) Tit. 1. 2.  
(l) James 1. 17.

3.

not be secure of his life, so long as he hath any thing else (a) worth the losing: There is instance in the fore-part of the Chapter of all this, in (b) Ahab sickning, and (c) Jezebel plotting, and the (d) Elders obeying, and the (e) Witnesses accusing, and poor (f) Naboth suffering. But what is there in all this, singularly either Strange or Comfortable? All is but Oppression: Active, in the rest; Passive, in Naboth. And what wonder in either of these? (g) --stupet hac, qui jam post terga reliquit Sexaginta annos? himself may passe for a wonder, if he be of any standing, or experience in the world, that taketh either of these for a wonder. And as for matter of Comfort: there is matter indeed, but of Detestation in the one, of Pity in the other, in neither of Comfort.

To passe by the other Occurrences also in the latter part of the Chapter, as, That a great Oppressour should hugge himself in the cleanly carriage and fortunate successe of his damned plots and witty villanies; That a weak Prophet should have heart and face enough to proclaim judgement against an Oppressing King in the prime of his Jollity; That a bloody Tyrant should tremble at the voice of a poor Prophet; and the rest (some of which we shall have occasion to take in incidentally in our passage along:) mark we well but this close of the Chapter in the words of my Text; And it will be hard to say, whether it contain matter more Strange,

or more Comfortable. Comfortable: in that Gods mercy is so exceedingly magnified, and such strong assurance given to the truly penitent of finding gracious acceptance at the hands of their God, when they find him so apprehensive of but an outward enforced semblance of contrition from the hands of an Hypocrite. Strange: in that Gods Mercy is here magnified, even to the hazard of other his divine perfecti- ons; his Holinesse, his Truth, his Justice. For each of these is made in some sort questionable, that so his mercy might stand clear and unquestioned. A rotten-hearted Hypocrite humbleth himself outwardly, but repenteth not truly: and God accepteth him, and rewardeth him. Here is Gods mercy; in giving respect to one that ill deserved it: but where is his Holiness the while; (being

(h) a God of pure eyes, that requireth (i) Truth in the inward parts, and will not behold iniquity; ) thus to grace Sinne, and countenance Hypocrisie? A fearfull judgement is denounced against Ahabs house for his Oppression: but upon his humiliation, the sentence, (at least part of it) is reversed. Here is Mercy still; in revoking a sentence of destruction: and if somewhat may be said for his Holinesse too, because it was but a temporal and temporary favour; yet where is his Truth the while, (being a (k) God that cannot lie, and (l) With whom is no variableness, neither so much as the bare shadow of turning) thus to say and unsay, and to alter the thing that is gone out of his lipps? A Judgement is deserved by the Father: up-

on



A on his humiliation, the execution is *suspended* during his life, and lighteth upon the Son. Here is yet more *Mercy*; in not striking the *Guilty*: and if somewhat may be said for *Gods truth* too, because what was *threatned*, (though not *presently*,) is yet (a) at last performed; yet where is his *Iustice* the while, (being a (b) *God that without respect of persons rendreth to every man according to his own works*, and will (c) *Not acquit the guilty, neither condemn the innocent*;) thus to sever the *Guilt* and the *Punishment*, and to lay the *Iudgement* which he spareth from the *Father* upon the *Son*, from the more wicked *Father* upon the lesse wicked *Son*?

(a) 4 Kin. 10.  
10.  
(b) 1 Pet. 1.  
17.  
(c) Exod. 34.  
7.

B Thus *God*, to magnifie the riches of his *Mercy*, is content to put his *Holiness*, and his *Truth*, and his *Iustice* to a kind of venture. That so his *afflicted ones* might know, on what *object* especially to fasten the eyes of their souls: not on his *Holiness*, not on his *Truth*, not on his *Iustice*; not only, nor chiefly on these, but on his *Mercy*. He seeketh more *general glory* in, and would have us take more *special knowledge* of, and affordeth us more *singular comfort* from his *Mercy*, than any of the rest: as if he desired we should esteem him *unholy*, or *untrue*, or *unjust*, or any thing, rather than *unmercifull*. Yet is he neither *unholy*, nor *untrue*, nor

§. 3.  
and Division  
of the Text.

C *unjust*, in any of his proceedings with the sons of men: but (d) *Righteous in all his ways*, and *holy in all his works*, and *true in all his words*. And in this particular of his proceedings with *King Ahab* at this time, I hope by his blessed assistance so to acquit his *Holiness* and *Truth* and *Iustice* from all sinister imputations; as that he may be not only *magnified* in his *mercy*, but *justified* also in the rest, and (e) *Clear when he is judged*: as we shall be thereunto occasioned now and hereafter in the handling of this Scripture. Wherein are *three main things* considerable. First, the *Ground*, or rather the *occasion* of *Gods* dealing so favourably

(d) Psal. 145.  
17.

(e) Psal. 51.  
4.

D with *Ahab*; namely *Ahabs humiliation*; [ *Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not, &c.* ] Secondly, the great *Favour* shewed to *Ahab* thereupon; namely, the *suspension* of a *Judgement* denounced; [ *I will not bring the evil in his days.* ] Thirdly, the *Limitation* of that favour; it is but a *suspension* for a time, no utter *removal* of the judgement; [ *But in his sons days will I bring the evil upon his house.* ] Wherein we shall be occasioned to enquire; how the first of these may stand with *Gods holiness*; the second with his *Truth*; the third with his *Iustice*. And first of *Ahabs humiliation*: *Seest thou how Ahab humbleth himself before me?*

1.

2.

3.

E

This *Ahab* was King of *Israel*, that is, King over those *ten Tribes* which revolted from *Rehoboam* the Son of *Salomon*, and clave to *Ieroboam* the son of *Nebat*. Search the whole sacred story in the Books of *Kings* and *Chronicles*; and (unless we will be so very charitable, as notwithstanding many strong presumptions of his

§. 4.  
*Ahabs person*  
considered;

(a) See 4. Kin.  
10. 31.

(b) 3 Kings

16: 30.

(c) Ibid. 33.

(d) Ver. 27. hic

S. 5.  
and his carriage;  
with the  
Observations  
thence.

(e) Verse 26.  
24. hic.

1.

2.

3.

S. 6.  
Observat. I.  
How far an

(a) *Hypocrisie*, to exempt *Iehu* the son of *Nimshi*, and that is but one of *twenty*; we shall not find in the whole *List* and *Catalogue* of the *Kings* of *Israel*, one good one, that clave unto the *Lord* with an upright heart. *Twenty Kings* of *Israel*; and not one, (or but one,) good: and yet than this *Ahab*, of the *twenty*, scarce one worse. It is said in the *sixteenth Chapter* of this *Book*, that (b) *Ahab* the son of *Omri* did evil in the sight of the *Lord* above all that were before him, at verse 30. and at verse 33. that (c) He did more to provoke the *Lord God* of *Israel* to anger, than all the *Kings* of *Israel* that were before him: and at verse 25. of this *Chapter*, that (d) There was none like unto *Ahab*, which did sell himself to work wickedness in the sight of the *Lord*. An *Oppressor* he was, and a *Murderer*, and an *Idolater*, and a *Persecuter* of that holy *Truth*, which *God* had plentifully revealed by his *Prophets*, and powerfully confirmed by *Miracles*, and mercifully declared by many gracious *deliverances* (even to him) in such manner as that he could not but know it to be the *Truth*; and therefore an *Hypocrite*: and in all likelyhood, an obstinate sinner against the holy *Ghost*, and a *Cast-away*.

This is *Ahab*: this the man. But what is his carriage? what doth he? he humbleth himself before the *Lord*. [Seest thou how *Ahab* humbleth himself before me?] The manner and occasion of his *humbling*, is set down a little before; at V. 27. And it came to passe, when *Ahab* heard those words (the words of (e) *Eliab* the *Prophet*, dealing plainly and roundly with him for his hatefull *Oppression* and *Murder*) That he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And that is the *humbling* here spoken and allowed of: and for which *God* here promisseth that he will not bring the evil in his days. Lay all this together; the man and his ill conditions, and his present carriage, with the occasion and successe of it: and it offereth three notable things to our consideration. See first, how far an *Hypocrite*, a *Cast-away* may go in the outward performance of holy duties, and particularly in the practice of *Repentance*: here is *Ahab* humbled; such a man, and yet so penitent. See again secondly; how deep *Gods* word, though in the mouth but of weak instruments, when he is pleased to give strength unto it, pierceth into the consciences of obstinate sinners, and bringeth the proudest of them upon their knees, in despite of their hearts: here is *Ahab* quelled by *Eliab*; such a great one, by such a weak one. See yet again thirdly; how prone *God* is to mercy, and how ready to apprehend any advantage (as it were) and occasion to shew compassion: here is *Ahab* humbled, and his judgement adjourned; such a real substantial favour, and yet upon such an empty shadow of *Repentance*. Of these three at this time in their order: and of the first, first.

An *Hypocrite* may go very farre in the outward performances of holy duties. For the right conceiving of which assertion; Note first, that

A that I speak not now of *the common graces* of Illumination, and Edification, and good dexterity for the practising of some particular Calling; which *gifts*, with sundry other like, are oftentimes found even in such apparently wicked and prophane men, as have not so much as (a) *the form* (much lesse *the power*) of Godliness: but I speak even of those *Graces*, which *de tota specie* (if they be true and sincere) are the undoubted blessed fruits of Gods holy renewing Spirit of sanctification, such as are Repentance, Faith, Hope, Joy, Humility, Patience, Temperance, Meeknesse, Zeal, Reformation, &c. in such as these, Hypocrites may go very farr, as to the outward semblance, and performance. Note *secondly*, that I speak not, of *the inward power* and reality of these graces; for Cast-aways and Hypocrites, not having *union* with God by a lively faith in his Son, nor *communion* with him by the effectual working of his Spirit, have no part nor fellowship in these things, which are proper to the chosen and called of God, and peculiar to those that are his (b) *peculiar people*: but I speak only of *the outward performances*, and exercises of such actions, as may seem to flow from such *spiritual graces* habitually rooted in the heart; when as yet they may spring also (and, when they are found in *unregenerate* men, do so spring) from *Nature*, perhaps *moralized*, or otherwise *restrained*, but yet *unrenewed* by saving and sanctifying grace. Note *thirdly*, that when I say an *Hypocrite* may go very farre in such outward performances; by the *Hypocrite* is meant not only the *grosse* or *formal Hypocrite*, but every *natural* and *unregenerate* man, (including also the *Elect* of God before their effectual calling and conversion,) as also *Reprobates* and *Cast-aways* for the whole time of their lives: all of which may have such fair semblances of the forenamed *Graces*, and of other like them, as not only others (who are to judge the best by the *Law of Charity*) but themselves also, through the wretched deceitfulness of their own wicked and corrupt hearts, may mistake for those very *graces* they resemble.

The Parable of the seed sown in the *stony ground*, may serve for a full both declaration and proof hereof: which seed is said to have sprouted forth immediately, (c) *Springing up forthwith* after it was sown; but yet never came to good, but speedily *withered away*: because for want of *deepnesse of earth* it had not (d) *moysture* enough to feed it to any perfection of growth and ripenesse. And that branch of the *Parable* our blessed Saviour himself in his exposition applieth to such hearers; as (e) *when they hear the word immediately receive it with gladnesse*, and who so forward as they to repent, and believe, and reform their lives; but yet all that forwardnesse cometh to nothing, they endure but for a short time, (f) *Because they have no root in themselves*, but want the sap and moysture of Grace to give life and lasting to those beginnings and imperfect offers and essays of goodnesse, they made shew of. Here are good affe-

Hypocrite may go in the performance of holy duties,

1.

(a) 3 Tim. 3. 5.

2.

(b) Tit. 13. 4.

3.

5. 7.  
with the application,  
(c) Mar. 13. 5.

(d) Luke 8. 6

(e) Mar. 13. 20.  
Mark 4. 16.

(f) Mar. 13. 21. & Mar. 4. 17.



(a) Heb. 6. 4,  
5.

§. 8.  
and proof  
thereof.  
(b) 1 Sam. 8.  
9.  
(c) 4 King.  
10. 16, 28.  
(d) Mark 6.  
10.

I.

affections (to see to) unto the good word of God, they receive it with joy; it worketh not only upon their judgements, but it seemeth also to rejoice, yea after a sort to ravish their hearts, so as they feel a kind of tickling pleasure and delight in it; which the Apostle calleth (a) *Tasting of the heavenly gift, and the good word of God, and the powers of the world to come*, Hebrews 6. And as they receive the seed joyfully, so it appeareth quickly; it springeth up anon in the likeness of Repentance, and Faith, and Obedience, and newnesse of life. They may be touched with a deep feeling of their sins; and with heavy hearts, and many tears confesse, and bewail them; and not only promise, but also purpose amendment. They may be superficially affected with, and find some overly comfort and refreshing from, the contemplation of those gracious promises of mercy and reconciliation and salvation which are contained in the glorious Gospel of our Lord Iesus Christ; and have some degrees of persuasion that those promises are true, and some flashes of confidence with all of their own personal interest therein. They may reform themselves in the general course of their lives in sundry particulars: refraining from some grosse disorders, and avoiding the occasions of them, wherein they have formerly lived and delighted, and practising many outward duties of Piety and Charity, conformable to the letter of the Laws of both Tables: and misliking and opposing against the common errors or corruptions of the times and places wherein they live; and all this to their own and others thinking, with as great zeal unto Godlinefs, and as through indignation against sinne, as any others. All this they may doe: and yet all the while be rotten at the heart; wholly carnal and unrenewed; quite empty of sound Faith, and Repentance, and Obedience, and every good grace; full of damnable Pride and Hypocrisie; and in the present state of damnation, and, in the purpose of God, Reprobates and Cast-aways.

Examples hercof we have, in (b) *Sauls* care for the destroying of Witches; in (c) *Iebu's* zeal in killing Baals Priests; in (d) *Herods* hearing of *Iohn Baptist* gladly, and doing many things thereafter; and, to omit others, in this wicked King *Ahab* present fit of Repentance and Humiliation. At all which, and sundry other like effects, we shall the lesse need to marvell; if we shall seriously consider the Causes and Reasons thercof. I will name but a few of many: and but name them neither. "First, "great is the force of Natural conscience, even in the most wicked men; especially when it is awakened by the hand of God in any "heavie affliction, or by the voice of God threatning it with vengeance.

"It pursueth the guilty soul with continual and restless clamours, and he seeth that something he must needs doe, if he "knew whar, to stop the mouth of Conscience; and so he falleth a

repent-

A "repenting, and reforming, and resolving of a new course: which  
 "though it be not sincere, and so cannot work a perfect cure upon  
 "a wounded conscience, but that still it rankleth inward; yet it  
 "giveth some present ease, and allayeth the anguish of it for the  
 "time. Secondly, God will have the power of his own Ordinance  
 "sometimes manifested even upon those that hate it; as he  
 "got himself (a) honour upon Pharaoh and the Egyptians: that his  
 "own faithfull ones may see and admire the power of that holy seed,  
 "whereby they are begotten again from the dead; not doubting  
 "but that the Gospel will prove (b) The power of God unto salvation to  
 B "all that beleeve, when they behold in it the power of conviction upon  
 "many that beleeve not. Thirdly, God in his most wise and  
 "unsearchable providence so ordereth and disposeth not only  
 "outward things, but even the hearts, and wills, and thoughts, and  
 "actions of men, permitting his children to fall backwards into  
 "sins, and bringing on his enemies towards goodness, so far as  
 "he thinketh good: as for other purposes, so for this end also a-  
 "mong the rest, the man might not be able (c) from those  
 "things he seeth happen unto other men, or done by them, to  
 "judge infallibly of the state of his brothers soul. God reserv-  
 C ing this Royalty unto himself, to be the only (d) Searcher of the  
 "hearts and reins of others. For these and sundry other Reasons it  
 "commeth to pass, that Hypocrites and Cast-aways, doe osten-  
 "times goe so far as they doe, in the outward performances of  
 "holy duties.

Now if men may goe thus far, and yet be in the state of dam-  
 nation: what hope then (First) of Heaven, for such prophane  
 ungodly wretches, as are so far from having (e) the power, as  
 that they have not so much as the least shew of godliness? What  
 will become of those that (f) Sit them down in the chair of scorn-  
 D and despise the good Word of God, and make a scoff of those  
 men that desire to square their lives by that rule; when some of  
 them that (g) hear it gladly, and (h) receive it with joy, and are  
 content to be ordered by it in many things, shall yet goe to hell?  
 Certainly Ahab and Herod, and such cursed miscreants, shall rise  
 up in judgement against these men, and condemn them; and  
 they shall have (i) Their portion with Hypocrites, shall I say? Alas,  
 wofull is their case, if their portion fall but there: but let them  
 take heed lest their portion be not so good as the Hypocrites; and  
 that it be not ten times easier for Ahab and Herod, and the whole  
 E crew of such Hypocrites, at the day of judgement, than for  
 them.

Secondly, what a stark shame would it be for us, who have re-  
 ceived the (k) First fruits of the Spirit, not to bring forth the  
 (l) fruits of the Spirit in some good abundance, in the frequent  
 and comfortable and actual exercises of those habitual graces that are  
 in

(a) Exod. 14.  
4.(b) Rom. 1.  
16.

3.

(c) See Eccl.  
9. 1.(d) Jer. 11.  
20. & 17. 10.§. 9.  
Inferences  
thence. 1. of  
terror against  
prophane.  
(e) 2 Tim. 3.  
5.

(f) Psal. 1. 1.

[g] Mark. 6.  
20.

[h] Mar. 13. 20

[i] Mar. 24.  
51.§. 10.  
2. of exhorta-  
tion, to abound  
in the fruits of  
godliness.

[k] Rom. 8. 13.

[l] Gal. 5. 22.

[a] Mat. 5.  
16.[b] Mat. 11.  
19.S. 11.  
3. of admoniti-  
on to forbear  
judging.

in us, of *Faith, Repentance, Love, Reformation, Zeal*, and the rest: A  
 seeing the *counterjeits* of these graces are oftentimes so eminent, e-  
 ven in *Hypocrites* and *Cast-awayes*? Shall a piece of *rotten wood*, or a  
*Gloworm* shine so *bright* in the dark; and our holy *Lampes*, fed  
 with Oyl from Heaven, burn so dim? Nay, (a) *Let our Lights*  
 also, as well as theirs, *shine before men*; yea and outshine theirs  
 too: *that men may see our truly good works*, as well as their seem-  
 ing ones, and *glorifie our Father which is in Heaven*. Although all  
 be not *gold* that *glistereith*; yet pity it is, that true *gold* should  
 gather *rust*, and lose the *lustre* for want of using; when *Brasse*  
 and *Copper*, and baser metals are kept *bright* with scowring. B  
 Let not *blear-eyed Leah* have cause to rejoyce against *beautifull Ra-  
 chel*, or to insult over her *barrenness*: neither let us who profess  
 our selves to be (b) *Wisdoms children*, suffer our selves to be out-  
 stripped by *Natures brats*, in justifying our Mother. Rather let  
 their *splendida peccata* provoke us to a godly jealousy and emula-  
 tion, and spur us up to the *quickning* of those Graces God hath  
 given us: that the *power of Godliness* in us, may be at least as *fruit-  
 full* in all *outward performances*, as the *shew* of it is in them.

*Thirdly*, this should teach us *caution* in our *judging* of other  
 mens estates. We are apt to offend both ways. If we see a C  
 man overtaken with some *gross scandalous sin*; as *Drunkennesse*,  
*Adultery*, *Oppression*, or *Perjury*; but especially if he live long  
 therein: by and by he is a *Reprobate* with us; or at least he is not  
 yet in the *state of Grace*. Thus we speak, thus we judge: but we  
 consider not the whilst, how *far* and how *long* God in his holy  
 wisdom may suffer foul temptations to *prevail* against his *chosen  
 ones*. On the other side, if we see a man forward in the duties  
 of Religion, *charitably affected to the poor*, *just* and *upright* in his  
 dealings with men, stoutly *opposing* against common corrupti-  
 ons, *suffering* for the profession of the truth: by and by he is a D  
*Saint* with us; and we stick not sometimes in our folly to wish  
 that our souls might speed as that mans soul at a venture. But we  
 consider not the whilst, how *far* the force of *Natural Conscience*,  
 and common *Moral Grace* (if you will allow me to speak to impro-  
 perly) may lead a man onward unto all *outward performances*, who  
 was yet never effectually *called*, nor truly *sanctified*. And yet, busie  
 tools that we are, we cannot keep our selves in our *own bounds*;  
 but we must be meddling with *Gods prerogative*, and thrusting our  
 selves in his *chair*; and be *judging* of our brethren, whose *hearts*  
 we are so far from knowing, as that we are scarce well acquaint-  
 ed with our own. But what have we to doe either with one or E  
 other? what *lawfull commission* have we at all to *judge*? or what  
*certain evidence* have we, whereby to *judge*? *Infallible signes* we  
 cannot have from any *outward things*, either of the *want*, or of  
 the *having* of grace, in other men: yet of the two, farre more  
 preg-



A pregnant probabilities of *the want*, than of *the having* of grace. Because there may be such an open *course* held in *evil* things, as we may justly doubt whether such a course can stand with *grace* or no : whereas there cannot be any *course* held in *good* things *outwardly*, but such as may stand with *Hypocrisie*. What are we then to do ? Even this : to use the judgement of *Probability*, hoping with *cheerfulness* that there is *grace*, where we see comfortable *signes* of it : and to use the judgement of *Charity*, still (a) hoping *the best* (though not without some (b) fear,) that there may be *Grace*, where we see fearefull *signes* of the want of it. But for the judgement of *Infallibility* either *pro* or *con*, what sinfull man dares challenge that unto himself, unlesse it be that (c) *man of sin*, who hath nestled himself higher than into *Peters Chair*, into the *Throne of God*, sitting in the *Temple of God*, and there determining *as God*, and with his breath *damning* and *sainting* whom he listeth ? But let him go : and let this be our direction in this point. *Think* we comfortably, where we see *no reason* to the contrary : *hope* we charitably, even where we do see *some reason* to the contrary. But judge we neither way *peremptorily* and *definitively*, whatsoever *probabilities* we see either way : sith we know not how farr a *sanctified* *believer* may fall into the snares of *sin* ; nor how farr a *gracelesse Hypocrite* may go in the shew of *Godliness*. That is the *third use*.

The *last* and main *Inference*, is for *self-tryall*. For if a man may go thus farr, and yet be an *Hypocrite*, be a *Cast-away* : it will concern every one of us, as we desire to have comfortable, both a *assurance* of present *Grace*, that we are not *hypocrites*, and *hope* of future *Glory*, that we are not *Cast-aways* ; so to be district in making *Tryall*, whether those *Graces* that seem to be in us be *true*, or but *counterfeits*, and whether the *acts* thereof be fruits of *sincerity*, or but of *hypocrisie*. Let us not therefore flatter our selves, or be too jolly upon it, if we find in our selves some *shewes of Godliness* ; but let us rather labour to find out whether there be in us the *power* and *life of Godliness* or no. For there is a kind of *righteousnesse* such as it is, an *outward formall righteousness*, in *Scribes* and *Pharisees*, and *Hypocrites* : but that will not serve the turn ; (d) *Unlesse our righteousness exceed theirs*, we shall in no case enter into the *Kingdome of Heaven*. Beloved, *Hypocrisie* is spun of a fine threed, and is not easily discernable, without very *diligent Examination*. And things are not to be measured by the outward *shew*, or by the *lump* and *bulk* ; but by an *exacter rule*, whether they be true, or no. Doeſt thou bear the word of God with *Joy* ; doeſt thou bewail thy sins with *teares* ; doeſt thou avoid grosse sinnes with *care* ; doeſt thou oppose against common corruptions with *zeal* ? These are indeed comfortable *signes*, but no *infallible evidences* of *Grace* : for what is there in all this, which *Ahab*, and *Saul*, and *Merod*, and *Judas*, and other

(a) 1 Cor.  
13. 7.  
(b) Jude 23.

(c) 2 Thes.  
2. 3.

5. 12.  
4. Of direction  
for the tryall of  
sincerity :

(d) Mat. 5.  
20.

*Hypocrites*, either have not, or might not have done? But, if not by these fruits; by what other means then may a man come to know the *sanctification* of his heart, and the *sincerity* of these affections? Divines in their Treatises and Writings have set down sundry notes and marks, whereby to make this tryall: but I would especially commend to your observation, two only out of all that variety, which two are indeed as good as a thousand; namely, *Integrity* and *Constancy*: for these two are never in the *Hypocrite*.

First, for *Integrity*. The Hypocrite (we heard) might go far in bearing, in believing, in sorrowing, in reforming, in suffering; but his affections herein, (for so much as they spring not from true Faith, & the conscience of that Obedience he oweth to God, but from other respects,) are *partial* in all those Duties; and carry him so far only, as those false grounds, which first gave motion to those affections, lead him, and no farther. He receiveth the word with joy, so far as it tickleth the ear with choicenesse of phrase, and variety of elocution; so far as it fitteth with his humour, and keepeth fair and farr off from meddling with his bosome sinne: but he is not equally delighted with every part, and with every point of Gods word, and truth. If the right string be touched, if his sweet darling sinne be stirred; that is harsh to him, he findeth no musick in that: rubb him where he is galled, and he kicketh at it. (a) Herod heard John Baptist gladly, and did many things willingly: but when his incestuous marriage was meddled withall; then the (b) Fox was uncased, and the Hypocrite appeared in his own colours, and the Baptist lost first his liberty, and then after his head for his labour. And the young man, when Christ told him, what he must do to inherit eternal life, in the general, (c) [Keep the Commandments, &c.] was no doubt, a jolly jocund man, [All these have I kept from my youth up:] but when Christ hitteth him home, and presseth upon his particular corruption (d) [One thing is wanting, &c.] this nipped him in the head, and strook cold to his heart, and (the Text saith) (e) He went away sorrowfull. And ever mark it, in something or other the Hypocrite bewrayeth himself what he is; if not to the observation of others, yet at least sufficiently for the conviction of his own heart, if he would not be wanting to himself in the due search and trial of his heart. A mans bloud riseth, when he heareth a stranger swear an Oath: but if the same man can hear his prentice lye, and equivocate, and cosen, and never moove at it; let him not be too brag of his zeal: his coldnesse here discovereth the other to have been but a false fire, and a fruit, not of true zeal, but of Hypocrisie. A Jesuite maketh scruple of disclosing an intended treason, revealed to him in confession; but he maketh no bones of laying a powder-plot, or contriving the Murder of an annointed King. A Pharisee is very precise in (f) Tithing Mint

S. 13.  
by the marks  
1. Of Integrity.

(a) Mark 6.  
20, 27, 27.

(b) Luke 13.  
32.

(c) Mat. 19.  
17, 20.

(d) ibid.  
ver. 21.

(e) Ibid. 22.

(f) Mat. 23.  
23.

A *Mira and Caimin*; but balketh *justice and mercy*. One straieth at a (a) *Gnat*, and swalloweth a *Camel*; maketh conscience of some *petty finnes*, neglecting *greater*: Another casteth out a *beam*, but seeleth not a *moat*; maketh conscience of some *greater finnes*, neglecteth *smaller*. *Shame* of the world, & the cry of people, maketh him forbear some sins; an eye had to his own private and secret ends, other some; *fear* of temporal punishment, or (it may be) eternall, other some; *hope* of some advantage another way, as in his *credit, profit*, &c. other some; the *terrors* of an affrighted conscience, other some: but if in the mean time there be no care, nor scruple, nor forbearance of *other sins*, where there appeareth no hinderance from these or the like respects; all is naught, all is but counterfeited and damnable *hypocrisie*. The rule never faileth, (b) *Quicquid propter Deum fit, aequaliter fit*. True obedience, as it disposeth not the command, but obeyeth *cheerfully*; so neither doth it divide the command, but obeyeth *equally*. David had wanted one main assurance of the *uprightnesse* of his heart, if he had not had an *equal* and universal (c) *Respect to all Gods Commandements*. That is the first note of Sincerity; Integrity.

C The other is *Constancy*; continuance, or lasting. The *seeming Graces* of Hypocrites may be as *forward*, and *impetuous* for the time, as the *true Graces* of the sincere believer; nay more forward oftentimes: as in the (d) *stony ground*, the seed sprang up so much the sooner, by how much it had the *lesse depth* of earth. But the very *same cause*, that made it put up so soon, made it wither again as soon; even because it wanted *deepnesse* of earth. So the Hypocrite, when the *fit* taketh him, he is all on the *spurre*; there is no way with him, but a new man he will become out of hand, yea that he will; (e) *Momento turbinis*. But he setteth on too violently, to hold out long: this reformation ripeneth too fast, to be right spiritual fruit. As an horse that is good at hand, but naught at length, so is the Hypocrite; free and fiery for a spurt, but he jadeth and tyreth in a journey. But true grace all to the contrary; as it ripeneth for the most part by leisure, so it ever (f) *lasteth longer*: as Philosophers say of *Habits*, that as they are gotten hardly, so they are not lost easily. We heard but now, that the *Faith, Repentance, Reformation, Obedience, Joy, sorrow, Zeal*, and other the graces and affections of Hypocrites, had their first motion and issue from false and erroneous grounds: as *Shame, Fear, Hope*, and such respects. And it thence cometh to passe, that where these respects cease, which gave them motion; the graces themselves can no more stand, than a House can stand, when the foundation is taken from under it. The Boy that goeth to his book, no longer than his Master holdeth the rod over him; the Masters back once turned, away goeth the Book, and he to play: and right so is it with the Hypocrite. Take away the rod from Pharaoh; and he will be old Pharaoh still. And A-

(a) Ib. d. 24.

(b) Op. imperfect. in Mar. hom. 45.

(c) Psa. 119. 6.

§. 14. Of constancy.

(d) Mar. 13. 5, 6.

(e) Persius.

(f) Qualitatis vera tenor permanet: falsa non durat. Sener. Epist. 120.



(a) 3 Kin. 22.  
27.

(b) In Careg.  
cap. de qualic.

S. 15  
Both joyued to-  
gether for Try-  
all.

hab, here in this Chap. thus humbled before God at the voice of his Prophet; this fit once past, we see in the next Chap. regardeth neither God nor Prophet, but through unbelief (a) disobeyeth God, and imprisoneth the Prophet. Now then, here is a wide difference between the Hypocrite, and the godly man. The one doth all by fits, and by starts, and by sudden motions and flashes: whereas the other goeth on fairly and soberly in a settled constant regular course of humiliation and obedience. (b) Aristotle hath excellently taught us, to distinguish between colours that arise from passion, and from complexion. The one, he saith, is scarce worth the name of a Quality or colour; because it scarce giveth denomination to the subject wherein it is. If Socrates be of a pale, or an high-coloured complexion, to the question, [Qualis est Socrates? What a like man is Socrates?] it may be fitly answered (saith Aristotle) that he is a pale man, or that he is an high-coloured man. But when a man of another complexion, is yet pale for fear, or anger, or red with blushing; we do not use to say, neither can we say properly, that he is a pale man, or a high-coloured man. Accordingly we are to pronounce of those good things that sometimes appear in Hypocrites. We call them indeed Graces, and we do well, (because they seem to be such, and because we in Charity are to hope that they be such, as they seem:) but they are in true judgement nothing lesse than true graces, neither should they indeed (if we were able to discern the falseness of them) give denomination to those Hypocrites in whom they are found. For why should a man from a sudden and short fit of Repentance, or Zeal, or Charity, or Religion, be called a Penitent, or a Zealous, or a Charitable, or a Religious man; more than a man for once or twice blushing an high-coloured man? Then are Graces true, when they are habitual and constant, and equal to themselves. That is the second Note; Constancy.

I will not trouble you with other Notes, besides these. Do but lay these two together; and they will make a perfect good Rule for us to judge our own hearts by, and to make tryall of the sincerity of those good things, that seem to be in us. Measure them not by the present heat, (for that may be as much, perhaps more, in an hypocrite, than in a true believer;) but by their Integrity and Constancy. A man of a cold complexion hath as much heat in a sharp fit of an Ague, as he that is of a hot constitution, and in health; and more too: his blood is more enflamed, and he burneth more. But whether do you think is the more kindly heat; that which cometh from the violence of a Fever, or that which ariseth from the condition of a mans Temper? No man maketh doubt of it, but this is the more kindly, though that may be more sensible and intense. Well then; a man findeth himself hot in his body, and fain he would know, whether it be Calor præter naturam, or no: whether a kindly and naturall heat, or else the fore-runner or symptome of

- A of some disease. There is no better way to come to that knowledge, than by these two Notes; *universality*, and *constancy*. First for *Universality*; Physicians say of *heat*, and *sweat*, and such like things, *Universalis salutaris, partialis ex morbo*. If a man be *hot* in one part, and *cold* in another; as if *the palms* of his hands burn, and *the soles* of his feet be cold; then all is not right: but if he be of an indifferent *equal heat* all over, that is held a good sign of *health*. Then for *Constancy* and Lasting; if *the heat* come by *fits* and *starts*, and *paroxysms*, leaping oftsoones and suddenly out of one extreme into another, so as the party one while *gloweth* as hot as *fire*, another while is *chill* and cold as *ice*, and keepeth not at any certain stay; that is an *ill sign* too, and it is to be feared there is an *Ague* either bred, or in breeding: but if he continue at some reasonable certainty, and within a good mediocrity of *heat* and *cold*; it is thought a good sign of *health*. As men judge of the state of their *bodys*; by the like rule judge thou of the state of thy *soul*. First, for *integrity* and universality. Is thy *Repentance*, thy *Obedience*, thy *Zeal*, thy *Hatred* of sin, other graces in thee *Universal*? equally bent upon all good, equally set against all evill things? it is a good sign of *Grace* and Sanctification in the heart.
- C But if thou *repentest* of one sin, and *persistest* in another; if thou *obeyest* one commandement, and *breakest* another; if thou art *zealous* in one point, and *cool* in another; if thou *hatest* one vice, and *lovest* another: flatter not thy self too much; thou hast reason to suspect all is not *sound* within. Then for *Continuance* and Lasting, I deny not, but in case of *prevailing temptations*, the godly may have sometimes uncomfortable and fearfull *intermissions* in the practice of godlinesse; which yet make him not altogether *Gracelesse*: as a man may have sometimes *little distempers* in his body, through mis-dyet or otherwise, and yet not be *heart-sick*; or *greater distempers* too sometimes to make him sick, and yet be *heart-whole*.
- D But yet if *for the most part*, and in the ordinary constant course of thy life, thou hast the practice of *repentance* and *obedience*, and other fruits of *grace* in some good comfortable measure; it is a good sign of *Grace*, and Sanctification in the heart. But if thou hast these things only by *fits* and *starts*, and sudden *moods*; and art sometimes violently *hot* upon them, other *sometimes* again, and oftner, *key cold*: presume not too much upon shewes, but suspect thy self still of *Hypocrisie*, and *Insincerity*; and never cease by repentance and prayer, and the constant exercise of other good graces,
- E to *Physick* and *Dyet* thy soul, till thou hast by Gods goodnes put thy self into some reasonable assurance, that thou art the true child of God, a *sincere believer*, and not an *Hypocrite*; as *Ahab* here, notwithstanding all this his solemn humiliation was. Here is *Ahab* an *Hypocrite*; and yet *humbled before the Lord*.

But yet now, this *humiliation* such as it was, what should work

it

§. 16.  
The opening of  
the second Ob-  
servation.

it in him? That we find declared at verse 27. [ *And it came to passe that when Ahab heard these words, &c.* ] There came to him a message from God, by the hand of *Elijah*; and that was it that humbled him. Alas, what was *Elijah* to *Ahab*? a silly plain Prophet to a mighty King? that he durst thus presume to rush boldly and unsent-for into the presence of such a potent Monarch, who had no lesse power, and withall more colour, to take away his life, than *Naboth's*? and that when he was in the top of his jollity, solacing himself in the new-taken possession of his new-gotten Vineyard; and there to his face charge him plainly with, and shake him up roundly for, and denounce Gods judgements powerfully against, his bloody abominable oppressions? We would think, a Monarch muffled up in Idolatry, and accustomed to blood, and hardened in Sinne and Obstinacy, should not have brooked that insolency from such a one as *Elijah* was, but have made his life a ranfome for his sawcinesse. And yet behold, the words of this underling in comparison, how they fall like thunder upon the great guilty offender, and strike palsie into his knees, and trembling into his joynts, and tumble him from the height of his jollity, and roll him in sack-cloth and ashes, and cast him into a strong fit of legal humiliation. See'st thou how *Ahab* is humbled before me?

§. 17.  
Observat. II.  
the power of  
Gods word.  
(a) 2 Cor. 10.  
4. 5.

(b) Heb. 4. 12.  
(c) *ῥῆμα* ὀντο-  
πῶ.  
(d) Jer. 23. 29.

(e) 1 Sam. 15.  
24.  
(f) John. 3. 5.  
(g) Acts 24.  
25.

§. 18.  
with the cau-  
ses thereof. 1. in  
the Instrument.

And here now cometh in our second Observation: even, the power of Gods word over the Consciences of obstinate sinners; powerfull to (a) Cast down strong holds, and every high thought that exalteth it self against God. That which in Heb. 4. (it I mistake not the true understanding of that place) is spoken of the Essential word of God, the second Person in the ever-blessed Trinity; is also in some analogie true of the revealed word of God, the Scriptures of the Prophets and Apostles; that it (b) is Quick and powerfull, and (c) more cutting than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joynts and marrow. (d) Is not my word like as a fire, saith the Lord? and like a hammer, that breaketh the rock in pieces? Jerem. 23. Like a soft fire; to dissolve and melt the hearts of relenting sinners and true converts: but like a strong hammer; to batter and break in pieces the rocky and flinty consciences of obstinate and hardened offenders. Examples hereof if you require: behold in the stories of the Kings, (e) *Saul* whining, when *Samuel* reproveth him; in the books of the Prophets, the (f) *Ninivites* drooping, when *Jonas* threatneth them; in the A&ts of the Apostles, (g) *Felix* trembling, when *Paul* discourseth before him; in the Martyrologies of the Church, Tyrants and bloody Persecutors masked at the bold confessions of the poor suffering Christians; in this Chapter, proud *Ahab* mourning, when *Elijah* telleth him his sin, and foretelleth him his punishment.

Effects, which might justly seem strange to us; if the Causes were not



A not apparent. *One Cause*, and the Principal, is in the instrument, the Word: not from any such strength in it self, for so it is but a *dead letter*; but because of *Gods Ordinance* in it. For in his hands are the *hearts* and the *tongues* and the *ears* both of *Kings* and *Prophets*: and he can easily, when he seeth it good, put the spirit of *zeal* and of *power* into the heart of the *poorest Prophet*, and as easily the spirit of *fear* and of *terror* into the heart of the *greatest King*. He chooseth *weak Instruments*, (as here *Elijah*) and yet furnisheth them with *power*, to effect great matters: that so the *glory* might not rest upon the instrument, but redound wholly to him as to the *chief agent* that imployeth it.

B (a) *We have this treasure in earthen vessels*, saith Saint Paul, that the excellency of the power may be of God, and not of us; 2 Cor. 4. We say, *Words are but wind*; and indeed the words of the best Minister are no better, as they are breathed out and uttered by sinfull mortall man, whose breath is in his nostrils: but yet this *mind*, as it is *breathed in*, and inspired by the powerfull eternal Spirit of God, is strong enough (by his effectual working with it) not only to shake the *top-branches*, but to rend up the very *rotten-root* of the tallest Cedar in Lebanon. (b) *Vox Domini confringens Cedros*, Psal. 29. [The voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice: The voice of the Lord breaketh the Cedars; yea the Lord breaketh the Cedars of Lebanon.]

C Another Cause is in the Object; and that is the force of *Natural Conscience*: which the most presumptuous sinner can never so *stifle*, though he endeavour all he can to do it, but that it will be sometimes snubbing, and stinging, and lashing, and vexing him with ugly representations of his *past sinnes*, and terrible suggestions of *future vengeance*. And then of all other times is the force of it most lively; when the voice of God in his word awakeneth it after a long *dead sleep*. Then it riseth, and *Sampson-like* rouseth up it self, and belittireth it self lustily as a *Giant refreshed with wine*: and it putteth the disquieted patient to such unsufferable pain, that he runneth up and down like a distracted man, and doth he knoweth not *what*, and seeketh for ease he knoweth not *where*. Then he would give all *Dives* his wealth for (c) *A drop of water* to cool the heat he feelerth; and with (d) *Esau* part with his *birth-right*, for any thing, though it were never so little or mean, that would give him but the least present refreshing, and preserve him from fainting.

D Then sack-cloth, and ashes, and fasting, and weeping, and mourning, and renting the garments, and tearing the hair, and knocking the breast, and out-cries to heaven, and all those other things, which he could not abide to hear of in the time of his former security, whilest his conscience lay fast asleep, and at rest, are now in all haste and greedily entertained, and all too little: if by any means they can possibly give any ease or asswagement to the present torment he feelerth in his soul.

(a) 2 Cor. 4. 7.

(b) Psal. 29. 4. 5.

S. 19. 2. in the Object;

(c) Luke 16. 24.

(d) Gen. 25. 30, 31.

S. 20.  
3. is the fit ap-  
plication of the  
one to the other.

(a) Ver. 10.  
hic.

(b) Ver. 19.

(c) Ver. 21,  
&c.

(d) Act. 24.  
25.

(e) Act. 24. 2,  
&c.

(f) Tacit.  
Hist. lib. 5.

S. 21.  
An inference  
against those  
that despise  
the word.

A third Cause is oftentimes in the Application of the Instrument A  
to the Object. For although Gods word in the general be Power-  
full; and the Conscience of it selfe of a stirring Nature: yet then  
ordinarily doth the word of God work most powerfully upon the  
Consciences of obstinate sinners, when it is thoroughly and closely  
applied to some special corruption, whereunto the party cannot  
plead Not-guilty; when the sinne and the judgement are both so dri-  
ven home, that the guilty offender can neither avoid the evidence of  
the one, nor the fear of the other. A plain instance whereof we  
have in this present history of King Ahab. When Eliab first came  
to him in the Vineyard, he was pelt enough. (a) [Hast thou found me, B  
O mine enemy?] But by that the Prophet had done with him; told  
him of the sin, which was notorious, (b) [Hast thou killed, and taken  
possession?] foretold him of the judgement, which was heavy; (c) [I  
will bring evill upon thee, and will take away thy Posterity, &c.] the man  
was not the man: Eliab left him in a farr other tune, than he found  
him in. The Prophets words wrought fore upon him, and his  
Conscience wrought fore within him; both together wrought him  
to the humiliation we now speak of: [It came to passe, when he heard  
these words, that he rent his clothes, &c.] If you desire another in-  
stance, turn to Acts 24. 25. where there is a right good one, and C  
full to this purpose. There we read, that Felix the Roman De-  
puty in Jury (d) Trembled when Paul reasoned of Justice, and of Tem-  
perance, and of the judgement to come. What was that thing, may  
we think, in St. Pauls reasoning, which especially made Felix to  
tremble? It is commonly taken to be the Doctrine of the last  
judgement: which is indeed a terrible doctrine, and able (if it be  
thoroughly apprehended) to make the stoutest of the sons of men  
to tremble. But I take it that is not all. The very thing that made  
Felix tremble, seemeth rather to be, that Pauls discourse fell up-  
on those special vices, wherein he was notably faulty, and then  
clapt in clofe with judgement upon them. For Felix was noted of D  
much cruelty and injustice in the administration of the affairs of  
Jury, (howsoever Tertullus like a smooth Orator, to curry favour  
with him, and to do Paul a displeasure, did flatteringly (e) com-  
mend his government:) and he was noted also of incontineny,  
both otherwise, and especially in marrying Drusilla who was  
another mans wife. Tacitus speaking of him in the fifth of his  
history, painteth him out thus; (f) Per omnem sevitiam & libidi-  
nem jus regium servili ingenio exercuit. And for such a man, as go-  
verned with cruelty and rapine, and lived in unchaste wedlock, to hear  
one reason powerfully of Justice, and of Chastity, (for so much the  
word *iniquitas* there used properly importeth,) and of Judgement; E  
it is no wonder if it make him tremble.

Do thou consider this and tremble, whosoever thou art, that in  
thy thoughts despisest the holy word of God; accounting of it but

as

- A as of some humane invention to keep fools in awe withall : and thou also, whosoever thou art, that undervaluest this precious treasure, for the meanness or other infirmities of the \* earthen vessel wherein it is conveyed, Tell me, dost thou not herein struggle against the testimony and evidence of thine own heart ? Doth not thine own Conscience and Experience tell thee, that this \* Sword of the Spirit hath a keen edge, and biteth and pierceth where it goeth ? Hath it not sometimes galled, and rubbed, and lanced, and cut thee to the very bone ; and entred even to the dividing asunder of the joynts, and of the marrow ? “ Hath it not sometimes ( as “ it were ) by subtile and serpentine insinuations strangely wound
- B “ it self through those many crooked and Labyrinthean turnings “ that are in thine heart, into the very in-most corner and center “ thereof ; and there ripped up thy bowels and thy reins, and raked out the filth and corruption that lurked within thee, and set “ thy secretest thoughts in order before thy face, in such sort as that “ thou hast been stricken with astonishment and horreur at the “ discovery ? Though perhaps it have not yet softened and melted thy stony and obdurate heart ; yet didst thou never perceive it hammering about it, with sore strokes and knocks, as if it would break and shiver it into a thousand pieces ? Doubtlesse thou hast ;
- C and if thou wouldest deny it, thy conscience is able to give thy tongue the lye, and to convince thee to thy face. And if thou hast : why then dost thou not readily acknowledge the voice of God in it ; having felt in it that lively power and efficacy, which it is not possible any device of the wit of man should have ? Take heed then how thou dost traduce, or despise, or but undervalue that upon any seeming pretence whatsoever : for which thou hast such a strong witness in thine own heart, from the experience of the unresisted power of it, that it is indeed the word of God, and not the breath of finall man. Felix trembled at it, Ahab was humbled by it ; the one an Atheist, the other an Hypocrite : thou art worse than either Atheist, or Hypocrite, if it work not at least as much upon thee. Seest thou how Ahab humbleth himself at the voice of the Prophet ?

- From Ahab's Humiliation, and the Occasion thereof, passe we now to consider in the last place, the Successes of it. Ahab is humbled at the Prophets denouncing of judgement against him ; and God hence taketh occasion to be so gracious to Ahab, as ( though not wholly to remove, yet ) to suspend and adjourn the judgement for a time. [ Seest thou how Ahab is humbled before me ? because he humbleth himself before me, I will not bring the evil in his dayes, &c. And here must Gods Holinesse be brought unto a tryal, before the barr of carnal reason, if by any means it can justify it self. God hateth the works of Hypocrites ; he loatheth even ( a ) sacrifices without mercy ; his ( b ) soul cannot away with the oblations and new-

\* 2 Cor. 4. 7.

\* Ephes. 6. 17.

§. 22.

The success of  
Ahab's humili-  
ation,

(a) Osee 6. 6.

(b) Esa. 59. 16.



(a) Psal. 35. 13

(b) Esa. 58. 5.

(c) Prov. 15. 8.

§. 23.  
and how it  
may consist  
with the holi-  
nesse of God.

1.

2.

3.

4.

§. 24.  
Observe. 3.  
concerning the  
reward of com-  
mon graces ;

1.

(d) Quibus non  
erat Deus da-  
turus vitam æ-  
ternam, si ne-  
que hanc eis  
terrenam glori-  
am concederet,  
non redderetur  
merces bonis  
artibus eorum,  
id est, virtut-  
ibus, quibus-  
Augustin. 5.  
de Civit. 15.  
(e) Mat. 6. 2,  
5, 16.

2.

Moons, and solemn Feasts of men that have their hands full of bloud; A  
no not though they make many prayers, and tender them with be-  
haviour of greatest devotion, stretching out their hands towards  
heaven, and (a) afflicting their souls with fasting, and hanging  
down their (b) heads as Bulrushes, with penitence: but even  
their best sacrifices, and confessions, and prayers, and humiliations are  
an (c) abomination unto him; so far from appeasing his wrath a-  
gainst other sins, as that they provoke his yet farther displeasure  
against themselves. Such is the Holiness of our God; & such the pu-  
rity of his nature; with which holiness and purity, how can it stand,  
to accept and reward (as here he seemeth to do) the counterfeit humilia-  
tion of such a wretched Hypocrite, as we now suppose Ahab to be? B

For the clearing of this difficulty; first, let it be granted;  
(which I take to be a certain truth, and for any thing I know ne-  
ver yet gain-said by any,) that Ahab, not only before, and after,  
but even in the act and at the instant of this humiliation, was an  
Hypocrite. Let it be granted secondly, (which is the thing urged  
in the doubt) that this humiliation of his, being performed but in  
hypocrisie, was not acceptable to God, as a good work; but abomi-  
nable before him, as a foul sinne. But yet withall it must be gran-  
ted thirdly, that, although Ahab did not well in not being humb-  
led with an upright heart, yet he had done much worse, if he had  
not been humbled at all: and that therefore there was, though no  
true spiritual goodnesse, yet some outward moral goodnesse in A-  
hab's humiliation; at least so far forth, as a thing lesse evil may in  
comparison of a worser thing be termed good. And then are we  
to know fourthly, that it may stand with Gods holiness, as it doth  
with his goodnesse and justice, to reward outward good things with  
outward good things; and moral and temporary graces with worldly  
and temporal blessings; as here he rewardeth Ahab's temporary  
and external humiliation, with an outward temporal favour, viz. the  
adjourning of an outward temporal judgement. C

That which hence we would observe, is, That God rewardeth  
sometimes common graces with common favours, temporary obedience  
with temporal beneficence. This is proved unto us first, from  
the general course of Gods justice; and his promise grounded upon  
that justice, to reward every man according to his works. To  
which justice of his, and to which promise of his it is agreeable, as  
to recompence spiritual good things with Eternal, so to recom-  
pence (d) Moral good things with temporal rewards. 2. From special  
expresse warrant of Scripture. In Mat. 6. Christ saith of Hypocrites E  
more than once, that (e) they have their reward. As in the doing of  
their seeming good works, they aim especially at the vain praise &  
commendation of men: so they have the full reward of those works  
in the vain praise and commendation of men. Though they have  
no right unto, nor reason to look for, a reward hereafter in heaven:

yet

- A yet they have their reward (such as it is, and all they are like to have) here upon earth. 3. From particular examples of such, as have been temporally rewarded for temporal graces. To omit (a) Heathens, as viz. *Aristides*, *Cyrus*, &c. for Justice; *Bias*, *Dionogenes*, &c. for contempt of the world; *Codrus*, *Regulus*, &c. for love of their countrey, and zeal to the common good; and sundry others, for other good things: whose moral virtues are herein amply rewarded, (if there were nothing else but this,) that their names and memories have been preserved in Histories, and reman-  
 B to omit these *Heathens*, we have examples in Scripture; of *Ahab* here, of (b) *Jehu*, of the (c) *Ninivians*, of others elsewhere: who for their temporary obedience, zeal, repentance, and the like, were rewarded; partly by temporal blessings upon themselves and their posterity, partly by the removal or adjournal of temporal punishments, which otherwise had speedily overtaken them. Fourthly, from the greater to the lesse. God sometimes temporally rewardeth the services of such men, as are but *bruta instrumenta*, brute instruments of his will and providence; such as are employed by him for the bringing about of his most holy and secret purposes,  
 C *Citra rationem finis, aut eorum qua ad finem*, in the doing of such things, as they doe without the least mixture (in their own purpose and intent) of any respect at all to God or his ends, but merely for the satisfying of their own corrupt lusts, and the achieving of their own private ends. A notable example whereof we have, in Gods dealing with *Nebuchadnezzar* in *Ezek. 29.* where the word of the Lord cometh to *Ezekiel*, saying, (d) *Sonne of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army for Tyrus, for the service that he had served against it: Therefore thus saith the Lord God; behold I will give the land of Egypt to Nebuchadnezzar king of Babylon: and he shall take her multitude, and it shall be wages for his army. I have given him the land of Egypt for his labour where-with he served against Tyru; because they wrought for me, saith the Lord God.* In which place we see *Egypt* is given to *Nebuchadnezzar*, as a reward for the service he did against *Tyru*; because therein (though he neither intended any such thing, nor so much as knew it,) he yet was the instrument to work Gods purpose upon, and against *Tyru*. And then how much more will  
 E God reward temporally the service and obedience of such, as purpose-ly and knowingly endeavour an outward conformity unto the holy will and pleasure of God, though with strong and predominant mixture of their owne corrupt appetites and ends therewithall?

Now the Reasons, why God should thus outwardly reward the out-

C c 2

ward

3.  
 (a) *Intelligimus etiam Ethnicos, si quid boni fecerint, non absque mercede Dei judicio praeferri.* Hieron. in *Ezek. 29.* God even among the Heathen, hath often rewarded moral honesty with outward happiness.  
 W. Ral. hist. of the world, lib. 2. cap. 8. §. 3.  
 (b) 4 King. 10. 30.  
*Quid ei profuit, quod pro nonnulla obedientia, quam, de domo Achab arguend delenda cupiditate suae dominationis exhibuit, aliquantam mercedem transitoriam regni temporalis accepit?* Augustin. contra mend. cap. 2.  
 (c) *Joh. 3. 16.*  
 (d) *Ezek. 29. 18, 19, 20*

S. 25.  
 with sundry reasons thereof;

1. ward works of *Hypocrites*; are : *First*, the manifestation of his own *Goodnesse* : that we might know how willing he is to *cherish* the least spark of any *goodness* in any man ; be it *natural*, or *moral*, or whatever other *goodnesse* it be : that he might thereby encourage us, so to labour the improvement of those *good things* in us, as to make our selves capable of greater rewards. *Secondly*; his *Justice* and equity, in measuring unto Sinners and *Hypocrites* *exactly* according to the measure they mete unto him. They *serve* him with *graces*, which are not *true* *graces* indeed ; he *rewardeth* them with  *blessings*, which are not indeed *true*  *blessings*. Somewhat they must do to *God* ; and therefore they afford him a little *temporary* obedience, and there is all the *service* he shall have from them : Somewhat *God* will do for them, and in requitall alloweth them a little *temporary* favour, and there is all the *reward* they must look for from him. Here is *Quid pro Quo*. They give *God* the *outward* work, but without any *heartly* affection to him : *God* giveth them the *outward* benefit, but without any *heartly* affection to them. For want of which *heartly* affection on both sides, it cometh to passe, that neither is the *outward* work truly acceptable to him, nor the *outward* benefit truly profitable to them. A *third* reason of *Gods* thus graciously dealing even with *Hypocrites*, may be assigned, with reference to his own dear *Children* and chosen ; for *whose* good especially ( next under his own glory ) all the passages of his *divine* providence both upon them and others are disposed in such sort as they are : as for *whose* comfort, this manner of proceeding maketh very much and sundry wayes ; as I shall by and by touch in the *Inferences* from this Observation ; whereunto I now come, because it is time I should draw towards a Conclusion.

§. 26.  
And inferences  
thereof,

1. And *first* ; by what hath been already said a way is opened for the clearing of *Gods* Holinesse in these his proceedings. If sometimes he *temporally* reward *Hypocrites* ; is it not either for their own, or for their works sake, as if he either accepted their *Persons*, or approved their *Obedience*. No : it is but *Lex Talionis* ; he deal-eth with them, as they deal with him. They do him but *eye-service* ; and he giveth them but *eye-wages*. Indeed *God* can neither be deceived, nor deceive : yet as they would deceive *God* in their service, with such obedience as falleth short of *true* obedience ; so they are deceived in their pay from him, with such  *blessings* as fall short of *true*  *blessings*. And all this may well stand with *Gods* both *Justice* and *Holinesse*. *Secondly* ; it appeareth from the premises, that *Gods* thus dealing with wicked and un sanctified men, in thus rewarding their outward *good things*, giveth no warrant nor strength at all, either to that *Papist* corrupt doctrine of *Meritum congrui*, in deserving the *first* grace by the right use of *Naturals* ; or to that rotten principle and foundation of the whole frame of *Pelagianisme*, [ *Facienti quod in se est, Deus non potest, non debet denegare gra-*



A *gratiam.*] We know, God rewards his own true and spirituall graces in us, with increase of those graces here, and with glory hereafter: we see God rewardeth even false and outward and seeming graces, natural and moral good things, with outward and temporal favours. And all this is most agreeable to his infinite both Justice and Mercy; and may stand with the infinite Purity and Holiness of his nature. But this were rather to make God an unjust and unholy God; to bind him to reward the outward and sinfull works of Hypocrites, (for the best natural or moral works without grace are but such,) with true saving grace and inward sanctification. Other Inferences and uses more might be added: as viz. B Thirdly, for our Imitation; by Gods example to take knowledge of, and to commend, and to cherish even in wicked men, those natural or moral parts that are eminent in them, and whatsoever good thing they do in outward actual conformity to the revealed will and law of God. And fourthly, for Exhortation to such, as do not yet find any comfortable assurance that their obedience and good works are true and sincere; yet to go on, and not to grow weary of well doing: knowing that their labour is not altogether in vain; in as much as their works (though perhaps done in Hypocrisis) shall procure them temporal blessings here; and some abatement withall (I adde that by the way) of stripes and everlasting punishment hereafter. C

But I passe by all these and the like uses; and commend but one more unto you: and that is it which I named before as one Reason of the point observed, viz. the Comfort of Gods dear Children and Servants; and that sundry ways. First, here is comfort for them, against a Temptation which often assaulteth them, and that with much violence and danger: arising from the sense and observation of the prosperity and flourishing estate of the wicked in this world. We may see in the Psalmes, and elsewhere; how frequently and strongly (a) David, (b) Job, and (c) Jeremy, and other godly ones were assailed with this temptation. For thy instruction then, and to arm thee against this so common and universal a temptation: if thou shalt see fooles on horseback; ungodly ones laden with wealth, with honour, with ease, Hypocrites blessed with the fat of the earth, and the due of heaven, and abundance of all the comforts of this life: yet be not thou discomfited at it, or disquieted with it; (d) Do not fret thyself because of the ungodly, neither be thou envious at evil doers, Thou expectest for thine inward obedience an unproportionable reward in the life to come: do not therefore grudge their outward obedience a proportionable reward in this life. Some good things or other thou mayest think there are in them, for which God bestoweth those outward blessings upon them. But consider withall, that as they have their reward here, so they have all their reward here; and whatsoever their present prosperity be,

S. 27.  
especially for  
comfort to the  
Godly against  
the prosperity of  
the wicked;

(a) Psal. 37.  
and 73.  
(b) Job 21. 7,  
&c.  
(c) Jer. 12. 1,  
&c.

(d) Psal. 37. 1.

- (a) Job 8. 13.  
(b) Psal. 37. 38.

§. 28.  
2. against tem-  
porall afflictions;

- (c) Luk. 16. 25.

§. 29.  
3. against doubt-  
ings of their e-  
ternal reward.

(d) Quid da-  
bit eis quos  
prædestinavit  
ad vitam, qui  
hæc dedit ei-  
us, quos  
prædestinavit  
ad mortem?  
Aug. 22. de  
Civ. 24.  
(e) Luke 15.  
17.

(f) Gen. 25.  
5. 6.

be, yet the time will come, and that ere long be, when (a) The hope of the Hypocrite shall wither, and (b) The end of the wicked shall be cut off.

Again, here is a second Comfort for the godly against temporal afflictions: and it ariseth thus. As Gods love and favour goeth not alwayes with those temporal benefis he bestoweth: so on the other side, Gods wrath and displeasure goeth not alwayes with those temporal afflictions he inflicteth. For as he rewardeth those few good things that are in evil men, with these temporall benefis, for whom yet (in his Iustice) he reserveth eternall damnation, as the due wages (by that Iustice) of their grace-lesse impenitency: so he punisheth those remnantis of sin that are in Godly men, with these temporal afflictions; for whom yet (in his mercy) he reserveth Eternall salvation, as the due wages (yet by that mercy only) of their Faith, and repentance, and holy obedience. As Abraham said to the rich glutton in the Parable, Luke 16. (c) Son, remember that thou in thy life time receivdest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. As if he had said; If thou hadst any thing good in thee, remember thou hast had thy reward in earth already; and now there remaineth for thee nothing, but the full punishment of thine ungodlinesse there in Hell: but as for Lazarus he hath had the chastisement of his infirmities on earth already; and now remaineth for him nothing, but the full reward of his godlinesse here in Heaven. Thus the meditation of this Doctrine yieldeth good Comfort against temporal afflictions.

Here is yet a third Comfort, and that of the three the greatest, unto the godly; in the firm assurance of their Eternal reward. It is one of the Reasons, why God temporally rewardeth the unsound obedience of natural, carnal, and unregenerate men: even to give his faithfull servants undoubted assurance, thar he will in no wise forget their true and sound and sincere obedience. Doth God reward Abahs temporary Humiliation? and will he not much more reward thy hearty and unfeined repentance? Have the Hypocrites (d) their reward? and canst thou doubt of thine? This was the very ground of all that comfort, wherewith the Prodigal sonne sustained his heart and hope; when he thus discoursed to his own soul: (e) If all the hired servants which are in my Fathers house have bread enough, and to spare; surely my Father will never be so un-mindfull of me, who am his Son, though too too unworthy of that name, as to let me perish for hunger. Every temporal blessing bestowed upon the wicked, ought to be of the child of God entertained as a fresh assurance given him of his everlasting reward hereafter. (f) Abraham gave gifts to the sons of his Concubines; and sent them away: but his onely son Isaac he kept with him, and gave him all that he had. Right so, God giveth temporal gifts to Hypocrites

A pocrites and Cast-awayes, who are *bastards*, and not sonnes; (not sonnes of the (a) *free woman*, not sons of *promise*, not born after the *spirit*;) and that is their *portion*; when they have gotten that, they have gotten all they are like to have; there is no more to be looked for at his hands. But as for the *inheritance*; he reserveth that for his dear *Children*, the godly, who are (b) *Born after the spirit*, and (c) *Heires according unto promise*: on these he bestoweth all that ever he hath, (d) (*all things* are theirs;) for on them he bestoweth (e) *his Son the heir of all things*, in whom are hid all the treasures of all good things, and together (f) *with whom* all other things are conveyed and made over unto them, as accessories and appurtenances of him; and on them he bestoweth *Himself*, who is (g) *All in all*, (h) *In whose presence is fulnesse of joy, and at whose right hand there are pleasures for evermore*. To which joy *unspeakable and glorious*, O thou the *Father* of mercies, who hast *promised* it unto us, bring us in the end, for thy dear *Sonnes* sake *Jesus Christ*, who hath *purchased* it for us, and given into our hearts the *earnest* of his and thy holy *Spirit* to *seal* it unto us. To which blessed *Son*, and holy *Spirit*, together with thee, O *Father*, three persons and one only *wife*, gracious, glorious, Almighty and eternal *Lord God*; be ascribed by us, and all thy faithfull people throughout the world, the whole *kingdome, power, and glory*, for ever and ever. Amen, Amen.

(a) Gal. 4. 28, 31.

(b) Gal. 4. 29.

(c) Gal. 3. 29.

(d) 1 Cor. 3. 21.

(e) Heb. 1. 2.

(f) Rom. 8. 32.

(g) 1 Cor. 15. 28.

(h) Psa. 16. 11.

THE





THE SECOND  
SERMON  
AD POPULUM.

At Grantham Linc. Febr. 27. 1620.

3. Kings 21. 29.

—because he humbleth himself before me, I will not bring  
the evil in his dayes.—

S. I.



Will not so farr either distrust your *memories*, or straiten my self of *time* for the delivery of what I am now purposed to speak; as to make any large *repetition* of the particulars which were observed the last time from the consideration of *Ababs* person and condition, (who was but an Hypocrite,) taken joyntly with his present *carriage*, together with the *occasion* and *success* thereof. He was *humbled*: It was the *voice* of God by his Prophet that humbled him: Upon his humbling God *ad-journeth* his punishment. From all which was noted, 1. that there might be even in *Hypocrites* an outward formal *humiliation*; 2. the power and efficacy of the *word* of God able to humble an oppressing

A sing *Ahab*; 3. the boundlesse mercy of God, in not suffering the outward formal humiliation of an ungodly Hypocrite to passe altogether unrewarded. All this the last time; by occasion of those first clauses in the verse. [*Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not ---*] We are now next to consider of the great Favour, which it pleased God to shew to *Ahab* upon his humiliation; what it was, and wherein it consisted. It was the Removal, (at least for a time; that is, the suspension) of an heavy judgement denounced against *Ahab* and his house most deservedly for his bloody and execrable oppression; [*Because he humbleth himself before me, I will not bring the evil in his days.*]

B The Evil which God now promiseth he will not bring, [*I will not bring the evil in his days,*] is that which in verse 21. he hath threatned he would bring upon *Ahab* and upon his house (a) [*Behold I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel; and will make thy house like the house of Ieroboam the son of Nebat, and like the house of Baasha the son of Abijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.*] A great judgement, and an heavy: but the greater the judgement is, when it is deserved, and threatned; the greater the

C mercy is, if it be afterwards forborn: as some of this was. But whatsoever becometh of the judgement: here we see is mercy good store. God who is (b) rich in mercy, and delighted to be stiled (c) the God of mercies, and the (d) Father of mercies, abundantly manifesteth his mercy in dealing thus graciously with one that deserved it so little. Here is mercy; in but threatning the punishment, when he might have inflicted it; and more mercy, in not inflicting the punishment, when he had threatned it. Here is mercy first, in suspending the Punishment, [*I will not bring the Evil:*] and mercy again, in suspending it for so long a time, [*I will not bring the evil in his days.*] Of these two points we shall entreat at this time: and first and principally, of the former.

D [*I will not bring the evil.*] It is no new thing to them, that have read the sacred stories with observation, to see God; when men are humbled at his threatnings, to revoke them, (e) *יִסְחָרְוּ אֶת הַמִּשְׁפָּט*, saith Chrysostome more than once: this is ever Gods manner; when men change their deeds, to change his doom; when they renounce their sins, to recall his sentence; when they repent of the evil they have done against him, to (f) Repent of the evil he had said he would doe against them. Search the Scriptures, and say if things run not thus, as in the most ordinary course; God commandeth, and Man disobeyeth; Man disobeyeth, and God threatneth; God threatneth, and Man repenteth; Man repenteth, and God forbeareth. (g) *Abimelech, thou art but a dead man, because of the woman which thou hast taken!* but *Abimelech*

§. 2.

(a) Vers. 21.  
&c. hic.(b) Eph. 2. 4.  
(c) Deus misericordiarum.  
Neb. 9. 31.  
(d) 2 Cor. 1. 3.

§. 3.

(e) Chrysost.  
in Gen. hom.  
25.  
& alibi sepe.

(f) Ion. 3. 10.

(g) Gen. 10.  
3.

(a) Esay 38. 1.

---5.

(b) Jon. 3. 4.

10.

S. 4.

S. 5.

(c) Esay. 28.

21.

(d) Ezek. 33.

11.

(e) Osee 6. 4.

restoreth the Prophet his wife untouched; and God spareth him, and he dyeth not. *Hezekiah*, make thy will, and (a) *Put thine house in order, for thou shalt die, and not live!* but *Hezekiah* turneth to the wall, and prayeth, and weepeth; and God addeth to his days fifteen years. *Nineveh*, prepare for desolation; for now but (b) *forty dayes, and Niniveh shall be destroyed*: but *Nineveh* fasted, and prayed, and repented; and *Nineveh* stood after that more than *forty years* twice told. Generally, God never yet threatened any punishment upon person or place: but if they repented, he either withheld it, or deferred it, or abated it, or sweetened it to them; for the most part proportionably to the truth and measure of their repentance, but howsoever always so far forth as in his infinite wisdom he hath thought good: some way or other, he ever remitted somewhat of that severity and rigour, wherein he threatened it.

A course which God hath in some sort bound himself unto, and which he often and openly professeth he will hold. Two remarkable testimonies (among sundry other) shall suffice us to have proposed at this time, for the clear and full evidencing hereof. The one in *Jerem.* 18. 7, 8. [ *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and pull down, and to destroy; If that Nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to doe unto them.* ] The other in *Ezek.* 33. 13, 14. [ *When I say to the wicked, thou shalt surely die, if he turn from his sin, and do that which is lawfull and right, If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life without committing iniquity; he shall surely live, he shall not die.* ] And every where in the Prophets, after Denunciations of judgement follow exhortations to Repentance: which were bootlesse, if Repentance should not either prevent them or adjourn them, or lessen them.

You see God both practise and professeth this course: neither of which can seem strange to us, if we duly consider, either his readiness to shew mercy, or the true End of his threatnings. We have partly already touched at the greatness of his mercy. To shew compassion, and to forgive, that is the thing wherein he most of all delighteth; and therefore he doth *arripere ansam*, take all advantage as it were, and lay hold on every occasion to doe that: but to punish, and take vengeance is (c) *opus alienum*, as some expound that in *Esay* 28. *his strange work, his strange act*, a thing he taketh no pleasure in. (d) *Vivo nolo* -- in *Ezek.* 33. *As I live saith the Lord God, I have no pleasure in the death of the wicked, &c.* As the Bee laboureth busily all the day long, and seeketh to every flower, and to every weed for Honey; but stingeth not once, unless she be ill provoked: so God bestirreth himself, and his bowels yearn within him, to shew compassion, (e) [ *O Ephraim what shall*

A

B

C

D

E



A shall I doe unto thee? O Iudah, how shall I entreat thee? (a) why will ye dye, O ye house of Israel? (b) Run to and fro through the streets of Jerusalem, and seek if you can find a man, but a man, that I may pardon it. ] But vengeance commeth on heavily and unwillingly, and draweth a sigh from him; (c) [ Heu consolator! Ah I must, I see there is no remedy, I must ease me of mine adversaries, and be avenged of mine enemies; (d) Oh Jerusalem, Jerusalem, that killest the Prophets-- how oft would I, &c. (e) How shall I give thee up Ephraim? -- my heart is turned within me; my repentings are kindled together. ] So is our God (f) slow to anger, and loath to strike (g) ( *Quique dolet quoties cogitur esse ferax* : ) but plenteous in mercy, as David describeth him in Psal. 103. Never was a man truly and inwardly humbled, but God in the riches of his special mercy, truly pardoned him: never was man so much as but outwardly humbled, as Ahab here, but God in his common and general mercy, more or lesse forbare him.

Secondly, the end of Gods threatnings also confirmeth this point. For doth he threaten evil think ye, because he is resolved to inflict it? Nothing lesse: rather to the contrary, he therefore threatneth it, that we by our repentance may prevent it, and so he may not inflict it. (h) *περὶ ἧς ἡμεῖς ἐκείνην τιμωρίας, ἀπὸ τοῦ μόνου ἵνα μὴ ἐκείνη*, faith St. Chrysostom: he foretelleth what he will bring upon us, for this very purpose, that he may not bring it upon us; and warneth before he striketh, to make us carefull to avoid the stroke.

C In the antient Roman State and discipline, the manner was, before they made warr upon any people, first to send (i) *Heralds* to proclaime it, ( *Bellum indicere, ne inferrent* ), to the end that if they would make their peace by submission, they might prevent the warr; nor so onely, but be written also in *albo amicorum*, enrolled as their friends and confederates. So God sendeth his *Heralds* the Prophets, to threaten vengeance against sinners: not thereby to drive them from hope of mercy, but to draw them to repentance and humiliation; whereby they may not only turn away the vengeance threatened, but also ( if they perform them unfeignedly, and with upright hearts ) interest themselves farther in his favour and love. Nor is it to be accounted among the least of Gods mercies when he might in his just displeasure over-whelm us in the very act of our sinnes, as (k) *Zimri* and *Cosbi* were runn thorow in the very act of filthinesse; and as (l) *Uzzah* and (m) *Annanias* and *Sapphira*, and some few others whom God picked out to shew exemplary judgement upon, were stricken dead upon the sudden for their transgressions: When God might in justice deal with the same rigour against us all; I say, it is not the least of his mercies, that he forbeareth and forewarneth, and foretelleth and threatneth us before he punish; that (n) if we will take any warning, he may do better to us than he hath said, and not bring upon us what he hath threatned.

(a) Ezek. 18.  
31. & 33. 11.  
(b) Jer. 5. 1.

(c) Esay 1. 24.

(d) Mar. 23. 27  
(e) Osee 11. 8.

(f) Psal. 103. 8.  
(g) Ovid, 1. de  
Pont. 3.

S. 6.

(h) Chryl. in  
Gen. hom. 25.  
*Διὰ τῆς ἀπει-  
λῆς, ἵνα μὴ  
παθῇ τὰ τῆς  
ἀπειλῆς ἐ-  
περχομένη-  
τα.* Nazianz.  
Non praedixit,  
ut veniat, sed  
ne veniat. Hieron. in Eze. 33.

(i) See Dionys.  
Halicarn. li. 2.  
Antiqu. Liv.  
1. Dec. 1. Cic.  
1. de Offic.

(k) Num. 25. 8

(l) 2 Sam. 6. 7.

(m) Acts 5. 5,  
10.

(n) *Περὶ ἧς ἡμεῖς μαρ-  
τύρομαι, ἵνα  
οὐδὲν πάρε-  
σχῆτε, καὶ  
λαβόμεναι  
ἀπὸ τοῦ α-  
γίου πνεύματος  
τὰς ἐντολὰς  
αὐτοῦ ἀκού-  
σατε.* Chryl. in  
Gen. hom. 25.

S. 7.

(a) Gen. 6. 6.  
Psal. 95. 10.  
(b) Gen. 6. 6.  
1 Sam. 15. 11.  
Jerem. 18. 8.  
Amos 7. 3, 6.  
Jon. 3. 10.

(c) Num. 23.  
19. 1 Sam. 15.  
29.  
(d) 2 Cor. 1.  
19, 20.  
(e) Heb. 13. 8.  
(f) Mat. 24. 35.  
(g) *μὴ αὐτὴ  
ἐξαί.*  
Mat. 5. 18.  
(h) Psal. 102.  
26, 27.

[i] Mal. 3. 6.

S. 8.

(k) *Διὰ τὸ  
ἀτελὲς τῆς ἡ-  
μιλέξης δια-  
γίγναι ταύτη  
ἡ χεῖρα τοῦ  
συγκληβαίνου-  
σι τῆς δι-  
γῆσεως ἡ θεῖα*

*γενεὰ συγκληβύσα τῇ ἀδυνείᾳ τῆς ἀκοῆς τῆς ἡμιλέξης.* Chrysost. in Gen. hom. 3. So also Ibid. hom. 15. & 26. & 30. & in Pl. 6. & p. 100. [l] *Pro eorum nostro, non pro suo statu.* Bernard. lib. 5. de Con-  
sid. ad Eugen. [m] *Τοῖς συντέλεις ἡμῶν ὀνόμασι τὰ ὅσα ἡμεῖς διδάσκον.* Chrysost. In Psal. 8:  
[n] *Κὰν πρὸς παιδίον φθελγόμεθα, συμμιλλόμεθα καὶ μυρίακις ὡρὸν σοφίᾳ, πρὸς τὴν ἐκείνου  
συγκληβαίνουσαν ταπεινότητα.*

A point very *usefull* and *comfortable*: if it be not derogatory to *Gods truth*. Let us therefore first clear that; and then proceed to the *uses*. If God thus revoke his *threatnings*, it seemeth he either before *meant* not what he *spake*, when he *threatned*; or else after when he *revoketh*, *repenteth* of what he *meant*: either of which to imagine, farr be it from every Christian heart; since the one maketh God a *dissembler*, the other a *changeling*; the one chargeth him with *falsehood*, the other with *lightness*. And yet the Scriptures sometimes speak of God, as if he (a) *grieved* for what he did, or (b) *repented* of what he *spake*, or *altered* what he had purposed: and for the most part, such like *affections* are given him in such places, as endeavour to set forth to the most life his *great mercy* and kindnesse to sinfull mankind. We all know, we cannot indeed give God any greater glory than the glory of his *mercy*: yet must know withall, that God is not so needy of means to work out his own glory, as that he should be forced to redeem the glory of his *mercy*, with the forfeiture either of his *Truth* or *Stedfastness*. We are therefore to lay this as a firm ground and infallible, that our God is both truly *Vnchangeable*, and unchangeably *True*. (c) *The strength of Israel is not as man, that he should lye, nor as the son of man, that he should repent*: his words are not (d) *Yea and Nay*, neither doth he use *lightness*. But his words are *Yea and Amen*; and himself (e) *yesterday and to day and the same for ever*: (f) *Heaven and Earth may passe away, yea shall passe away*; but not the least (g) *tittle of Gods words shall passe away unfulfilled*. (h) *They may wax old as a garment, and as a vesture shall he change them, and they shall be changed*; but he is the same, and his years fail not: neither doe his *purposes* fail, nor his *promises* fail, nor his *threatnings* fail, nor any of his *words* fail. Let *Heaven*, and *Earth*, and *Hell*, and *Angel*, and *Man*, and *Devil*, and all change: still still (i) *Ego Deus, & non mutor*; God he is the Lord of all, and he *change*th not.

As for those Phrases then of *Repenting*, *Grieving*, &c. which are spoken of God in the Scriptures: that (k) *συγκληβύσαι*, whereof Saint Chrysostom so often speaketh, salveth them. God speaketh to us; and therefore speaketh as we use to speak, and frameth his *language* to our (l) *dulness*, and teacheth us by (m) *our own phrases* what he would have us learn: as *Nurses* talk half syllables, and (n) *lipse out broken language* to young children. But what is so spoken *ἀνθρωποπαθῶς*, of God, *after the manner of men*; must yet be understood *θεοπροπῶς*, so as befitte the *Majesty* and perfecti-

A on of his *divine nature*. When he *repenteth* then, we are not so to conceive it, as if God (a) *changed* his mind, or altered any thing of his everlasting *purpose* and *counsell*, either in *substance* or *circumstances*: it only (b) *importeth*, that he now doth not that; which, so farr as we could reasonably conjecture by his *words*, or *works*, or our *deserts*, or otherwise, seemed to us to have been his *purpose* to have done.

*taphoricè dictum: nam homines, quando non implent quod comminati sunt, penitere videntur. Aquin. 1. quæst. 19. 7. ad. 2.*

(a) *Nunquam primi consilii Deos penitet. Senec. 6. de benef. 23.*

(b) *Quod dicit (Penitentiam agam) intelligitur me-*

B This for the *Phrases*: but yet the main doubt for the thing it self standeth unclear. *Abimelech* and *Hezekiah* shall *dye*, and yet *Abimelech* and *Hezekiah* shall not *dye*; *Nineveh* shall be destroyed, and yet *Nineveh* shall not be destroyed; I will bring evil upon *Ahab's* house, and yet I will not bring it: is not this *Yea* and *Nay*? is not this a plain *contradiction*? How is there not here a plain *change* of *Gods will*? If not for *substance*; because the things were at length performed: yet at least in *circumstance*; because they were not performed at those *times*, and in that *manner*, as they were threatened and foretold. That wretched miscreant *Vorstius*, instead of untying this knot, cutteth it: who, to maintain *Pelagian conclusions* from *blasphemous Principles*, trembleth not to affirm, (c) *In parte aliqua divini decreti fieri aliquam mutationem*; that there may be some *change* made in some part of *Gods decree*. An assertion unbeseeming an ingenuous *Pagan*, and to be for ever abhorred and held accursed by every soul that professeth it self *Christian*. Admit this once: and let *Man*, *yea* and the *devil* too, be true; and only *God* a *liar*. Leave we him therefore to the judgement of that great God, whom he hath blasphemed; and seek we better satisfaction. That of *Aquinas*, and the *Schoolmen*, is true, but *subtile*: that God doth sometimes (d) *Velle mutationem*, though he doth never *mutare voluntatem*; that though he never changeth his will, yet he sometimes willet a change. That of (e) *Gregory* is plainer, and no lesse true; *Mutat Deus sententiam, non consilium*: God sometimes changeth the *sentence* which he hath denounced, but never the *Counsell* which he hath decreed. Others, otherwise: diverse men conceiving the same answer for substance, in divers and different termes.

E That which is plainest, and giveth fullest satisfaction, and whereinto the answers of *Gregory* and *Aquinas*, and the rest, (as many as have spoken with any *truth* and pertinency to the point,) in the last resolution fall; is briefly this. In the whole course of Scripture, Gods *threatnings*, (and so his *promises* too,) have ever a *condition annexed* unto them in Gods purpose: which though it be not ever, (indeed but seldome) *expressed*; yet is it ever *included*, and so to be understood. All Gods *promises*, (how absolutely

§. 9.

(c) *Vorst. de Deo.*

(d) *Aquin. 1. qu. 19. 17.*

(e) *Cum exterius mutari videtur sententia, consilium non mutatur, quia de unaquaque re immutabiliter intus constituitur, quicquid foris mutabiliter agitur. Gregor. in Moral.*

§. 10.



(a) Jer. 18. 7.  
8.  
See Chrysost.  
hom. 5. ad  
pop. Antioch.  
Jusa & pulch. d.

S. 11.

(b) Jam. 4. 15.

lutely so ever expressed, ) are made *sub conditione Obedientiae*: and all his threatnings ( how absolutely so ever expressed, ) *sub conditione Impenitentiae*. And these Conditions, viz. of continuing in Obedience, in all Promises; and of continuing in Impenitency, in all Threatnings; are to be understood of course; whether they be expressed, or not. This is plain from those two famous places before cited, Jer. 18. and Ezek. 33. (a) *When I say to the wicked, thou shalt surely dye; if the wicked turn from his sinne, &c. he shall surely live, he shall not dye.* Where Almighty God plainly teacheth us, that we ought so to conceive of all his threatnings, be they never so peremptorily set down, ( as what more peremptory than this, *Thou shalt surely dye?* ) as that he may reserve to himself a power of revocation in case the parties threatned repent. The examples make it plain. *Abimelech shall dye for taking Sarah: understand it; unlesse he restore her. Forty dayes, and Nineveh shall be destroyed: understand it with this reservation; unlesse they repent.* And so of all the rest.

But why is not that clause expressed then? may some demand. I answer: first, it needeth not; secondly, it booteth not. First, it needeth not. For God having in Jerem. 18. and Ezek. 33. and elsewhere instructed us in the general, that all his Threatnings are to be understood with such clauses and conditions and reservations; it is needlesse to repeat them in every particular: As amongst Christian men, who acknowledge Gods providence to rule in all things, and to dispose of all actions and events; it is needlesse in every speech *de futuro contingenti* to expresse this clause [ *if God will;* ] we will go to such or such a place, or do such or such a thing, *if God will*: because we readily conceive it, as a clause, which either is, or should be understood in every such speech, as (b) St. James requireth. And so in many promises amongst men, this clause, though not expressed, is yet allowed of course, and to common intendment understood, [ *Rebus sic stantibus*; things standing and continuing as now they are: ] so as if a man make a promise absolutely, without expressing that or any other like clause of Limitation or Exception, if in the interim some such unexpected accident befall, as maketh that either he cannot or may not do what he promised; we may not in right reason charge such a man with breach of promise, if he perform not all he promised: because the foresaid clause, though not expressed, is yet presumed to have been intended by the promiser. And that Gods Threatnings, as *de jure* they ought to be by us when we hear them, so *de facto* they were understood by him when he made them, with a secret clause of reservation and exception in case of Repentance; appeareth by the usual practice of many upon such threatnings, and the use they made of them. The Ninevites when Jonah preached destruction within forty dayes, without any expresse clause of Repentance; yet

A yet understood it so : else had it been in vain for them to have repented at all, out of an hope of preventing the judgement by their repentance ; as their speeches shew they did.. (a) *For who can tell, say they, if God will turn and repent, and turn away from his fierce anger, that we perish not ?* The like may be said of *Abimelech*, *Hezekiah*, and others : and of *Abab* in this place.

(a) Ion. 3. 9.

Again, as it is sometimes *needleß*, so it is *alwayes bootlesse*, to expresse this clause of repentance in the *threatnings* of God. The *expressing* of it can do *little good* ; secure ones will *repent* never the sooner for it : but it may do *much harm* ; secure ones may thereby put themselves in fairer hope of *forbearance*, and so *linger* their repentance till it be too late. Beloved, it is admirable to observe

§. 12.

B *τὰ ἀπορρητὰ τοῦ Θεοῦ*, Gods gracious courses, which he useth for the calling of men to *repentance*. In this particularity whereof we now speak, see how his (b) *Mercy and truth are met together*, and do most lovingly embrace each other. Where he spareth in the *end*, it is most certain he ever meant to spare (c) *from the beginning* : but that his *everlasting purpose* is part of his *secret counsel*, and *unrevealed will* ; which as we cannot learn, so we may not seek to know, till the *event* declare it. Now to bring this his *secret purpose* about, he must work those men to *repentance*, whom he hath thus everlastingly purposed to spare : else his *justice* should become questionable, in finally *sparing* the impenitent. Amongst other meanes to work men to *repentance*, this is one, to (d) *threaten*

(b) Psal. 85. 10.

(c) Deus perseveravit in proposito suo, miseri volens ab initio. Hieron. in Ion. 3.

C them with such judgements, as their sins have deserved : which *threatning* the more *terrible* it is, the more likely it is to be *effectual* ; and the more *peremptory* it is, the more *terrible* it is. So then God, to bring those men to *Repentance* whom he meaneth to spare, in his word and by his messengers denounceth against them such judgements, as their *sinnes* have deserved, and as his *Justice* without their *Repentance* would bring upon them ; denounceth them

D I say *absolutely* and in a *peremptory* form, without any *expresse* clause of reservation or exception, the more to terrifie and affright them, and to cast them down to the deeper acknowledgement of his *Justice* and their own *unworthinesse* : which are yet to be understood *conditionally* ; and interpreted with reservation and exception of *Repentance*.

(d) Ἐὶ μὴ ἐργασθῇ [ἡ ψυχή] ἐν αὐτῇ ἡμέρᾳ ὁ ἡμαρτανότης : ἐν δὲ ἡμέρᾳ, ἐν αὐτῇ μὴ ἐργασθῇ, ἐν δὲ αὐτῇ μὴ ἐργασθῇ, ἐν αὐτῇ μὴ ἐργασθῇ. C. 1. 6. hom. 5. ad pop. Antioch.

§. 13.

You have heard evidence enough to acquit *Gods Truth* ; and do by this time, I doubt not, perceive how, as in all other things, so in the *revoking* of his *threatnings*, *Gods Mercy* and his *Truth* go hand in hand together. Let us now see what profitable *Inferences* may be raised hence for our use. The summe of all we have said, is but this. Gods *threatnings* are *terrible* ; but yet *conditional* : and if he spare to execute them, when we are *humbled* by them ; it is a glorious illustration of his *Mercy*, but without the least impeachment of his *truth*. Here is something for the

the

the Distressed, something for the Secure, something for All, to A  
learn.

§. 14.  
(a) Esay. 61.  
3.

First; for the Distressed. Consider this, and take comfort; all you that (a) *mourn in Sion*, and groan under the weight of Gods heavy displeasure, and the fearfull expectation of those bitter *cur- ses* and *judgements*, which he hath *threatned* against sinne. Why do you spend your strength and spirit, in gazing with broad eyes altogether on Gods *Justice*; or *Truth*: take them off a little, and refresh them, by fastening them another while upon his *mercy*.

(b) 1 Sam. 20.  
20, 21.

Consider not only *what* he threatneth: but consider withall *why* he threatneth; it is, *that* you may repent: and withall *how* he threatneth; it is, *unlesse* you repent. He threatneth to *cast down* indeed: but unto *humiliation*, not into *despair*. He shooteth out his *arrowes*, even *bitter words*: but as (b) *Jonathans* arrowes, for *warning*, not for *destruction*. Think not, he aimeth so much at thy *punishment*, when he *threatneth*: alas, if that were the thing he

(c) Ἐργα ἱ-  
παραγοῖν ἱ-  
βύλας, ἡ καὶ  
ἡ πῦρ. Chry-  
sost. in Gen.  
hom. 25. Ne-  
mo punire de-  
siderans, quod  
facturus est  
committatur.  
Hieronym. in  
Ion. 3.

sought, he could lay on load enough (c) without words: No, it is thy *amendment* he aimeth at, and seeketh therein: and there- fore holdeth not his *tongue*, that if thou wilt take it for a warning, he may hold his *hand*. If the Father do but *threaten* the Child, when the *Rod* lyeth by him; it is very likely he meaneth not to *correct* him for that time, but only to make him the more *carefull* to obey, and the more *fearfull* to offend, for the time to come.

(d) Heb. 12.  
9.

Canst thou gather *hope* from the *chiding* of thy *earthly father*; and wilt thou find no *comfort* in the chidings and *threatnings* of thy *heavenly Father*? whose bowels of tender compassion to us-ward are so much larger, than any *earthly Parents* can be; by how much him- self the (d) *Father of spirits* is greater than those *fathers of our flesh*. Yea, but who am I, will some disconsolate soul say, that I should make Gods *threatnings* void? or what my *repentance*, that it should *cancell* the *Oracles of truth*, or *reverse* the *sentence* of the eternal Judge? Poor distressed soul, that thus disputest against thine own peace; but seest not the while the unfathomed depth of Gods *Mercy*, and the wonderfull dispensations of his *Truth*. Know, that his *threatnings* are not made *void*, or of *none effect*, when thou by thy *repentance* stayest the execution of them; yea rather then are they of all other times *most effectual*: for then do they most of all accomplish *their proper end*, and the thing for which they were intended, in thy *amendment*. Neither let his *truth* make thee despair; but remember, that the tenor of all his most *peremptory threatnings* runneth with an *implicite reservation* and *conditional ex- ception* of *Repentance*; which *condition* if thou on thy part faith- fully perform; the *judgement* shall be turned away, and yet Gods *Truth* no whit impaired. This for the *Distressed*.

§. 15.  
(e) Deut. 29.  
18, 19.

Now for the *Secure*. Moses in Deut. 29. speaketh of a certain (e) *root*, that beareth *gall and wormwood*; that blesteth it self when

God



- A God curseth, and standeth unmoved when God threatneth. Here is an *Axe* for that *root*; to *hew* it in pieces: and, unless it (a) bring forth better fruit, to *cleave* it out for the fire. If there be any sprigs or *spurns* of that *root* here; let them also consider what hath been said, and *tremble*. Consider this I say and tremble, all you that make a *mock* at God, and at his word, and imagine that all his *threatnings* are but *Bruta fulmina*, empty cracks, and *Powder without shot*; because sundry of them have fallen to the ground, and not done the hurt they made shew of. But know, whosoever thou art, that thus abusest the *Mercy*, and despisest the *Truth* of God; that as his *Mercy* never did, so his *Truth* shall never fail. Thou sayest; some of his *threatnings* have done no harm: I say as much too; and his *mercy* be blessed for it: but what is that, to secure thee? If any where Gods *threatnings* did no *harm*, and wrought no *destruction*; it was there only, where they did *good*, and wrought *repentance*. If they have *turned thee* from thy sins, as they have done some others; there is hope thou mayest *turn* them away from thee, as some others have done. But if they have done no *good* upon thee, in working thy *repentance*; certainly they hang over thee to doe thee *harm*, and to work thy *destruction*. Gods *threatnings* are in this respect, as all other his words are, sure and stedfast; and such as (b) *shall never return void*, but accomplish that for which they were sent: if not the one way, then without all doubt the other. If they do not *humble* thee, they must *overwhelm* thee; if they work not thy *conversion*, they will thy *ruine*. As some *strong Physick*, that either *mendeth* or *endeth* the Patient; so are these. And therefore when *judgements* are denounced; resolve quickly, off or on: Here is all the choice that is left thee; either *Repent*, or *Suffer*. There is a generation of men, that (as *Moses* complaineth) (c) *when they hear the words of Gods curse*, *blesse themselves in their hearts*, and say they shall have *peace*, though they walk in the *imagination of their own hearts*; that (as *Saint Paul* complaineth) (d) *Despise the riches of his goodness and forbearance and long-suffering*, not taking knowledge that the *goodness of God would lead them to repentance*; that (as *S. Peter* complaineth) (e) *walk after their own lusts*, and *scorningly jest at Gods judgements*, saying, *where is the promise of his coming*? But let such secure and carnal scoffers be assured, that howsoever others speed, they shall never go unpunished: Whatsoever becometh of Gods *threatnings* against others, certainly they shall fall *heavy* upon them. They that have taught us their conditions, *Moses* and *Paul* and *Peter*; have taught us also their punishments. *Moses* telleth such a one, how ever others are dealt with, that yet (f) *The Lord will not spare him*; but the *anger of the Lord* and his *jealousie* shall *smoke against that man*, and all the *curses* that are written in Gods *Book* shall *light up on him*, and the *Lord* shall *blot out his name from under heaven*. *Saint Paul*

E c

Paul

(a) Mar. 7. 19.

(b) Esay. 52. 11.

(c) Deut. 29. 19.

(d) Rom. 2. 4.

(e) 2 Per. 3. 3, 4.

(f) Deut. 29. 20.

[a] Rom. 2. 5.

[b] 2 Pet. 2. 3.

[c] Psal. 145. 8.

[d] Furor sit  
leſa ſepius  
patientia.

S. 16.

[e] Aufon.  
Epiſt. 10.

Paul telleth ſuch men, that by deſpiſing the riches of his goodneſſe and forbearance; they doe but (a) *Treſure up unto themſelves wrath againſt the great day of wrath, and of the revelation of the righteous judgement of God.* Saint Peter telleth them, howſoever they not only ſleep, but ſnort in deep ſecurity; that yet (b) *Their judgement of long time ſleepeth not, and their damnation is ready not ſo much as ſlumbereth.* Doe thou then take heed, whoſoever thou art, and whatſoever thou doſt, that thou *abuse* not the Mercy of God: and to *divorce* it from his Truth, is to *abuse* it. If when God *threatneth*, thou layeſt aſide his Truth, and preſumeſt on his bare Mercy: when he *puniſheth*, take heed he do not cry quit-  
tance with thee, by laying aſide his Mercy, and manifeſting his bare Truth. God is (c) *patient and mercifull.* Patience will *bear* much, Mercy *forbear* much: but being ſcorned, and provoked, and dared, (d) *Patience* it ſelf turneth *furious*, and *Mercy* it ſelf *cruel.* It is *Mercy*, that *threatneth*; it is *Juſtice*, that *puniſheth.* Mercy hath the *firſt* turn; and if by *Faith* and *Repentance* we lay timely hold of it, we may *keep* it for ever, and (revenging) *Juſtice* ſhall have nothing to doe with us. But if careleſſe and ſecure, we ſlip the opportunity, and neglect the time of *Mercy*; the *next* turn belongeth to *Juſtice*: which will render judgement *without* mercy, to them that *forgat* God, and *deſpiſed* his Mercy. That for the *Secure.*

Now *thirdly*, and generally for *All.* What God hath *joyned* together, let no man *put aſunder.* God hath purpoſely in his *threats* joyned and tempered *Mercy* and *Truth* together; that we might *take* them together, and *profit* by them together. (e) *Dividat hæc ſi quis, faciunt diſcreta venenum; Antidotum ſumet, qui ſociata bibit:* as he ſpake of the two poiſons. Either of theſe ſingle, though not through any *malignant quality* in themſelves, (God forbid we ſhould think ſo) yet through the *corrupt tempera-  
ture* of our ſouls, becommeth rank and deadly *poiſon* to us. Take *Mercy* without *Truth*; as a *cold Poiſon* it benummeth us, and maketh us ſtupid with *careleſſe Security.* Take *Truth* without *Mercy*; as an *hot poiſon* it ſcaldeth us, and ſcorcheth us in the flames of *reſtleſſe Deſpair.* Take both together, and mix them well: as *hot* and *cold poiſons*, fitly tempered by the ſkill of the Apothecary, become *medicinable*; ſo are Gods *Mercy* and *Truth* *reſtorative* to the ſoul. The conſideration of his *Truth* *humbleth* us; without it we would be *fearleſſe*: the conſideration of his *Mercy* *supporteth* us; without it we would be *hopeleſſe.* *Truth* begetteth *Fear* and *Repentance*; *Mercy*, *Faith* and *Hope*: and theſe two *Faith* and *Repentance* keep the ſoul even, and upright and ſteddy, as the *ballaſt* and *sail* doe the ſhip; that for all the rough waves and weather that encountereth her in the troubleſome ſea of this World, ſhe miſcarrieth not, but arriveth ſafe and joyfull in the

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A the Haven where she would be. *Faith* without *Repentance*, is not *Faith*; but *Presumption*; like a Ship all sail, and no ballast, that tippeth over with every blast: and *Repentance* without *Faith*, is not *Repentance*, but *Despair*; like a Ship all ballast, and no sail, which sinketh with her own weight. What is it then that we are to do, to turn away Gods wrath from us, and to escape the judgements, he threatneth against us? Even this: As in his *Comminations* he joyneth *Mercy* and *Truth* together; so are we in our *Humiliations* to joyn *Faith* and *Repentance* together. His *threatnings* are true: let us not presume of forbearance; but *fear*, since he hath threatned, that unless we repent, he will strike us. Yet his *threatnings* are but conditional: let us not despair of forbearance; but *hope*, although he hath threatned; that yet if we repent he will spare us. That is the course, which the godly, guided by the direction of his holy Spirit, have ever truly and sincerely held; and found it ever comfortable to assure them of sound peace; and reconciliation with God. That is the course, which the very *Hypocrites* from the suggestion of natural Conscience have sometimes offered at, as far as Nature (enlightned, but unrenewed) could lead them; and found it effectual, to procure them at the least some forbearance of threatened judgements, or abatement of temporal evils from God.

C Thus have you heard three uses made, of Gods mercy in revoking; joyned with his truth in performing, what he threatneth. One, to chear up the distressed; that he despair not, when God threatneth: another, to shake up the secure; that he despise not, when God threatneth: a third, to quicken up all; that they believe and repent, when God threatneth. There is yet another general Use to be made hereof; which, though it be not directly proper to the present argument, yet I cannot willingly passe without a little touching at it: and that is, to instruct us for the understanding of Gods promises. For contraries, (as Promises and Threatnings are,) being of the like kind and reason either with other, do mutually give and take light either to and from other. Gods threatnings are true and stedfast: his Promises are so too; (a) [ *Promisit qui non mentitur Deus*, which God that cannot lie hath promised ] saith the Apostle in one place; and in another; (b) *All the Promises of God are Yea and Amen*: ] and where in a third place he speaketh of (c) *Two immutable things, in which it was impossible for God to lie*, his promise is one of those two. The Promises then of God are true, as his Threatnings are. Now look on those Threatnings again; which we have already found to be true, but withall conditional, and such as must be ever understood with a clause of reservation or exception. It is so also in the Promises of God: they are true, but yet conditional, and so they must ever be understood with a conditional clause. The exception there to be understood, is *Repentance*; & the condition here, *Obedience*. What God threatneth to do unto us, absolutely in

S. 17.

[a] Titus 1. 2.

[b] 2 Cor. 1. 20.

[c] Heb. 6. 18.



words; the meaning is, he will doe it, *unless we repent and amend*: and what he *promiseth* to do for us, *absolutely* in words; the meaning is, he will do it, *if we believe and obey*. And for so much as this *clause* is to be understood of course, in all Gods *promises*: we may not charge him with *breach of Promise*, though after he do not really perform that to us, which the letter of his promise did import, if we *break* the condition, and *obey not*.

5. 18.

Wouldst thou know then, how thou art to entertain Gods *promises*, and with what assurance to expect them? I answer, with a *confident* and *obedient* heart. *Confident*, because he is *true*, that hath *promised*; *Obedient*, because that is the *condition*, under which he hath *promised*. Here is a curb then for those mens *presumption*; who living in sinne, and continuing in *disobedience*, dare yet lay claim to the good *Promises* of God. If such men ever had any seeming interest in Gods *Promises*; the interest they had, they had but by *contract* and *covenant*: and that *covenant*, whether either of the two it was, *Law* or *Gospel*, it was *conditional*. The covenant of the *Law* wholly, and *a Priori* conditional; (a) *Hoc fac & vires*, *Do this and live*: and the Covenant of the *Gospel* too, after a sort, and *a Posteriori* Conditional; *Crede & Vives*, *Believe and Live*. If then they have broken the conditions of both covenants, and do neither *Believe*, nor *Do* what is required; they have by their *Unbelief* and *Disobedience* forfeited all that seeming interest they had in those *Promises*. Gods *promises* then, though they be the very main supporters of our Christian Faith and Hope, so as many of us, as whose consciences can witness unto us a sincere desire and endeavour of performing that *Obedience* we have covenanted; yet are they to be embraced even by such of us, with a reverend fear and trembling, at our own unworthinesse. But as for the *unclean*, and *filthy*, and *polluted*; those (b) *Swine* and *Dogs*, that delight in sinne and disobedience, and every abomination: they may set their hearts at rest for these matters; they have neither part nor fellowship in any of the sweet promises of God. Let dirty (c) *Swine* wallow in their own filth; these rich (d) *pearls* are not for them, they are too precious: let hungry (e) *Dogges* glut themselves with their own vomit; the (f) *Childrens bread* is not for them, it is too delicious: Let him that will be filthy, (g) *be filthy still*: the promises of God are *holy things*, and belong to none but those that are *holy*, and desire to be *holy still*. For our selves in a word; let us hope that a promise being left us, if with faith and obedience and patience we wait for it, we shall in due time receive it: but withall (h) let us fear, (as the Apostle exhorteth Heb. 4.) *Lest a promise being left us, through disobedience or unbelief, any of us should seem to come short of it*.

(a) Luke 10. 18.

(b) Mat. 6. 6.

(c) 1 Pet. 2. 22.

(d) Mat. 6. 6.

(e) 1 Pet. 2. 22.

(f) Mat. 19. 26.

(g) Rev. 22. 15.

(h) Heb. 4. 1.

5. 19.

Thus much of the former thing proposed; the magnifying of Gods Mercy, and the clearing of his Truth in the revocation and suspension of threatened judgements; by occasion of these words [ I will

A *will not bring the Evil.* ] There is yet a *Circumstance* remaining, of this generall part of my Text, which would not be forgotten: it is the *extent of time*, for the suspending of the judgement [ *I will not bring the Evil in his days.* ] Something I would speak of it too by your patience: it shall not be much, because the season is sharp, and I have not much sand to spend. *I will not bring the evil in his days.* The judgement denounced against *Ahab's* house, was in the end executed upon it; as appeareth in the sequel of the story, and especially from those words of *Jehu* ( who was himself the instrument raised up by the Lord, and used for that execution, in 4 Kings

B 19. (a) [ *Know that there shall fall to the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab; for the Lord hath done that which he spake by his servant Elisha.* ] Which were enough, ( if there were nothing else to be said ) to justify Gods Truth in this one particular. That which *Ahab* gained by his humiliation, was only the deferring of it for his time; I will not bring the evil in his days. As if God had said, This wretched King hath provoked me, and pulled down a curse from me upon his house, which it were but just to bring upon him and it without farther delay: yet because he made not a scoff at my Prophet, but took my words something to heart, and was humbled by them; he shall not say, but I will deal mercifully with him, and beyond his merit: as ill as he deserveth it, I will do him this favour, *I will not bring the evil that is determined against his house, in his days.*

The thing I would observe hence, is; That, when God hath determined a judgement upon any people, family, or place; it is his great mercy to us, if he do not let us live to see it. It cannot but be a great grief, ( I say not now to a religious, but even ) to any soul, that hath not quite cast off all natural affection; to forethink and fore-

D know the future calamities of his countrey and kindred. (b) *Xerxes* could not forbear weeping, beholding his huge army that followed him; onely to think, that within some few scores of years so many thousands of proper men would be all dead and rotten: and yet that a thing that must needs have happened by the necessity of nature, if no sad accident or common calamity should hasten the accomplishment of it. The declination of a Commonwealth, and the funeral of a Kingdome, foreseen in the general corruption of manners, and decay of discipline, ( the most certain symptoms of a tottering State; ) have fetched tears from the eyes, and blood from the hearts, of heathen men zealously affected to their Country. How much more grief then must it needs be, to them that acknowledge the true God, not only to foreknow the extraordinary plagues and miseries and calamities which shall befall their posterity: but also to fore-read in them Gods fierce wrath and heavy displeasure and bitter vengeance, against their own sins, and

(a) 4 King. 10. 10.

S. 20.

(b) Herodot. in Polyh. Valer. Max. 9. 13.

(a) Luke 19.  
41.

S. 21.

(b) Genes. 15.  
13--15.(c) Esa. 39. 6.  
8.(d) 4 King. 2.  
16--20.(e) Dio. lib. 57.  
S. 21.(f) Illa vox  
scel rata atque  
inhumana--Cic. 3. de fi-  
nib. vox mag-  
na & detestabi-  
lis. Senec. 2.de Clement. 2.  
(g) Everso ju-  
vat orbe mori.Dictum Kuffi-  
ni apud Clau-  
dian.(h) Nero apud  
Sueton. in Ne-  
rone, cap. 38.(i) Arist. 1. E-  
thic. 11.(k) Terent.  
Andr. 4. 1.

and the sins of *their posterity*? Our blessed Saviour, though him-  
self *without sinne*, and so no way *accessory* to the procuring of the  
evils that should ensue, could not yet but (a) *weep over the City*  
of *Ierusalem*, whe. he beheld the present *security*, and the future  
*ruine* thereof.

A *grief* it is then to know these things shall happen : but some  
*happinesse* withall, and to be acknowledged as a *great favour* from  
God, to be assured that we shall never see them. It is no *small*  
*mercy* in him, it is no *small Comfort* to us : if either he *take us away*,  
before his judgements come ; or *keep* his judgements away, till  
we be gone. When God had told *Abraham*, in *Gen. 15.* that his  
(b) *seed* should be a *stranger* in a land that was not theirs, mean-  
ing *Egypt*, where they should be kept under, and *afflicted 400 years*:  
lest the good Patriarch should have been swallowed up with  
grief at it ; he *comforted* him, as with a promise of their glorious  
*deliverance* at the last, so with a promise also of *prosperity* to his  
own person, and for his own time, [ *But thou shalt go to thy fathers*  
*in peace, and shalt be buried in a good old age*, vers. 15. ] In *Esay 39.*  
when *Hezekiah* heard from the mouth of the Prophet *Esaiah*, that  
all the (c) *treasures* in the Lords house should be carried into *Baby-*  
*lon*, and that his *sonnes* whom he should beget should be taken a-  
way, and made *Eunuchs* in the palace of the King of *Babylon* ; he  
submitted himself ( as it became him to do, ) to the sentence of  
God ; and comforted himself with this, that yet *there should be*  
*peace and truth in his dayes*, verse 8. In 4 *Kings 22.* when *Huldah*  
had prophesied of the (d) evil that God would bring upon the  
City of *Ierusalem*, and the whole land of *Judah* ; in the name of  
the Lord she pronounceth this as a *courtesie* from the Lord unto  
good King *Iosiah*, [ *Because thy heart was tender, and thou hast humbled*  
*thy self-- Behold therefore I will gather thee unto thy fathers, and thou*  
*shalt be gathered unto thy grave in peace, and thine eyes shall not see all the*  
*evil, which I will bring upon this place.* ] verse last.

Indeed every man should have, and every good man hath, an  
*honest care* of posterity ; would *rejoyce* to see things *settled well* for  
them, would *grieve* to see things likely to *go ill* with them. That  
common speech which was so frequent with (e) *Tiberius*, was  
monstrous, and not (f) *favouring* of common humanity, (g) *Ἐπεὶ*  
*δαίμων γὰρ μὴ θέλω ζῆναι*, When I am gone, let Heaven and Earth  
be jumbled again into their old Chaos : but he that mended it,  
with (h) *quæ æternæ*, yea ( saith he, ) whilest I live ; seemeth to  
have renounced all that was man in him. *Aristotle* hath taught us  
better, what reason taught him, that (i) *Res posterorum pertinent*  
*ad defunctos* ; the good or evil of those that come after us, doth  
more than nothing concern us, when we are dead and gone.  
This is true ; but yet (k) *Proximus egomet mē*, though it were the  
speech of a *Shark* in the Comedy, will bear a *good construction*.

Eve-



A Every man is (a) *nearest* to himself: and that *Charity*, which looketh *abroad*, and seeketh not *only* her own, yet beginneth at *home*, and seeketh *first* her own. Whence it is, that a *godly man*, as he hath just cause to *grieve* for posterities sake, if they must feel Gods judgements; so he hath good cause to *rejoyce* for his own sake, if he shall *escape* them: and he is no lesse to take knowledge of Gods *Mersey*, in *sparing him*; than of his *Iustice*, in striking *them*.

(a) οὐκ ἔστι  
ἐμὸν πλεον  
ὑδὲν ὑδὲν.

This point is *usefull* many ways: I will touch but some of them, and that very briefly. *First*, here is one *Comfort*, among many other, against the bitterness of *temporal death*. If God cut thee off in the *middest* of thy days, and *best* of thy strength; if *death* turn thee *pale*, before *age* have turned thee *gray*; if the flower be *plucked off*, before it begin to *wither*: grudge not at thy lot therein; but meet Gods Messenger *cheerfully*, and imbrace him *thankfully*. It may be, God hath some great work in hand; from which he meaneth to save thee. It may be, he *sendeth death* to thee, as he sent his (b) *Angel* to *Lot*; to *pluck thee* out of the *middest* of a froward and crooked generation, and to *snatch thee away*, lest a worse thing than death should happen unto thee. Cast not therefore a longing eye back upon *Sodome*, neither desire to linger in the *plain*; (it is but a *valley of tears* and misery:) but up to the *mountain* from whence commeth thy salvation, lest some evil overtake thee. Possibly that which thou thinkest an *untimely death*, may be to thee a *double advantage*: a great advantage, in *usher*ing thee so early into Gods glorious *presence*; and some advantage too, in *plucking* thee so seasonably from Gods imminent *judgements*. It is a favour to be (c) *taken away* betimes, when evil is determined upon those that are left.

S. 23.

(b) Gen. 19.  
16, 17.

D ereptum, qui mihi non à Diis immortal. ereptus ex his miseriis, & ex iniquissimâ conditione vitæ videretur. Cic. 5. Epist. 16. Fuit hoc luctuosum suis, acerbum patriæ, grave bonis omnibus: sed ii tamen Kemp. cosus secuti sunt, ut mihi non erepta L. Crasso à Diis imm. vita, sed donata mors esse videretur. Non vidit flagrantem, &c. Id. 3. de Orat. Fortunatus illius [Hortensii] exitus, qui ea non vidit cum fierent, quæ prævidi suture. - sed illum videtur felicitas ipsius quæ semper est usus, ab eis miseriis quæ consecute sunt, morte vindicasse. Id. in Bruio.

(c) Non meher-  
cule quæquam  
audio hoc anno

Secondly, here is a *warning* for us, to take consideration of the losse of good or *usefull* men; and to *fear*, when they are going from us, that some evil is *comming* towards us. The Prophet complaineth of the too great and general neglect hercof in his times; (d) [The righteous perisheth, and no man layeth it to heart; and mercifull men are taken away, none considering that the righteous is taken away from the evil to come, Esa. 57.] When God sendeth his (e) *Angel* to pluck out his righteous *Lots*, what may *Sodome* expect but *fire* and *brimstone* to be rained down upon them? When he plucketh up the fairest and choicest *flowers* in his garden, and

S. 24.

(d) Esay. 57.  
1.

(e) Gen. 19.  
16.

crop-

(a) Peritura  
urbis, aut ma-  
lorum immi-  
nentium, vel  
future labis,  
hoc primum in-  
diciū est, si  
decidant viri  
consultores ---  
Ambros. de  
Cain & Abel,  
c. 3.  
S. 25.

(b) Gen. 19.  
9.

(c) Psal. 50. 21.

(d) Luk. 12.

13.  
(e) Revel. 3. 4.

(f) Ezek. 9.  
4.

(g) 4 Kirg. 3.

14.  
(h) Psal. 106.  
23.

(i) Esay. 14.  
23.

(k) Job. 22. 30.

(l) Gen. 18.  
32.

croppeth off the tops of the goodliest *poppies*: who can think o-  
ther, than that he meaneth to lay his *garden* waste, and to turn  
it into a wild *wildernesse*? when he undermineth the main *pillars*  
of the house, taketh away the very *props* and *butresses* of Church  
and Common-weal; sweepeth away religious *Princes*, wise  
*Senators*, zealous *Magistrates*, painfull *Ministers*, men of emi-  
nent *rankes*, *gifts*, or *example*: who can be secure, that either  
Church, or Common-weal shall (a) stand up long; and not *sotter* at  
least, if not fall? God in *Mercy* taketh such away from the *evil*  
to come: we in *wisdom* should look for *evil* to come: when God  
taketh such away.

*Thirdly*, here is *instruction* for wordlings, to make much of  
those *few* *godly* ones that live among them: for they are the very  
*pawns* of their peace, and the *pledges* of their security. Think not,  
ye *filthy Sodomites*, it is for your own sakes, that ye have been  
spared so long; know to whom you are beholden: This *Fellow*  
(b) *that came in to sojourn* among you, this *stranger*, this *Lot*,  
whom you so hate, and malign, and disquiet; he it is that  
hath bayled you hitherto, and given you *protection*. Despise not  
Gods patience, and long suffering, ye *prophane ones*; neither  
bless your selves in your ungodly wayes; neither say, *we prof-*  
*per*, though we walk in the lusts of our hearts. This and thus  
we have done, and nothing hath been done to us, God holdeth  
his *hand*, and holdeth his *tongue* at us; surely (c) *He is such a one*  
*as our selves*. Learn, O ye *despisers*, that if God thus forbear you,  
it is not at all for your own sakes, or because he careth not to pu-  
nish evil doers: no; he hath a little *remnant*, a (d) *little flock*,  
a little *handfull* of his own among you; a (e) *few names* that have  
given themselves unto him, & call upon him daily for mercy upon  
the land, and that (f) *weep* and *mourn* in secret and upon their  
beds for your abominations; whom you *hate*, and *despise*, and *per-*  
*secute*, and *defame*, and account as the very *scumme* of the people,  
and the refuse and *off-scouring* of all things; to whom yet you owe  
your preservation. Surely, if it were not for some *godly Jehosha-*  
*phat* or other, whose (g) *presence* God regardeth among you; if it  
were not for some zealous *Moses* or other that (h) *standeth in the*  
*gap* for you: Gods wrath had entred in upon you long ere this,  
as a mighty *breach* of water; and as an overflowing *deluge* over-  
whelmed you; and you had been swept away as with the (i) *Be-*  
*sommes of destruction*, and devoured as *stubble* before the fire. It is  
(k) *The innocent that delivereth the land*, and repriveth it from destru-  
ction, when the sentence of desolation is pronounced against it;  
and it is delivered by the *purenesse* of his hands. O the goodnesse of  
our GOD! that would have spared the five Cities of the Salt  
Sea, if among so many thousands of beastly and filthy persons  
there had been found but (l) *Ten righteous ones*; and that was for  
each

A each City, but *two* persons: nay, that would have pardoned *Jerusalem*, if in all the (a) *streets and broad places thereof*, replenished with a world of *Idolaters*, and *Swearers*, and *Adulterers*, and *Oppressours*, there had been found but *one* single man, that executed judgement, and sought the truth from his heart. But O the madness of the men of this foolish world withall! who seek to doe them most mischief of all others, who of all others seek to doe them most good; thirsting most after their destruction, who are the chiefest instruments of their preservation. Oh foolish and mad world! if thou hadst but wit enough, yet, yet to hugge and to make much of that little flock, the hostages of thy peace, and the earnest of thy tranquillity! if thou wouldst but (b) *Know, even thou, at least in this thy day, the things that belong unto thy peace!* Thou art yet happy, that God hath a remnant in thee: and if thou knewest how to make use of this happinesse, at least in this thy day, by honouring their persons, by procuring their safety and welfare, by following their examples, by praying for their continuance; thou mightest be still, and more, and ever happy. But if these things, that belong unto thy peace, be now hidden from thine eyes; if these men, that prolong thy peace, and prorogue thy destruction, be now despised in thy heart, in this day of thy peace: God is just; thou knowest not how soon they may be taken from thee: and though he do not bring the evil upon thee in their days; when they are gone, thou knowest not how soon vengeance may overtake thee, and [c] *Then shall he tear thee in pieces, and there shall be none left to deliver thee.*

(a) Jer. 5. 1.

(b) Luk. 19. 42.

(c) Psal. 50. 22.

§. 16.

I have now done. Beseech we God the Father of mercies, for his dear son Iesus Christ his sake, to shed his Holy Spirit into our hearts; that by his good blessing upon us, that which hath been presently delivered agreeably to his holy truth and word, may take root downwards in our hearts, and bring forth fruit upwards in our lives and conversations: and so to assist us ever with his grace, that we may with humble confidence lay hold on his mercies, with cheerfull reverence tremble at his judgements, by unfeigned repentance turn from us what he hath threatned, and by unwearyed Obedience assure unto us what he hath promised. To which Holy Father, Sonne, and Spirit, three persons, and &c.

E

Ff

THE





THE THIRD  
SERMON  
AD POPULUM.

At Grantham Linc. Jun. 19. 1621.

3 Kings 21. 29.

— *I will not bring the evil in his dayes: but in his sons  
dayes will I bring the evil upon his house.*

S. I.



Come now this third time to entreat of this Scripture, and (by Gods help) to finish it. Of the three parts whereof, heretofore propounded, viz. 1. *Ahabs Humiliation*; 2. *The suspension of his judgement for his time*; 3. And the *Devolution* of it upon *Jehoram*: the two former having been already handled; the last only now remaineth to be considered of. In the prosecution whereof; as heretofore we have cleared GOD'S *Holiness*, and *Truth*: so we shall be now occasioned to clear his *Iustice*, from such imputions, as might seem to lie upon it from this Act. And that in *three respects*; accordingly as *Jehoram*, who standeth here punishable for *Ahabs* sin, may be considered in a *threefold* reference to *Ahab*: that is to say, either *relatè*, as the son of *Ahab*; or *disparatè*, as another man from *Ahab*; or *comparatè*, as

A as a man (a) not altogether so bad as *Ahab*. Now what (b) Justice first to punish the son for the father? or indeed secondly, any one man for another? but most of all thirdly, the lesse offender for the greater?

(a) 4 King. 3.  
2.  
(b) Quisquam est hominum, qui fuisse illum [Jovem] Deum credat, tam

*injustum, tam impium, nec mortalium saltem constituta servanem; apud quos nefas habereur magnum, alterum pro altero plecti, & aliena delicta aliorum cervicibus vindicari? Arnob. contr. Genr. lib. 7.*

It is not a matter of so much difficulty, as at the first appearance it seemeth, to clear these doubts; if all things thereto appertaining be duly and distinctly considered. The greatest trouble will be, (the things being of more variety than hardnesse,) to sort them in such manner, as that we may therein proceed orderly and without confusion. Evermore, we know, *Certainties* must rule *Uncertainties*; and *clear truths*, *doubtfull*: it will be therefore expedient for us, for the better guiding of our judgements, first to lay down some *Certainties*; and then afterwards by them to measure out fit *resolutions* to the doubts; and then lastly from the premises to raise some few *instructions* for our use.

§. 2.

The first *Certainty* then, and a main one, is this. Howsoever things appear to us, yet God neither is, nor can be *unjust*; as not in any other thing, so neither in his punishments. (c) *Is God unrighteous, that taketh vengeance? God forbid: for then how shall God judge the world?* (d) *Shall not the Judge of all the earth doe right?* Indeed the reasons of his Justice oftentimes may be, oftentimes are *unknown* to us: but they never are, they never can be *unrighteous* in him. If in a deep point of Law, a learned discreet Judge should upon sufficient grounds give sentence, flat contrary to what an ordinary by-stander would think reason, (as many times it falleth out;) it is not for the grieved party to complain of *injustice* done him: he should rather impute what is done, to want of skill in himself, than of *Conscience* in the Judge. Right so, if in many things Gods proceedings hold not proportion with those characters of Justice and Equity, which our weak and carnal reason would expresse; we must thence infer our own *ignorance*, not his *injustice*.

§. 3.

And that so much the rather; because those matters of Law are such as fall within the comprehension of ordinary reason; whereas as the wayes of God, are farr removed out of our sight, and advanced above our reach: and besides, an earthly Judge is subject to misprision, mis-information, partiality, corruption, and sundry infirmities that may vitiate his proceedings; whereas no such thing can possibly fall upon the divine Nature. David hath taught us in the Psalm, that (e) *The righteousness of God is as the great mountains, and his judgements as the great deep.* A great Mountain is eath to be seen; a man that will but open his eyes cannot over-look it: but who can see into the bottom of the Sea, or finde out what is done in the depths thereof? Whatso-

(c) Rom. 3. 5.  
6.  
(d) Gen. 18.  
25.  
(e) Psal. 36. 6.

(a) Esay 55.  
8, 9.

(b) Psal. 14. 5.

(c) John 4. 11

S. 4.

[d] Ecclef. 1.

13.

[e] Sirac. 40. 1.

ever we doe then; let us beware we measure not (a) *his wayes*, by *our wayes*, nor *his works*, by *our works*: howsoever they seem to swerve from the rules of our *wayes* and *works*; yet still (b) *The Lord is righteous in all his wayes*, and *holy in all his works*. "Though we cannot fathom the *deeps* of his judgements, (for (c) *The well is deep*, and we have not wherewithall to draw; ) yet let the assurance of the *righteousnesse* of all his proceedings stand firm and manifest as the *mountains*, which can neither be removed nor hid, but stand fast-rooted for evermore. This we must rest upon as a certain *Truth*; howsoever, whomsoever, whensoever, God *punisheth*, he is never *unjust*.

*The second Certainty.* To speak of *Punishments* properly; no *temporal evil* is simply, and *de toto genere* a punishment. By *temporal evils*, I understand all the *penal evils* of this life; that doe or may befall us from our bodily *conception*, to our bodily *deaths* inclusive; hunger, cold, nakednesse, sicknesses, infirmities, discontents, reproaches, poverty, imprisonments, losses, crosses, distresses, death, and the rest; in a word, all that (d) *Sore travel, which God hath given to the sons of man*, to be exercised therewith, and that (e) *Heavy yoke which is upon the sons of Adam*, from the day that they goe out of their mothers womb, till the day that they return to the mother of all things. I say none of all these are properly and *de toto genere* to be accounted punishments. For to make a thing simply and properly and formally a punishment, there are required these three conditions: 1. That it be *painfull*, and grievous to suffer. 2. That it be *inflicted* for some fault. 3. That it be *involuntary*, and against the sufferers will. That which hath but the first of these three conditions, may be called after a sort (and truly too) *Malum poena*, a kinde of punishment. But *unius*, and properly, that Evil only is a punishment, wherein the whole three conditions concur. Now these *temporal evils*, though they have the two first conditions; all of them being grievous to suffer, all of them being inflicted for sinne: yet in the third condition they fail, because they are not *involuntary* simply, and perpetually, and *de suo genere* involuntary: (to omit also a kinde of failing in the second condition; not but that they are ever inflicted for some sinne deserving them; but for that, there are withall other ends, and reasons for which they are inflicted, and whereunto they are intended, besides and above the punishment of the offence) It may not be gainesaid indeed, but these things are *involuntary* sometimes in the particular, and especially to some men, even the least of them: but simply and universally such they are not; since by other some men, the greatest of them are willingly and cheerfully, not only suffered, but desired. Not but that they are grievous to the best. (It must needs be some grief, as to the Merchant, to see his rich lading cast over-board, and to the Patient to have an old

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B

C

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en<sup>as</sup> and <sup>uses</sup>, and are *ordinabilia in melius*; ) and *secondly*, they are never the *only* punishments of sinne; because there are greater and more lasting punishments reserved for sinners *after this life*, of which there is no other use or end, but to *punish*, since they are not *ordinabilia in melius*. If we will make these *temporal evils* the measure, whereby to judge of the *Justice of God*, we cannot secure our selves from erring dangerously: *Gods purposes* in the dispensation of these unto particular men being *unsearchable*. But those *everlasting punishments* are they, wherein *Gods Justice* shall be manifested to every eye, in due time; at that last day, which is therefore called by Saint Paul, *Rom. 2.* (a) *The day of wrath, and of the revelation of the righteous judgement of God.* Implying, that howsoever God is just in all his *judgements* and acts of *providence*, even upon earth; yet the *Counsels* and *Purposes* of God in these things are often *secret*, and *past finding out*: but at the last great day, when (b) *He shall render to every man according to his works* his everlasting recompence; then his vengeance shall manifest his *wrath*, and the *righteousness* of his judgement shall be *revealed* to every eye in the condign punishment of unreconciled sinners. That is the *second Certainty*; Temporal evils are not *always*, nor *simply*, nor *properly*, the punishments for sinne.

(a) Rom. 2. 5.

(b) Ibid. 6.

5. 6.

If any man shall be yet unsatisfied, and desire to have *Gods justice* somewhat farther cleared, even in the disposing of these *temporal things*: although it be neither safe, nor possible for us, to search farr into *particulars*, yet some *general* satisfaction we may have from a *third Certainty*; and that is this. Every *evil of pain*, whatsoever it be, or howsoever considered, which is brought upon any man, is brought upon him evermore for *sinne*, yea and that also for his own *personal sinne*. Every branch of this assertion would be well marked. I say first, [ *Every evil of pain, whatsoever it be,* ] whether *natural defects* and infirmities in soul or body, or *outward afflictions* in goods, friends, or good name; whether *inward distresses* of an afflicted, or terrours of an affrighted conscience; whether *temporal* or *eternal Death*; whether *evils* of this life, or after it: or whatsoever other *evil* it be, that is any way *grievous* to any man; every such *evil* is for sinne.

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I say, *secondly*, every evil of pain, *howsoever considered*: whether *formally*, and *sub ratione pœnæ*, as the proper effect of Gods vengeance and wrath against sinne; or as a *fatherly correction* and chastisement, to *nurture* us from some past sinne; or as a medicinal *preservative*, to *strengthen* us against some future sinne; or as a clogging *chain* to keep under and *disable* us from some outward work of sinne; or as a *fit matter* and object whereon to *exercise* our Christian graces of *faith*, *charity*, *patience*, *humility*, and the rest; or as an *occasion* given and taken by Almighty God, for the greater manifestation of the glory of his *wisdom*, and *Power*, and *Goodness*,  
in

A in the removal of it; or as an act of *Exemplary justice*, for the *admonition* and terrour of others; or for whatsoever other end, purpose, or respect it be inflicted.

I say *thirdly*, Every such *evil of pain*, is brought upon us for *sinne*. There may be other *ends*, there may be other *occasions*, there may be other *uses* of such *Evils*: but still the original *Cause* of them all, is *sinne*. [ (a) *When thou with rebukes dost chasten man for sinne.* ] It was not for any (b) extraordinary notorious finnes, either of the *blind man* himself, or of his *parents*, above other men, that he was *born blind*. Our Saviour Christ acquitteth them of that, *John 9.* in answer to his Disciples, who were but too forward (as God knoweth most men are,) to *judge the worst*. Our Saviours answer there, never intended other, but that still the true *cause* deserving that blindness was his, and his parents *sinne*: but his purpose was to *instruct* his Disciples, that that *infirmity* was not layd upon him rather than upon another man, *merely for that reason*, because he (or his parents) had *deserved it* more than other men; but for some *farther ends* which God had in it in his secret and everlasting purpose, and namely this among the rest, *that the works of God might be manifest in him*, and the God-head of the Sonne made glorious in his miraculous cure. As in

B them of that, *John 9.* in answer to his Disciples, who were but too forward (as God knoweth most men are,) to *judge the worst*. Our Saviours answer there, never intended other, but that still the true *cause* deserving that blindness was his, and his parents *sinne*: but his purpose was to *instruct* his Disciples, that that *infirmity* was not layd upon him rather than upon another man, *merely for that reason*, because he (or his parents) had *deserved it* more than other men; but for some *farther ends* which God had in it in his secret and everlasting purpose, and namely this among the rest, *that the works of God might be manifest in him*, and the God-head of the Sonne made glorious in his miraculous cure. As in

C *Nature, the intention of the (c) End* doth not overthrow, but rather suppose the *necessity* of the *Matter*: so is it in the *works* of God, and the dispensations of his wonderfull *providence*. It is from *Gods mercy*, ordering them to those *Ends* he hath purposed; that his punishments are *good*: but it is withall from our *sinnes*, deserving them as the *cause*, that they are *just*. Even as the *rain* that falleth upon the earth, whether it moisten it kindly, and make it fruitfull, or whether it choak and sicken and drown it, yet still had its beginning from the *vapours*, which the earth it self sent up. All those *Evils*, which fall so daily and thick upon us from Heaven, (whether to *warn* us, or to *plague* us,) are but *arrows* which our selves first *shot up* against heaven, and now *drop down* again with doubled force upon our heads. *Omnis poena propter culpam*: all evils of *pain*, are for the evils of *sinne*.

D I say *fourthly*, All such evils are for our own *sinnes*. The Scriptures are plain. (d) *God judgeth every man according to his own works.* (e) *Every man shall bear his own burden, &c.* God hath enjoined it as a *Law* for *Magistrates*, (wherein they have also his example to lead them;) that (f) *not the fathers for the children, nor the children for the fathers, but every man should be put to death for his own sinne, Deuteron. 24.* If Israel take up a *Proverb* of their own heads, [ (g) *The fathers have eaten sour grapes, and the childrens teeth are set on edge;* ] they doe it without cause, and they are checked for it. *The soul that sinneth, is shall dye: and*

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§. 8.

(a) Pl. 39. 11.  
(b) Joh. 9. 2, 3.(c) See Arist.  
2. Phys. c. 8.  
& 9.

§. 9.

(d) 1 Pet. 1. 17.  
(e) Gal. 6. 5.(f) Deut. 24.  
16.(g) Ezek. 18.  
2, &c.  
Jer. 31. 29.

if



(a) 1 Pet. 2.

22.

(b) Psal. 69. 4.

Non rapui &  
exsolvi bim:  
non peccavi &  
pœnas dabam.  
Aug. lbi.

(c) Esay. 53.

5.

(d) Delictorum  
susceptor, non  
commissor.Aug. in Psal.  
68.(e) Delicta  
nostra sua deli-  
cta fecit, ut ju-  
stitiam suam  
nostram justiti-  
am faceret.

Aug. exp. 2.

in Psal. 21.

(f) 1 Pet. 2.

24.

(g) 1 Cor. 5.

21.

§. 10.

if any man eat sour grapes, his own teeth ( and not anothers for him ) shall be set on edge thereby. For indeed, how can it be otherwise? or who can reasonably think, that our most gracious God, who is so ready to take from us the guilt of our own, should yet lay upon us the guilt of other mens sins? The only exception to be made in this kind, is that alone satisfactory punishment of our blessed Lord, and Saviour Jesus Christ: not at all for his own sins, ( far be the impiety from us, so to imagine; for (a) He did no sin, neither was there any guilt found in his mouth: ) but for ours. (b) He payed that which he never took; it was For our transgressions that he was wounded, and the chastisement of our peace was laid upon him. Yet even those meritorious sufferings of his, may be said ( in a qualified sense ) to have been for his own sins: ( although in my judgement, it be far better to abstain from such like speeches, as are of ill and suspicious sound, though they may be in some sort defended. ) But how for his own sins? his own by Commission? by no means: ( God forbid any man should teach, any man should conceive so; the least thought of this were blasphemy: ) but his own by Imputation. Not that he had sinned, and so deserved punishment: but that he had (d) taken upon him our sins, which deserved that punishment. As he that undertaketh for another mans debt, maketh it his own, and standeth chargeable with it, as if it were his own personal debt: so Christ becoming surety for our sins, made them (e) his own, and so was punishable for them, as if they had been his own personal sins; (f) who his own self bare our sins in his own body upon the tree, 1 Pet. 2. That he was punished for us, who himself deserved no punishment; it was, because (g) He was made sin for us, who himself knew no sin. So that I say, in some sense the assertion may be defended universally, and without exception: but yet I desire rather it might be thus; Christs only excepted, all the Pains and Evils of men are brought upon them for their own sins.

These three points then are certain: and it is needfull they should be well understood and remembred; because nothing can be objected against Gods Justice, in the punishing of sin, which may not be easily removed, if we have recourse to some one or other of these three Certainities, and rightly apply them. All the three doubts proposed in the beginning, have one and the same resolution: answer one; and answer all. Ahab here sinneth by Oppression: and yet the evil must light, though not all of it ( for some part of it fell, and was performed upon Ahab himself ) yet the main of it upon his son Jehoram. [ I will will not bring the evil in his days, but in his sons days will I bring the evil upon his house. ] It is not Jehorams case alone: it is a thing that often hath, and dayly doth befall many others. In Genesis 9. when Noahs ungracious son Ham had discovered his Fathers nakedness: the old man ( no

doubt,

A doubt, by Gods special inspiration ) layeth the curse not upon Ham himself, but upon his son Canaan, (a) [ *Cursed be Canaan, &c.* ] And God ratified the curse, by rooting out the posterity of Canaan, first out of the pleasant Land, wherein they were feared; and then afterwards from the face of the whole earib. Terroboans (b) Idolatry cut off his posterity from the Kingdom; and the (c) wickedness of Eli his sons, theirs from the Priesthood of Israel. Gehazi with the bribe he took, purchased a (d) leprosie in fee-simple to him and his heirs for ever. The Jewes, for stoning the Prophets of God, but most of all for crucifying the Son of God, brought blood-guiltineesse, not only upon themselves, but upon their children also, (e) [ *His blood be upon us, and upon our Children.* ] The wrath of God therefore comming upon them (f) to the utmost, and the curse of God abiding upon their posterity even unto this day: wherein they still remain, ( and God knoweth how long they shall ) a base and despised people; scattered almost every where, and every where hated. Instances might be endless, both in private persons and families, and in whole Kingdoms and Countries. But it is a needlesse labour to multiply instances in so confessed a point: especially God Almighty having thus far declared himself and his pleasure herein in the second commandement of the Law; that he will not spare in his (g) jealousy sometimes to visit the sins of the fathers upon the children, unto the third and fourth generation.

There is no question then *de facto*, but so it is; the sins of the Fathers are visited upon the Children: but *de jure*, with what right and equity it is so, it is ( as Saint Chrysostome speaketh ) (h) *ἐνταύθα τοιαύτη ἀνάστασις ἐστὶν ὡς παλαιὰ καὶ ἀνεπαύστον*; a question famous, and much debated. The considerations, which I find given in for the resolution of this question, (i) by those that have purposely handled it, are very many. But multitude breedeth confusion: and therefore I propose no more but two only, unto which so many of the rest as are material may be reduced; and those two grounded upon the certainties already declared. The former concerneth the Nature of those Punishments, which are inflicted upon the Children for the fathers sins; the later, the Condition of those Children, upon whom such punishments are inflicted.

As to the first, The punishments which God bringeth usually upon the Children for the fathers sins, are only temporal and outward punishments. Some have been plagued with infectious diseases: as (k) Gehazies posterity; and (l) Iobbs also, if that curse which David pronounced against him took effect; as it is like it did. Some have come to untimely and uncomfortable ends: as Davids children (m) Amnon and (n) Absalon; and the (o) little ones of Dathan, and Abiram, and others. Some have had losses, and reproaches, and manifold other distresses and afflictions in sundry kinds, too long to rehearse. And all these temporal judgements

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their

(a) Gen. 9. 25.

(b) 3 King. 15. 29. 30.  
(c) 1 Sam. 3. 33. — 36.  
(d) 4 King. 5. 27.(e) Mat. 27. 25. — 28.  
(f) 1 Thes. 2. 16.(g) Exod. 20. 5.  
§. 11.

(h) Chrysost. in Gen. hom. 18.

(i) August. qu. 42. in Deuter. Theophylact. in Joh. 9. Perer. 14. in Gen. Disp. 4. A. quib. 1. 2. qu. 87. 8. Sarb. quodlib. 3.

§. 12.

(k) 4 King. 5. 27.  
(l) 2 Sam. 3. 29.  
(m) 2 Sam. 13. 29.  
(n) 2 Sam. 18. 15.  
(o) Num. 16. 27. 33.

(a) Esay. 37.  
35.

(b) 4 King.  
10. 30.

5. 13.  
(c) Amos 8. 11.

(d) Ecclef.  
1. 4.  
V. responso-  
nem Alfeni  
J. C. l. 76. ff.  
de Judiciis.

their fathers *finnes* might bring upon them: even as *the faith*, and *vertues*, and other graces of *the fathers* do sometimes conveigh *tempo-  
ral blessings* to their posterity. So *Ierusalem* was saved in the siege by *Senacherib*, for (a) *Dauids* sake many yeares after his death; *Esay* 37. 35. And the succession of the Crown of *Israel* continued in the line of (b) *Iehu* for four descents; for *the zeal* that he shewed against the worshippers of *Baal*, and the house of *Ahab*. So then, men may fare *the better*; and so they may fare *the worse* too; for *the vertues*, or *vices* of their Ancestors. *Outwardly*, and *tempo-  
rally* they may: but *spiritually* and *eternally* they cannot. For as never yet any man went to *heaven* for his fathers *goodnesse*; so neither to *hell* for his fathers *wickednesse*. A

If it be objected; that for any people or person to suffer a (c) *famine of the word of God*, to be deprived of the use and benefit of the sacred and saving *ordinances of God*, to be left in utter darknesse without the least glimpse of the glorious light of *the Gospel of God*, without which (ordinarily) there can be no knowledge of *Christ*, nor meanes of *Faith*, nor possibility of *Salvation*; to be thus visited, is more than a *temporal punishment*: and yet this kind of *spiritual judgement* doth sometimes light upon a Nation or people, for *the unbelief*, and *unthankfulnesse*, and *impenitency*, and *contempt* of their Progenitors whilest they had the light: and that therefore *the Children* for their Parents, and *Posterity* for their Ancestry are punished not only with *Temporal*, but even with *Spiritual judgements* also. If any shall thus object, one of these *two answers* may satisfie them. *First*, if it should be granted, *the want of the Gospel* to be properly a *spiritual judgement*; yet it would not follow that *one* man were punished *spiritually* for the fault of *another*. For betwixt *private persons*, and *publick societies* there is this difference: that in *private persons*, every succession maketh a change; so that when *the Father* dyeth, and *the son* cometh after him, there is not now *the same* person that was before, but *another*: but in *Cities*, and *count-  
tries*, and *Kingdomes*, and all *publick societies*, succession maketh no change; so that when (d) *One generation passeth*, and *another cometh* after it, there is not *another* City, or Nation, or People than there was before, but *the same*. If then the people of the same land should in *this generation* be visited with any such *spiritual judg-  
ment*, as is the removal of their *Candlestick*, and the want of *the Gospel*, for the *finnes* and *impieties* of *their Ancestors* in some *former generations*; yet this ought no more to be accounted the punishment of *one* for *another*; than it ought to be accounted the punishing of *one* for *another*, to punish a man in his *old age*, for the *finnes* of his *youth*. For as *the body* of a man, though *the primitive moisture* be continually spending and waisting therein, and that decay be still repaired by a daily supply of new and *alimentall moisture*, is yet truly *the same body*; and as a *River* fed with a living spring, D

E



A spring, though *the water* that is in the chanel be continually running out, and *other water* freshly succeeding in the place and room thereof, is truly *the same River*: so a *Nation* or *People*, though *one generation* is ever passing away, and *another* coming on, is yet truly *the same Nation* or *People*, after an hundred, or a thousand yeares, which it was before.

Again secondly; *The want of the Gospel*, is not properly a *spiritual*, but rather a *temporal* punishment. We call it indeed sometimes a *spiritual Judgement*, as we do the free use of it a *spiritual Blessing*: because *the Gospel* was written for, and revealed unto the

§. 14.

B Church, by *the Spirit of God*; and also because it is *the holy Ordinance of God*, and the proper instrument whereby (ordinarily) *the Spiritual* life of *Faith* and of *Grace* is conveyed into our soules. But yet properly & primarily, those only are (a) *Spiritual blessings*, which are immediately wrought in the soul by *the Spirit of God*, and by the same *Spirit* cherished and preserved in the heart of the receiver for his good, and are proper and peculiar to those that are born again of *the Spirit*: and all those on the contrary, which may be subject to decay, or are common to the reprobate with the Elect, or may turn to the hurt of the receiver, are to be esteemed *temporal* blessings, and not *spiritual*. And such a *blessing*, is the outward partaking of the word and Ordinances of *God*: *the want* thereof therefore consequently, is to be esteemed a *temporal judgement*, rather than *spiritual*. So that, notwithstanding *this instance*, still the former consideration holdeth good: that *God* sometimes visiteth the sins of *the fathers* upon the children with *outward* and *temporal*, but never with *spiritual* and *eternal* punishments.

(a) Ephes. 1. 3.

C Now, if there could no more be said to this doubt, but only this; it were sufficient to clear *Gods Justice*: since we have been already instructed, that these *temporal judgements* are not alwayes properly and formally the punishments of sinne. For as *outward blessings* are indeed no true blessings properly; because *wicked* men have their portion in them as well as *the Godly*, and they may turn (and often do) to the greater hurt of the soul, and so become rather *Punishments*, than *Blessings*: so to the contrary, *outward punishments* are no true punishments properly; because *the Godly* have their share in them as deep as *the wicked*, and they may turn (and often do) to the greater good of the soul, and so become rather *Blessings*, than *Punishments*.

§. 15.

E If it be yet said; But why then doth God threaten them as *Punishments*, if they be not so? I answer. First; because they seem to be punishments, and are by most men so accounted for their grievousnesse, though they be not properly such in themselves. Secondly; for the common event; because *ut plurimum* and for the most part they prove *punishments* to the sufferer, in case he be not bettered, as well as grieved, by them. Thirdly; because they are indeed

§. 16.

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4.  
 Βαρυτέρ  
 αυτοῖς ἐστὶν  
 αἱ κατὰ σαρκα  
 λύγον, τὸ τὸς  
 πατέρα ὄραν  
 τιμωρούμενος  
 ἢ αὐτὸς ὄραν.  
 θύνη γὰρ  
 νόμος. inryl.  
 in Gen. hom.  
 20. Filiis bona  
 valetudo, felici-  
 citas, patimo-  
 nium, pertinet  
 ad patrem.  
 Felicior futu-  
 rus, si saluum  
 habuerit filium;  
 infelicior, si a-  
 miserit. Senec.  
 5. de Benef.  
 19. Nihil inte-  
 rest in se quis  
 veritus fuerit,  
 an in liberis:  
 cum pro affectu  
 parentes magis  
 in liberis terre-  
 antur. lib. 8. 5.  
 hæc quæ st. 4.  
 2. Quod me-  
 tus causa,  
 (b) 2 Sam. .  
 18. 33.  
 (c) 2 Sam. 19.  
 5, 6.  
 (d) Naturâ  
 pater & filius  
 eadem esse per-  
 sona penè intel-  
 ligitur. l. ult.  
 Cod. 6. 26. d.  
 impub.  
 Pars quodam-  
 modo corporis  
 ejus. l. 23. Cod.  
 11. 47. de agric.  
 & cens.  
 (e) Exod. 11.  
 5, 6.  
 (f) Then Job  
 arose, &c.  
 Job 1. 20.  
 (g) Exod. 20.  
 5.  
 §. 17.

deed a kind of *punishment*, though not then deserved, but former-ly. *Fourthly*, and most to the present purpose; because not sel-dome the (a) *Father* himself is punished in them, who through tenderneſſe of affection taketh very much to heart the *evils* that happen to his *child*; sometimes more, than if they had happened to himself. See *David* (b) weeping and puling for his trayterous son *Absalom*, when he was gone; more (c) affectionately, than we find he did for the hazzards of his own person, and of the whole *State of Israel*, whiles he lived. For if it be a *punishment* to a man to sustain losses in his *cattel*, or *goods*, or *lands*, or *friends*, or any other thing he hath: how much more then in his *children*, of whom he maketh more account than of all the rest, (as being not only an *Image*, but even a (d) *part* of himself;) and for whose sakes especially it is, that he makerh so much account of the rest? The Egyptians were plagued not only in the blasting of their *corn*, the murrain of their *cattel*, the unwholesomenesse of their *waters*, the annoyance of *vermine*, and such like; but also and much more in the death of their (e) *first-born*: that was their *last*, and *greatest* plague. The newes of his *children* slain with the fall of an house, did put *Job* (though not quite out of patience, yet) more (f) to the *tryal* of his patience, than the losse of all his *substance* besides; though of many thousands of *Oxen*, and *Asses*, and *Sheep*, and *Camels*. Now if no man charge God with *injustice*, if when a man sinneth he punish him in his *body*, or *goods*, or *good name*, or in other things: why should it be suspected of injustice, when he sinneth, to punish him in his *children*? at least there, where the *evil* of the children *seen* or *foreseen*, redoundeth to the *grief* and affli-*on* of the father? And so was *David's* *murthér* and *adultery* justly punished in the losse of his *inceſtuom* son *Amnon*, and of his *mur-therous* son *Absalom*. Upon which ground, some think that clause (g) [ *Unto the third and fourth generation* ] to have been added in the *second Commandement*, respectively to the ordinary *ages* of men; who oftentimes live to see their children to the *third*, and some-times to the *fourth generation*, but very seldome farther: Implying, as they think, that God usually punisheth the sins of the *fathers* upon the *children*, within such a compasse of time, as they may in likelihood see it, and *grieve* at it; and then what ever evil it be, it is rather inflicted as a *punishment* to them, than to their chil-dren. This in part satisfieth the doubt: that the *punishments* which God layeth upon the *children* for the fathers sins, are only *tempo-ral punishments*, and consequently by our *second ground* not proper-ly punishments.

But yet for so much as these *temporal evils*, (be it properly, be it improperly,) are still a kind of *Punishment*; and we have been already taught from the *third ground*, that all evils of punishment, whether proper, or improper, are brought upon men evermore and

A and only for their *own personal* finnes : the doubt is not yet wholly removed, unlesse we admit of a *second Consideration* ; and that concerneth the *condition* of those *children*, upon whom such punishments are inflicted for their fathers sins.

And *first* ; It is considerable, that *Children* most times tread in their Fathers *steps*, and continue in their *finnes* : and so draw upon themselves their *punishments*. And this they doe especially, by a *three-fold* conveyance of sinne from their Parents ; viz. *Nature*, *Example*, and *Education*. First, *Nature* : and this is seen especially in those finnes, that are more *sensual* than other, and doe after a sort *symbolize* with the *predominant humour* in the body.

B It is plain from experience, that some *finnes* (especially the *prone-ness*, and *inclination* unto them) doe follow some *complexions* and constitutions of body, more than others ; and arise from them : As Ambition, Rage, rashnesse, and turbulent intermeddling in other mens affairs, from *Choler* ; Wantonnesse, and Licentious mirth, from *Bloud* ; Drunkennesse, and Lazinessse, from *Flegm* ; Envie, and Sullennessse, implacable thirst of Revenge, from *Melancholy*. And these kind of finnes (to note that by the way) doe oftentimes prove our *master-f finnes* ; such as Divines usually call

C our bosom, and *darling*, and *beloved* finnes, (*Peccatum in deliciis*) because (a) naturally we have a *stronger proneness* and inclination to these, than to other finnes. And therefore we ought to *pray* against, and to *strive* against, and to *fight* against these finnes, and to avoid the *occasions* of them, especially and above all other finnes. And if it shall please God so to strengthen us with his *grace*, and enable us by his *spirit*, as to have in some good measure subdued these finnes in us, and *denied* our selves in them : it is to be comfortably hoped, that we have wrought the main and the *master-piece* of our *Mortification*. But to return where I was ; as *colour* and *favour*, and *proportion*, of hair, and face, and lineament ; and as *diseases* and *infirmities* of the Body ; so commonly the *abilities*, and *dispositions*, and *tempers* of the mind and affections become hereditary, and (as wee say) (b) *Runne in a bloud*. *Natura sequitur semina quisque suæ*. An evil bird hatcheth an evil egge ; and one (c) *Viper* will breed a generation of *Vipers*.

Secondly ; We are (God knoweth) but too apish, apt to be led much by examples, more by the worst, most by the nearest. -- (d) *Velocius & citius nos Corrumunt vitiorum exempla domestica*. Young ones will doe, as they see the old ones doe before them ; and they will on ; *Non quæ eundum, sed quæ itur* ; not as their father biddeth them, but as he leadeth them. (e) *Si nocivæ senem jurat alea* -- If the (f) father be given to *swearing*, or *gaming*, or *scoffing*, or *whoring*, or *riot*, or *contention*, or *excesse* in drink, or any thing else that naught is : let him counsel and advise his sonne as often and as earnestly as he can ; he shall find one cursed *example*, (without the

S. 18.

(a) Συμφωνία ἁρμόσματος. Theophrast. Charact. 19.

(b) Φύσις, φύσις καλὴς ἔχει, 'Οὐκ ἐν γένεσι τοῦ χηρῶς ἐκ κακῆς πατρὸς.

Eurip. d: apud Stob. Serm. 88.

(c) 'Εκ τοῦ κακῆ γὰρ ἡ φύσις τίθηται κακόν, ὥς ἐστι ἐκιδρὺς πάλιν ἐκιδρὺς γίγνεται. Eg- dor: ibid.

S. 19.

(d) Juvenal. Satyr. 14.

(e) Juv. Ibid. [f] -- probum patrem esse oportet, Qui gnatum suum probiorem, quam ipse fuit, postulat. Plaut. in Pseud.



[c] Juvenal.  
ubi supra.

§. 20.

[b] Juvenal.  
Satyr. 14.

[c] Eph. 6. 4.

§. 21.

[d] -- reddit  
ad authores ge-  
nus, Stupremq;  
primam dege-  
ner sanguis re-  
fert. Senec. in  
Hippol. 28. 3.

(e) Οἱ πλεον  
ναις καλῶς,  
παύει 3 τὸ  
παιδὲς ἀγέως.  
Hom; Odyll.  
β.

Et qui Omnia  
deterius tua  
per vestigia  
peccet. Juven.  
Satyr. 14.

[f] Mar. 3. 7.  
[g] 3 King. 12.  
25.

[b] 4 King. 8.  
27.

the singular mercy and grace of God) to do more hurt upon him, than a thousand wholeſom admonitions wil doe good. (a) --- *fugienda patrum veſtigia ducunt, Et monſtrata diu veteris trahit or- bita culpa.*

A third means of conveying vices from parents to children, is Education: when parents train and bring up their children in thoſe ſinfull courſes, wherein themſelves have lived and delighted. So covetous worldlings are ever diſtilling into the ears of their children precepts of parſimony and good huſbandry, reading them lectures of thrift, and inculcating principles of getting and ſaving. (b) *Sunt quædam vitiorum elementa: his protinus illos imbu- et, & coget minimas ediscere ſordes.* Idle wandering Beggars train up their children in a trade of begging, and lying, and curſing, and filching, and all idleneſſe and abominable filthineſſe. And ido- latrous parents how carefull they are to nuzzle up their Poſterity in Superſtition and Idolatry; I would our profeſt Popelings, and half- baked Proteſtants, did not let us ſee but too often. Wretched and accuſed is our ſupine careleſneſſe; if theſe mens wicked diligence, (whoſe firſt care for the fruit of their bodies, is to poyſon their ſouls, by ſacrificing their ſons and daughters to Idols;) ſhall riſe up in judgement againſt us, and condemn our ſoul neglect, in not ſeaſoning the tender years of our children with ſuch reli- gious, godly, and vertuous (c) informations, as they are capa- ble of.

However it be, whether by Nature, Example, or Education, one, or more, or all of theſe: certain it is, that moſt times ſinnes (d) paſſe along from the father to the ſonne, and ſo downward, by a kind of lineal deſcent from predeceſſors to poſterity; and that for the moſt part with (e) advantage and encrease: whole families being tainted with the ſpecial vices of their ſtock. John Baptiſt ſpeak- eth of (f) a generation of vipers: and if we ſhould but obſerve the conditions of ſome families in a long line of ſucceſſion; might we not eſpie here and there, even whole generations of Drunkards, &c generations of Swearers, and generations of Idolaters, and generati- ons of worldlings, and generations of ſeditious, and of envious, and of riotous, and of haughty, and of unclean perſons, and of ſinners in other kinds? This ungodly King Ahab; ſee how all that come of him, taſte of him, and have ſome ſpice and reliſh of his evil manners. Of his ſon Abaſiah, that next ſucceeded him in the kingdom of Iſrael, the Text ſaith in the next Chapter, that (g) He walked in the way of his father, and in the way of his mother. And another Aha- ziah king of Judah, the grand-child of Jehoaſaphat by the fathers ſide, and of Ahab by the mothers; drew infection from the mo- ther, and ſo trod in the ſteps rather of this his wicked Grandfather Ahab, than of his good Grandfather Jehoaſaphat: and of him there- fore the Scripture ſaith remarkably in 4 Kings 8. (h) He walked in

A

B

C

D

E

A in the way of the House of Ahab, and did evil in the sight of the Lord, as did the House of Ahab, for he was the Son-in-law of the House of Ahab. Little doth any man think, what hurt he may doe unto, and what plague he may bring upon, his posterity, by joyning himself or them in too strict a bond of nearnesse, with an ill or an Idolatrous House or Stock. Here, we see, is Ahab's house taxed, and not his person onely: even the whole family, and brood, and kinn of them, branch and root. And that Jeoram also, who is the son here spoken of and meant in my Text, did (a) Patrifare too as well as the rest of the kinred, and take after the father, (though not in that height of impiety, and idolatry, as his father) is plain from the sequel of the Story. And so doing, and partaking of the Evils of sinne with his father; why might not he also in justice partake of the Evils of punishment with his father?

(a) 4 King. 3. 2.

B Secondly, the sins of the fathers are visited upon the children sometimes, as possessours of something which their fathers left them, with Gods curse cleaving unto it. As in the Law, not onely he, that had an (b) issue of uncleanness, made them unclean that touched him; but even the saddle or stool he sate upon, the clothes he wore, the bed whereon he lay, any vessel of earthen or of wood that

§. 22.

(b) See Levit. 15. 2. - 11.

C he did but touch, was enough to bring legal pollution and uncleanness upon any other person, that should but touch them: So, not only our fathers sins, if we touch them by imitation; but even their (c) lands and goods and houses, and other things that were theirs, are sufficient to derive Gods curse upon us, if we do but hold them in possession. What is gotten by any evil and unjust and unwarrantable means, is in Gods sight and estimation no better than stolen. Now stolen goods, we know, though they have passed through never so many hands before, (d) that man is answerable for, in whose hands they are found, and in whose custody

(c) Ἀδικαὶς καὶ κτλ. χρημάτων, ὡς βελῶν πολλῶν Χρίστου, καὶ ἀδικῶν. τὰ γὰρ κακὰ οἶκός ἐστὶν ἐκ τῆς ἀδικίας. Euripid.

D and possession they are. God hateth not sinne only; but the very monuments of sinne too: and his curse fasteneth, not only upon the agent, but upon the brute and dead materials too. And where theft, or oppression, or perjury, or sacrilege have laid the foundation, and reared the house; there the (e) Curse of God creepeth in between the walls and feelings, and lurketh close within the stones, and the timber, and as a fretting moath or canker, insensibly gnaweth asunder the pinns and the joynts of the building, till it have unframed it, and resolved it into a ruinous heap: for which mischief there is no remedy, no preservation from it, but one; and that is, free and speedy Restitution. For any thing we know,

(d) καὶ ἐν τῇ ἱστορίᾳ τοιοῦτοι, τὰς ἀδικίας ἀποσπῶντες ἀφ' οὗτος, καὶ οὐκ ἀλλοιῶσιν ἀδικίας, τὰς δὲ αὐτῶν τις τὰ ἀντὶ καὶ οὐκ. Chryl. in 1 Cor. hom. 15.

E what Ahab the father got without justice, Jeoram the son held without scruple. We doe not finde, that ever he made restitution of Naboths vineyard to the right heir; and it is like enough he did not: and then between him and his father there was but this difference; the father was the thief, and he the receiver; which two

(e) Zach. 5. 4.

the

(a) Ἀμφότεροι  
ἐπὶ κλήματος, καὶ  
ὁ δαξάμενος,  
καὶ ὁ κλήμας.  
Phocylia.  
(b) 4 King. 6.  
25, 26.

§. 23.

the Law severeth not either in *guilt* or *punishment*, but wrappeth them equally in the same guilt, and in the same punishment---

(a) καὶ ἐπὶ κλήματος καὶ, καὶ ὁ δαξάμενος. And who knoweth, whether the very holding of that vineyard might not bring upon him the curse of his fathers oppression? it is plain that (b) vineyard was the place, where the heaviest part of that curse overtook him.

But that which is the upshot of all, and unnieth all the knots both of this and of all other doubts that can be made against Gods justice, in punishing one for another, ariseth from a third consideration; which is this. That the children are punished for the fathers sins, or indefinitely any one man for the sins of any other man; it ought to be imputed to those sins of the fathers or others, not as to the causes properly deserving them, but only as occasioning those punishments. It pleaseth God to take occasion from the finnes of the fathers, or of some others, to bring upon their children, or those that otherwise belong unto them in some kind of relation, those evils which by their own corruptions and sins they have justly deserved. This distinction of the Cause and Occasion, if well heeded, both fully acquitteth Gods justice; and abundantly reconcileth the seeming Contradictions of Scripture, in this Argument: and therefore it will be worth the while, a little to open it.

§. 24.

(c) Quæ primæ  
causæ effici-  
entem impellit  
ad efficiendum.  
Keckerm. 1.  
Sylt. Log. 20.

There is a kind of Cause *de numero efficientium*, which the learned, for distinctions sake, call the *Impulsive Cause*: and it is such a cause as (c) moveth and induceth the principal Agent, to do that which it doth. For example; A schoolmaster correcteth a boy with a rod for neglecting his book. Of this correction here are three distinct causes, all in the rank of efficient; viz. the Master, the Rod, and the boys neglect: but each hath its proper causality in a different kind and manner from other. The Master is the Cause, as the principal Agent, that doth it; the Rod is the Cause, as the Instrument wherewith he doth it: and the boys neglect the impulsive cause, for which he doth it. Semblably, in this judgement which befell Jehoram; the principal efficient cause and Agent, was God, (as he is in all other punishments and judgements; (d) Shall there be evil in the City, and the Lord hath not done it? Amos 3.) and here he taketh it to himself, [I will bring the evil upon his house.] The Instrumental Cause under God (e) Jehu, whom God raised up, and endued with zeal and power for the execution of that vengeance; which he had determined against Ahab and against his house; as appeareth in 4 Kings 9. and 10. But now, what the true proper impulsive cause should be, for which he was so punished, and which moved God at that time and in that sort to punish him; that is the point wherein consisteth the chiefest difficulty in this matter, and into which therefore we are now

to



A to enquire : *viz.* whether that were rather *his own* sin, or his father *Ahabs* sin ?

Whether we answer for *this*, or for *that* ; we say but the truth in both : for both sayings are true ; [ God punished him for *his own* ] and [ God punished him for *his Fathers* sin. ] The difference only this. His *own* sins were the *impulsive* cause that deserved the punishment ; his *fathers* sin the *impulsive* cause that occasioned it : and so indeed upon the point, and respectively to the justice of God, rather *his own* sins were the cause of it, than his fathers : both because justice doth especially look at the desert ; and also because that which deserveth a punishment is more effectually, and

B primarily, and properly the impulsive cause of punishing, than that which only occasioneth it. The terms whereby Artists expresse these two different kinds of *impulsive* causes ( borrowed from Galen and the Physicians, ) of (a) *πενυυδίν*, & *πενυαδευρα*, would be excellent, and full of satisfaction ; if they were of easie understanding. But for that they are not so, especially to such as are not acquainted with the terms and learning of the Schools ; I forbear to use them : and rather than to take the shortest cut over hedge and ditch, chuse to lead you an easier and plainer way, though it's something about ; and that by a familiar example.

C A man hath lived for some good space in reasonable state of health ; yet by grosse feeding, and through continuance of time, his body the whilst hath contracted many vicious, noisome, and malignant humours. It happeneth he had occasion to ride abroad in bad weather ; taketh wet on his feet or neck, getteth cold with it, commeth home, findeth himself not well, falleth a shaking first, and anon after into a dangerous and lasting fever. Here is a fever, and here are two different causes of it, an antecedent cause within, the abundance of noisome and crude humours, ( that is (b) *causa πενυυδίν* ; ) and the evident cause ab extra, his riding in the wet, and taking cold upon it, ( and that is Galens (c) *causa πενυαδευρα*. ) Let us go on a little, and compare these causes. The Physician is sent for, the sick mans friends they stand about him, and in commeth the Physician among them, and enquireth of him and them how he got his fever. They presently give him such information as they can, ( and the information is both true, and sufficient, so far as it reacheth : ) they tell him the one cause, the occasional cause, the outward evident cause:

E [ Alas, Sir, he rode such a journey, such a time, got wet on his feet, and took cold upon it ; and that hath brought him to all this. ] That is all they are able to say to it : for other cause they know none. But by and by after some surview of the state of the body, he is able to inform them in the other cause, the inward and original cause ; whereof they were as ignorant before, as he was of

§. 25.

(a) See Kecker. 1 Syst. Log. 10. called by Brulif. *causa dispositiva*, & *Excitativa*. apud Altenst. in dict. *Causa*.

(b) *Interiores dispositiones quae iritantur ab externis causis*. Melancthon. *causa dispositiva*. Brulifer. (c) *Causa externa irritatrix*. Melancthon. *causa excitativa*. Brulifer.

that other outward one : and he telleth them the cause of the malady is superfluity of crude and noysom humours, ranknesse of blood, abundance of melancholy, tough flegm, or some other like thing within. Now if it be demanded, which of these two is rather the cause of his sickness? The truth is, that inward antecedent cause within, is the very cause thereof; although perhaps it had not bred a fever at that time, if that other outward occasion had not been. For by that inward hidden cause the body was prepared for an ague : only there wanted some outward fit accident, to stir and provoke the humours within, and to set them on working, And the parties body being so prepared, might have fallen into the same sickness, by some other accident as well as that; as over heating himself with exercise, immoderate watching, some distemper or surfeit in diet, or the like. But neither that, nor any of these, nor any other such accident could have cast him into such a fit, if the humours had not been ripe, and the body thereby prepared to entertain such a disease. So as the bad humours within may rather be said to be the true cause; and that cold-taking but the occasion of the Ague; the disease it self issuing from the hidden cause within; and the outward accident being the cause, not so much of the disease it self, why the Ague should take him, as why it should take him at that time, rather than at another, and hold him in that part, or in that manner, rather than in another.

§. 27.

(a) causa  
αἰτιατική, interna, antecedens, dispositiva.  
(b) causa  
αἰτιατική, externa, irritatrix, excitativa.

From this example we may see in some proportion, how our own sins, and other mens, concur as joynt impulsive causes of those punishments, which God bringeth upon us. Our own sinnes they are the true (a) hidden antecedent causes, which deserve the punishments : our Fathers sins, or our governours sins, or our neighbours sins, or whatsoever other mens sins, that are visited upon us, are only the (b) outward evident causes (or rather occasions) why we should be punished at this time, and in this thing, and in this manner, and in this measure, and with these circumstances. And as in the former Example, the Patients friends considered one cause, and the Physician another; they, the evident and outward, be, the inward and antecedent cause : so respectively to Gods Justice, our own sins only are the causes of our punishments; but in respect of his Providence and Wisdom, our Fathers sins also, or other mens. For Justice looketh upon the desert only; and so the punishments are ever and only from our own personal sins, as we learned from our third Certainty : but it is Providence, that ordereth the occasions, and the seasons, and the other circumstances of Gods punishments.

§. 28.  
(c) Jer. 31. 30.  
& Ezek. 18.  
20.

Hence may we learn to reconcile those places of Scripture, which seem to Cross one another in this Argument. In Ezekiel and Jeremy it is said, that (c) Every man shall be punished for his own sinnes, and

A and that the Children shall not bear the iniquity of the Fathers: and yet the same *Jeremy* complaineth as if it were otherwise, (*Lam. 5.*)

(a) *Our fathers have sinned, & are not; and we have born their iniquities;* Yea God himself proclameth otherwise, I am (b) *a jealous God, visiting the sins of the Fathers upon the Children*---Nor only doth he visit the sins of the Fathers upon the Children: but he visiteth also the sins of Princes upon their Subjects; as (c) *Dauids* people were wasted for his sin in numbring them: yea and he visiteth sometimes the sins even of ordinary private men upon publick societies;

(d) [*Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell upon all the Congregation of Israel, and that man perished not alone in his iniquity?*] Now how can all this stand together?

Yes very well: even as well, as in the act of punishing, Gods Justice and his wisdom can stand together. Mark then, where-soever the Scripture ascribeth one mans punishment to another mans sinne; it pointeth us to Gods wisdom and Providence; who for good and just ends maketh choice of these occasions, rather than other sometimes, to inflict those punishments upon men, which their own sinnes have otherwise abundantly deserved. On the contrary, wner-soever the Scripture giveth all punishments, unto the personal sinnes of the sufferer, it pointeth us to Gods Justice: which looketh still to the desert, and doth not upon any occasion what-soever inflict punishments, but where there are personal sinnes to deserve them; so that every man that is punished in any kind, or upon any occasion, may joyn with *David* in that confession of his, *Psal. 51.* (e) *Against thee have I sinned, and done evil in thy sight: that thou mightest be justified in thy sayings, and clear when thou judgest.*

C Say then, an unconscionable great one, by cruel oppression, wring, as *Ahab* did here, his poorer neighbours Vineyard from him; or by countenanced sacrilege geld a Bishoprick of a fair Lordship or Manor; and when he hath done, his prodigal heir run one end of it away in matches, drown another end of it in Taverns and Tap-houses, melt away the rest in lust, and beastly sensuality: who doth not here see, both Gods Justice, in turning him out of that, which was so foulely abused by his own sinnes; and his Providence withall, in fastening the Curse upon that portion, which was so unjustly gotten by his fathers sinnes? Every man is ready to say, It was never like to prosper, it was so ill gotten; and so acknowledge the Covetous fathers sin, as occasioning it: and yet every man can say withall, It was never likely to continue long, it was so vainly lavished out; and so acknowledge the Prodigal sons sin, as sufficiently deserving it.

D Thus have we heard the main doubt solved. The summe of all is this. God punisheth the son for the Fathers sin: but with temporal

E

(a) *Lam. 5. 7.*  
(b) *Exod. 20. 5.*

(c) *2 Sam. 24. 17.*

(d) *Josh. 22. 20.*

§. 29.

(e) *Psal. 51. 4.*

§. 30.

§. 31.



ral punishments, not *eternal*; and with those, perhaps so as to rebound to *the fathers punishment* in the son. Perhaps, because *the son treadeth* in his fathers steps; Perhaps, because *he possesseth* that from his father, to which Gods curse adhereth; perhaps for other *reasons* best known to God himself, wherewith he hath not thought meet to acquaint us: but what ever *the occasion* be, or the *ends*; evermore for the sons *own personal finnes*, abundantly deserving them.

§ 32.

And the same resolution is to be given to the other *two doubts* proposed in the beginning: to that, Why God should punish any *one man* for *another*? and to the third, Why God should punish *the lesser* offender for *the greater*? In which, and all other doubts of like kind, it is enough, for the clearing of Gods *Iustice*, to consider: that when God doth so, they are *first* only *temporal punishments* which he so inflicteth; and those *secondly* no more, than what the sufferer by *his own finnes* hath most rightfully *deserved*. All those other considerations, as that *the Prince* and *people* are but *one body*; and so each may feel the smart of others finnes and stripes: That oftentimes we have given *way* to other mens sins, when we might have *stopped* them; or *consent*, when we should have *withstood* them; or *silent allowance*, when we should have *checked* them; or perhaps *furtherance*, when we should rather have *hindered* them: That *the punishments* brought upon us for *our fathers* or other mens sins, may turn to our great *spiritual advantage*, in the humbling of our *souls*, the subduing of our *corruptions*, the encreasing of our *care*, the exercising of our *graces*; That where *all* have deserved *the punishment*, it is left to the discretion of *the Iudge*, whom he will pick out, *the Father* or *the Son*, *the Governour* or *the Subject*, *the Ring-Leader* or *the Follower*, *the Greater* or *the Lesser* offender, to shew *exemplary justice* upon, as he shall see expedient. I say, all these, and other like *considerations* many, though they are to be admitted as *true*, and observed as *usefull*; yet they are such, as belong rather to Gods *Providence* and his *Wisedome*, than to his *Iustice*. If therefore thou knowest not the very particular reason, why God should *punish* thee in this or that *manner*, or upon this or that *occasion*; let it suffice thee that *the Counsels* and purposes of God are *secret*: and thou art not to enquire with scrupulous *curiosity* into the dispensation and courses of his *Providence*, farther than it hath pleased him either to *reveal* it in his *word*, or by his manifest *works* to *discover* it unto thee. But whatsoever thou doest, never make question of his *Iustice*. Begin first to make inquiry into thine own self: and if after *unpartial search*, thou there findest not corruption enough to *deserve* all our as much as God hath layed upon thee, then complain of *injustice*, but not before. And so much for *the doubts*.

§ 33.

Let us now from the premises raise some *instructions* for our use.

- A ule. First; *Parentis* we think have reason to be carefull, (and so they have) for their *children*; and to desire and labour, as much as in them lyeth, their well-doing. Here is a fair course then for you that are *parentis*, and have *children* to care for. Doe you that which is good, and honest, and right: and they are like to fare the better for it. Wouldst thou then, Brother, leave thy lands, and thy estate to thy *child*, entire and free from *encombrances*? It is an honest care: but here is the way. (a) *Abstineas igitur dammandis*; Leave them free from the (b) guilt of thy *sinnes*, which are able to *comber* them beyond any *statute*, or *morgage*. If not the bond of Gods *Law*, if not the care of thine own *soul*, if not the fear of *hell*, if not the inward checks of thine own *conscience*: (c) *At peccaturo obstat tibi filius infans*; at the least let the good of thy poor sweet infants restrain thee from doing that sinne, which might pull down from heaven a *plague* upon them and theirs. Goe too then, doe not applaud thy self in thy witty villanies, when thou hast *circumvented* and *prospered*; when *Ahab*-like thou hast (d) *killed and taken possession*; when thou hast *laraced* thy leaner revenues with *fat collops* sacrilegiously cut out of the sides or flanks of the *Church*; and hast *nayled* all these with all the *appurtenances*, by *finer*, and *vouchers*, and *entayls*, as firm as *Law* can make them, to thy *child*, and his *child*, and his *child's child* for ever. After all this stirre, cast up thy *bills*, and see what a goodly *bargain* thou hast made: thou hast *damned* thy self, to *undo* thy *child*; thou hast brought a *curse* upon thine own *soul*, to purchase that for thy *child*, which shall bring a *curse* both upon it and *him*. "When thy *Indentures* were drawn, and thy *learned Counsel* see'd to *peruse* the "Instrument, and with exact severity to *ponder* with thee every "clause and *syllable* therein; could none of you spie a *flaw* in that "clause [with all and singular th' *appurtenances*,] neither observe,
- D "that thereby thou diddest settle upon thy posterity, together "with thy *estate*, the *wrath*, and *vengeance*, and *curse* of God, "which is one of those *appurtenances*? Haddest thou not a *faithfull* "Counsellor within thine own brest, if thou wouldst but have "conferred and advised with him plainly and undissemblingly, "that could have told thee, thou hadst by thy oppression and in- "justice, *ipso facto*, cut off the *entail* from thy issue, even long be- "fore thou haddest made it? But if thou wouldst leave thy *posteri- rity* a firm, and secure, and durable estate: doe this rather. *Pur- chase* for them by thy charitable works, the *prayers* and  *blessings* of the poor; settle upon them the fruits of a religious, sober, and honest *education*; bequeath them the *legacie* of thy good *example*, in all vertuous and godly living: and that *portion* thou leavest them besides, of *earthly* things, be it much or little, be sure it be (e) *well*

(a) Juvenal  
Satyr. 14.(b) τὸς ἁμαρτίας τῶν  
πατρ. τὸ δὲ  
καὶ τὸν γυνο-  
μήν, ἡ γὰρ  
δαίμων πλῆ-  
τον, ἀλλὰ  
κινδυνὸν τοι-  
ήσων. Iſocr.

(c) Juvenal

Satyr. 14.

(d) ver. 19. hic.

(e) εἰ πᾶσι  
βέλαι παρ-δοῦναι πλῆτον, δίκαιον εἶναι· ἔτι γὰρ ἡμεῖς ἐβίβασκεν, ὁ δὲ μὴ τοιούτῳ ταχίως ἀπο-  
λυταὶ διαφθεῖσθαι. Chryſ. in Eph. hom. 2.

gotten;

(a) ἡ Πυθία  
Γλαύκη ὅτι  
ἐπίορκα ὁμῶς  
σαύθη, ἡ δὲ  
ἡ Τίτην ἐκ  
τῶν ἀπογόνων,  
καλίσσαι τῶν  
ἀνδρῶν. Pau-  
san, in Co-  
rinthiacis, v.  
Juvenal.  
Satyr. 13.  
(b) 1 Cor. 5, 6.  
(c) --- ἀνδρῶν;  
Quantum nec  
auro delibutus  
Hercules. Nelli  
cruore. Horat.  
Epod. 17. See  
Sophocles, in  
Trachin.

(d) Hib. 1. 9.

(e) Exo. 30. 5.

S. 34.

gotten; otherwise never look it (a) should prosper with them.

(b) A little leaven leaveneth the whole lump, and soweth it: and a little  
is gotten, like a gangrene, spreadeth through the whole estate; and  
worse than *aqua fortis*, or the poysoned (c) shirt that *Deianira* gave  
*Hercules*, cleaveth unto it, and feedeth upon it, and by little and  
little gnaweth, and fretteth, and consumeth it to nothing. And  
surely, *Gods Justice* hath wonderfully manifested it self unto the  
world in this kinde, sometimes even to the publike astonishment  
and admiration of all men: that men of ancient *Families*, and  
great estates; well left by their Ancestors, and free from *debts*, *lega-  
cies*, or other *encombrances*; not notably guilty of any expencefull  
sinne or *vanity*, but wary, and husbandly, and carefull to thrive  
in the world; not kept under with any great burden of needy  
friends, or charge of children; not much hindered by any extraor-  
dinary losses, or casualties of fire, *theeves*, *suretiship*, or *sutes*: that  
such men, I say, should yet sink and decay, and runne behind hand  
in the world; and their estates crumble and milder away, and  
come to nothing, and no man knoweth how. No question, but  
they have *sinnes* enough of their own, to deserve all this, and ten  
times more than all this: but yet withall, who knoweth but that  
it might, nay who knoweth not that sometimes it doth, (so legi-  
ble now and then are *Gods judgements*) come upon them for the  
*greediness* and *avarice*, and *oppression*, and *sacrilege*, and *injustice* of  
their not long foregoing *Ancestors*? You that are *parents*, take  
heed of these *sinnes*. It may be, for some other reasons known best  
to himself, God suffereth you to goe on your own time, and suspen-  
deth the judgements, your sins have deserved, for a space, as here  
he did *Ahab's* upon his humiliation: but be assured, sooner or lat-  
ter, *vengeance* will overtake you or yours for it. You have (d) Co-  
veted an evil covetousness to your house: and there hangeth a judge-  
ment over your house for it, as rain in the clouds; which, per-  
haps in your sons, perhaps in your grand-childrens daies, some time  
or other, will come dashing down upon it, and over-whelm it.  
Think not the vision is for many descents to come---*de male quasi-  
tis vix gaudet tertius hæris*: seldom doth the (e) third, scarce ever  
the fourth generation passe, before God visit the *sinnes* of the *Fathers*  
upon the Children; if he doe not in the very next generation. [In  
his sons dayes will I bring the evil upon his house.]

Secondly; if not onely our own, but our fathers *sinnes* too may be,  
shall be visited upon us: how concerneth it us, as to repent for our  
own, so to lament also the sins of our forefathers; and in our con-  
fessions and supplications to God, sometimes to remember them,  
that he may forget them, and to set them before his face, that he  
may cast them behind his back? We have a good president for it  
in our publike Letany; Remember not Lord our offences, nor the offen-  
ces of our forefathers! A good, and a profitable, and a needfull  
prayer



- A prayer it is : and those men have not done well, nor justly, that have cavilled at it. (O that men would be wise according to sobriety, and allow but *just interpretations* to things advisedly established; rather than busie themselves *nodum in scirpo*, to pick needlesse quarrels where they should not : What *unity* would it bring to brethren, what *peace* to the Church, what *joy* to all good and wise men ! ) As to this particular, God requireth of the Israelites in Lev. 26. that they should (a) *confesse their iniquity, and the iniquity of their Fathers*; (b) David did so, and (c) *Jeremy* did so, and (d) *Daniel* did so : in Psal. 106. in Jerem. 3. in Dan. 9. And if
- B David thought it a fit *curse*, to pronounce against Judas, and such as he was, in Psal. 109. [ (e) *Let the wickednesse of his fathers be had in remembrance in the sight of the Lord, and let not the sinne of his mother be done away :* ] why may we not, nay how ought we not, to pray for the removal of this very *curse* from us, as well as of any other curses ? The present age is rife of many enormous *crying sinnes*, which call loud for a *judgement* upon the land : and if God should bring upon us a right *heavy* one, whereat all ears should tingle ; could we say other, but that it were most *just*, even for the sinnes of this *present generation* ? But if unto *our own*, so many, so great, God
- C should also adde the sinnes of our *forefathers* ; the *bloodshed*, and *tyranny*, and grievous unnatural butcheries in the long times of the *Civil wars*, and the universal *idolatries* and *superstitions* covering the whole land, in the longer and darker times of *Popery* : and it, as he sometimes threatned to bring upon the *Jews* of (f) that *one generation*, all the *righteous blood* that ever was shed upon the earth, from the blood of the righteous *Abels*, unto the blood of *Zacharias* as the sonne of *Barachias*; so he should bring the sinnes of our *Ancestors* for many generations past, upon this generation of ours : who could be able to abide it ? Now, when the *security* of the times give us but too much cause to fear it, and the *regions begin to look white* towards the harvest : is it not time for us with all humiliation of *Soul* and *Body* to cast down our selves ; and with all contention of *voice* and *spirit* to lift up our prayers ? and to say ; *Remember not Lord our offences, nor the offences of our forefathers ; neither take thou vengeance of our sinnes : Spare us good Lord, spare the people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever. Spare us good Lord.*
- D
- E *Thirdly*. Since not only our *fathers sinnes*, and *our own*; but our *Neighbours sinnes* too, (*aliquid malum propter vicinum malum*) but especially the sinnes of *Princes* and *Governours*, (--- (g) *delirant reges, plebsuntur Achivi* ) may bring *judgements* upon us, and enwrap us in their *punishments* : it should teach every one of us, to seek his own *private* in the common and *publike* good ; and to endeavour, if but for our own *security* from punishment, to awaken other from their *security* in sinne. How should we  
send

(a) Lev. 26.  
39. 40.  
(b) Psal. 106. 6.  
(c) Jer. 3. 15.  
(d) Dan. 9. 5.  
(e) Psal. 109.  
14.

(f) Mar. 23.  
35, 36.

S. 35.

(g) Horar. 1.  
Epist. 2.

(a) 1 Tim. 2.  
1, 2.

(b) 2 Sam. 24.

(c) Jos. 7. 8, 10,  
15.

send up (a) *Supplications and prayers and intercessions for Kings* and for all that are in authority; that God would incline their hearts unto righteous counsels, and open their ears to wholesome counsels, and strengthen their hands to just actions? when but a fittull overthrow in one of them, may prove the overthrow of many thousands of us: as David but by once numbring his people in the pride of his heart, lessened their number at one clap (b) three score and ten thousand. If (c) *Israel* turn their backs upon their enemies; up *Josuah*, and make search for the troubler of *Israel*, firret out the thief, and doe execution upon him: one *Achan*, if but suffered, is able to undoe the whole host of *Israel*; what mischief might he doe if countenanced, if allowed? The hour I see hath overtaken me; and I must end. To wrap up all in a word then, and conclude: Thou that hast power over others; suffer no sin in them by base connivence, but punish it: thou that hast charge of others; suffer no sinne in them by dull silence, but rebuke it: thou that hast any interest in, or dealing with others; suffer no sinne upon them, by easie allowance, but distaste it: thou that hast nothing else; yet by thy charitable prayers for them, and by constant example to them, stop the course of sinne in others, further the growth of grace in others, labour by all means (as much as in thee lyeth) to draw others unto God; lest their sinnes draw Gods judgements upon themselves and thee. This that thou mayest doe, and that I may doe, and that every one of us, that feareth God, and wisheth well to the *Israel* of God, may do, faithfully and discreetly in our severall stations and callings: let us all humbly beseech the Lord, the God of all grace and wisdom, for his Son *Jesus* sake, by his holy Spirit to enable us. To which blessed Trinity, one only wise, Immortal, Invisibile, Almighty, most gracious, and most glorious Lord and God, be ascribed by every one of us, the kingdom, the power, and the glory, both now and for ever. Amen.

THE

E



THE FOVRTH  
SERMON  
AD POPULUM.

In S. Pauls Church London, 4 Nov. 1621.

1 Cor. 7. 24.

Brethren, let every man wherein he is called, therein abide  
with God.



Flesh and bloud be suffered to make the *Glosse*, it is able to corrupt a right good *Text*. It easily turneth the doctrine of Gods grace into (a) wantonnesse : and as easily the doctrine of Christian liberty into licentiousness. These Corinthians, being yet but (b) Carnal; for the point of Liberty consulted (it seemeth) but too much with this cursed *glosse*. Which taught them to interpret their *Calling* to the Christian Faith, as an *Exemption* from the duties of all other callings : as if their spiritual freedom in Christ had cancelled *ipso facto* all former obligations, whether of Nature or Civility. The Husband would put away his wife, the Servant disrespect his Master, every other man break the bonds of relation to every other man : and all under this pretence, and upon this ground, that Christ hath made

I i

them

S. 1.

(a) Jude. 4.

(b) 1 Cor. 3. 1, 3, 4.



them free. In this passage of the Chap. the Apostle occasionally correcteth this erour: principally indeed as the present Argument led him, in the particular of *Marriage*; but with a farther and more universal extent to all outward *states and conditions* of life. The sum of his *Doctrine* this. He that is yoked with a wife, must not put her away, but count her *worthy* of all love; he that is bound to a *Master*, must not despise him, but count him *worthy* of all honour; every other man that is tyed in any relation to any other man, must not neglect him, but count him *worthy* of all good offices and civil respects suitable to his place and person: though *shee* or *He*, or that *other*, be Infidels and Unbelievers. The *Christian Calling* doth not at all prejudice, much less overthrow; it rather establisheth and strengtheneth, those interests, that arise from *natural relations*, or from voluntary *contracts* (either *domestical* or *civil*) betwixt Man and Man. The general rule to this effect he conceiveth in the form of an *Exhortation*; that every man (notwithstanding his calling unto liberty in Christ) abide in that station wherein God hath placed him, contain himself within the bounds thereof, and cheerfully and contentedly undergoe the duties that belong thereto, ver. 17. [As God hath distributed to every man, as the Lord hath called every one, so let him walk.] And lest this *Exhortation*, (as it fareth with most other, especially such as come in but upon (a) the by, as this doth) should be slenderly regarded: the more fully to (b) commend it to their consideration and practice, he repeateth it once again, verse 20. [Let every man abide in the same calling, wherein he was called.] And now again once more; in the words of this verse; concluding therewith the whole discourse into which he had digressed, [Brethren, let every man, wherein he is called, therein abide with God.]

(a) Ex incidenti dat documentum generale. Lyrani. ad vers. 17.  
(b) Quod, ut plene commendat, reiterat. Ambros. in 1 Cor. cap. 37.

§. 2.

From which words, I desire it may be no prejudice to my present discourse, if I take occasion to entreat at this time of a very needfull argument; viz. concerning the *Necessity, Choice, and Use of particular callings*. Which whilst I doe, if any shall blame me for shaking hands with my text: let such know, First, that it will not be very charitably done, to passe a hard censure upon another's labour; no nor yet very providently for their own good, to flight a profitable truth for some little seeming impertinency. Secondly, that the points proposed are indeed not *impertinent*: the last of them (which supposeth also the other two) being the very substance of this *Exhortation*; and all of them such as may without much violence be drawn from the very words themselves, at leastwise if we may be allowed the liberty (which is but reasonable) to take-in also the other two verses the 17. and the 20. in sense, and for substance, all one with this: as anon in the severall handling of them will in part appear. But how-

A howsoever, *Thirdly*, (which Saint Bernard deemed a sufficient Apology for himself in a case of like nature, (a) *Noverint me non tam intendisse, &c.*) let them know, that, in my choice of this Scripture, my purpose was not so much to bind my self to the strict exposition of the *Apostolical Text*, as to take occasion therefrom to deliver what I desired to speak, and judged expedient for you to bear; concerning, 1. *the Necessity*, 2. *the Choice*, and 3. *the Use* of particular Callings.

Points, if ever needfull to be taught and known; certainly, in these dayes most. Wherein some habituated in *idleness*, will not betake themselves to any *Calling*: like a *heavy jade*, that is good at bit, and nought else. These would be soundly spurred up, and whipped on end. Othersome, through weakness, doe not make a good *choice* of a *fit Calling*: like a young *unbroken thing* that hath mettall, and is free, but is ever wrying the wrong way. These would be fairly checkt, turned into the *right way*, and guided with a *steddy*, and skilfull hand. A *third sort* (and I think the greatest) through *unsettledness*, or discontentedness, or other untoward humour, walk not soberly, and uprightly, and orderly in their *Calling*: like an *unruly Colt*, that will over hedge and ditch; no ground will hold him, no fence turn him. These would be well fettered and side-hanckled for leaping. The first sort are to be taught the *Necessity* of a *Calling*; the second, to be directed for the *Choice* of their *Calling*; the third, to be bounded and limited in the *Exercise* of their *Calling*. Of which three in their order: and of the *First*, first; the *Necessity* of a *calling*.

The Scriptures speak of two kinds of *Vocations* or *Callings*: the one, *ad Fœdus*; the other, *ad Munus*. The usual known terms are; the *General* and the *Particular* *Calling*. *Vocatio ad Fœdus*, or the *General Calling*, is that wherewith God calleth us, either outwardly in the ministry of his word, or inwardly by the efficacy of his Spirit, or joyntly by both; to the faith and obedience of the Gospel, and to the embracing of the *Covenant* of grace and of mercy and salvation by Iesus Christ. Which is therefore termed the *General Calling*, (not for that it is of larger extent than the other, but) because the thing whereunto we are thus called, is one and the same, and common to all that are called. The same duties and the same promises, and every way the same conditions. Here is no difference in regard of Persons: but (b) *One Lord*, one Faith, one baptism, one body, and one spirit; even as we are all called in one hope of our *Calling*: That's the *General Calling*. *Vocatio ad Munus*. Our *Particular Calling*, is that wherewith God enableth us, and directeth us, and putteth us on to some special course and condition of life, wherein to employ our selves, and to exercise the gifts he hath bestowed upon us, to his glory, and the benefit

(a) *Noverint me non tam intendisse exponere evangelium, quam ex Evangelio sumere occasionem loquendi, quod loqui delectabatur.*

Bernard. super Missus est.

§. 3.

1.

2.

3.

§. 4.

(b) Eph. 4. 4.  
5.

- nefit of our selves, and others. And it is therefore termed a *Particular Calling*: not as if it concerned not all in general; ( for we shall prove the contrary anon; ) but because the thing whereunto men are thus called is not *one* and the *same* to all, but differenced with much variety according to the quality of particular persons, (a) *Alius sic, alius vero sic*: [ *Every man hath his proper gift of God; one man on this manner, another on that.* ] Here is (b) *ἰδίω καὶ εἰσμη*: some called to be *Magistrates*, some *Ministers*, some *Merchants*, some *Artificers*, some one thing, some another, as to their *particular Callings*. But as to the *General Calling*, there is (c) *κοινὴ σωτηρία* the *common Salvation*: all called to the same *State* of being the *servants* and *children of God*; all called to the performance of the same *duties* of servants, and to the expectation of the same *inheritance* of children; all called to be *Christians*. Of both which Callings, the *General* and *Particular*, there is not ( I take it ) any where in Scripture mention made so expressly and together, as in this passage of our Apostle; especially at the 20 ver. [ *Let every man abide in the same calling, wherein he was called.* ] Where, besides the *matter*, the Apostles *elegancy* is observable in using the same word in (d) both significations: the *Noun* signifying the *Particular*, and the *Verb* the *General Calling*. Let every one abide in the same calling wherein he was called; bearing sense, as if the Apostle had said, Let every man abide in the same *Particular Calling*, wherein he stood at the time of his *General Calling*. And the same, and no other, is the meaning of the words of my *Text*.
- §. 5. Whence it appeareth, that the *Calling* my Text implyeth, and wherein every man is here exhorted to *abide*, is to be understood of the *Particular*, and not of the *General Calling*. And of this *Particular Calling* it is we now intend to speak. And that in the more Proper and *restrained signification* of it; as it importeth some settled *course of life* with reference to business, office, and employment: accordingly as we say a man is called to be a *Minister*, called to be a *Lawyer*, called to be a *Tradesman*, and the like. Although I cannot be ignorant, that our Apostle ( as the stream of his argument caryed him ) here taketh the word in a much *wider extent*; as including not only such *special courses* of life as refer to employment, but even all outward *personal states* and *conditions* of men whatsoever, whether they have such reference, or no: as we may say, a man is called to *Marriage*, or to *single life*, called to *riches* or *poverty*, and the like.
- §. 6. But omitting this larger signification, we will hold our selves either only or principally, to the former: and by *Calling* understand a *special settled course of life*, wherein mainly to employ a mans *gifts* and *time* for his *own* and the *common good*. The *Necessity* whereof whilst we mention, you are to imagine, not an *absolute*

(a) Ver. 7. *bic.*  
(b) Ibid.

(Iu lc 3.

(d) ἀνταρ-  
κλασις. Pif-  
car, *bic.*

A

B

C

D

E



A *lute and positive*, but a *conditional and suppositive* necessity. Not as if no man could be without one *de facto*, (dayly experience in these dissolute times manifesteth the contrary:) but because *de jure* no man should be without one. This kind of *Calling* is indeed *necessary* for all men: But how? Not as a necessary thing *ratione termini*, so as the want thereof would be an absolute *impossibility*: but *virtute precepti*, as a necessary duty, the neglect whereof would be a grievous and sinfull *enormity*. He that will doe that which he ought, and is in conscience bound to doe; must of necessity live in *some calling* or other. That is it we mean by the *Necessity* of a *Calling*. And this *Necessity* we are now to prove.

B And that *First*, from the *Obedience* we owe to every of Gods *Ordinances*; and the account we must render for every of Gods *Gifts*. Amongst those *Ordinances* this is one, and one of the first; that (a) *in the sweat of our faces* every man of us should eat our bread, Gen. 3. The force of which *precept*, let none think to avoid by a quirk: that forsooth it was layed upon *Adam* after his transgression, rather as a *Curse*, which he must *endure*; than as a *Duty*, which he should *perform*. For *first*; as some of Gods *Curses*, (such is his *goodness*) are *promises* as well as *Curses*; as is that of the (b) *Enmity* between the *Womans* seed and the *Serpents*: so some of Gods *Curses* (such is his *Iustice*) are *Precepts* as well as *Curses*; as is that of the (c) *Womans* *subjection* to the *Man*. This of eating our bread in the sweat of our face, is all the *three*: it is a *Curse*; it is a *Promise*; it is a *Precept*. It is as *Curse*; in that God will not suffer the *earth*, to afford us *bread*, without our *sweat*. It is a *promise*; in that God assureth us, we shall have *bread* for our *sweat*. And it is a *Precept* too; in that God *enjoyneth* us, if we will have *bread*, to *sweat* for it. *Secondly*; although it may not be gainfayed, but that that *injunction* to *Adam* was given as a *Curse*; yet the *substance* of the *Injunction* was not the thing wherein the *Curse* did *formally* consist. Herein was the *Curse*: that whereas before the fall, the task which God appointed man was with (d) *pleasure* of *body*, and content of *mind*, without sweat of *brow* or *brain*; now after the fall he was to *toyl* and *forecast* for his living, with (e) *care* of *mind* and travel of *body*, with (f) *weariness* of *flesh*, and (g) *vexation* of *spirit*. But as for the *substance* of the *Injunction*, which is, that every man should have somewhat to do, wherein to *bestow* himself and his *time* and his *gifts*, and whereby to *earn* his bread: in this it appeareth not to have been a *Curse*, but a *Precept* of divine institution; that *Adam*, in the time and state of *innocency*, before he had deserved a *Curse*, was yet enjoyned his *Task*, (h) *To dress and to keep the Garden*. And as *Adam* lived himself, so he bred up his *children*. His two first born, though *heirs* apparent of all the world,

5. 7.

(a) Gen. 3. 19.

(b) Gen. 3. 15.

(c) Gen. 3. 16. Ephes. 5. 22. Col. 3. 18. 1 Tim. 2. 11, &amp;c.

(d) Non erat laboris afflictio, sed exaltatio voluntatis. Augustin. 8. de Gen. ad lit. 8.

--- Non labore servilis, sed honesta animi voluptate. Ibid. c. 9.

(e) Sore travel, Eccl. 1. 13. Great travel and a heavy yoke. Sirac.

40. 1. (f) Eccl. 12. 12.

(g) Eccl. 1. 14. 17.

(h) Gen. 2. 15.

- (a) Gen. 4. 2. world, had yet their peculiar *employments*; the one in (a) *tillage*, A  
the other in *pasturage*. And as many since, as have walked *order-*  
(b) Eph. 4. 28. ly, have observed Gods *Ordinance* herein; (b) *working with their*  
*hand's the thing that is good* in some kind or other: those that have  
(c) *ἀτακτος*. set themselves in no such good way, our Apostle elsewhere just-  
2 Thel. 3. 6. 11. ly blaming as (c) *inordinate*, or *disorderly* walkers. And how can  
such *disorderly* ones hope to find approbance in the sight of our  
God, who is a *God of Order*? He commandeth us to live in a *Cal-*  
*ling*: and woe to us, if we neglect it.
- §. 8. But say there were no such expresse *Command* for it: the very *di-*  
*stribution* of Gods *gifts* were enough to lay upon us this necessity. B  
(d) Lu. 12. 48. Where God *bestoweth*, he *bindeth*: and to whom any thing is (d)  
*given*, of him something shall be *required*. The inference is stron-  
ger, than most are aware of; from the *Ability* to the *Duty*, from  
(e) Ver. 17. the *Gift* to the *Work*, from the *Fitting* to the *Calling*. Observe  
hic. how this Apostle knitteth them together at the 17. Verse. [(e)  
*As God hath distributed to every man, as the Lord hath called every one,*  
*so let him walk.*] God hath *distributed* to every man some proper  
*gift*, or other: and therefore every man must glorifie God in  
(f) Psal. 68. some peculiar *Calling*, or other. And in Eph. 4. having alleged C  
18. that of the Psalm, (f) *He gave gifts unto men*; immediately he  
(g) Eph. 4. 8. inferreth, (g) *He gave some Apostles, some Prophets, &c.* as giving  
&c. us to understand, that for no other end God did bestow upon  
some *Apostolical*, upon others *Prophetical*, upon others *gifts* in other  
kinds; but that men should imploy them some in the *Apostolical*,  
some in the *Prophetical*, some in *Offices* and *Callings* of other kinds.  
And if we confesse, that (h) *Nature* doth not, we may not think  
the *God of Nature* doth bestow *abilities*, whereof he intendeth not  
(i) *use*: for that were to bestow them (i) *in vain*. Sith then  
he *bestoweth* gifts and graces upon every man some or other, and  
(k) Lu. 19. 20. none *in vain*; let every man beware of (k) *napkening up the talent*, which D  
was delivered him to *trade* withall: Let all, (l) *As every one hath re-*  
(l) 1 Pet. 4. 10. *ceived the gift*, even so *minister the same one to another*, as good *Stew-*  
*ards of the manifold graces of God*. The manifestation of the *Spirit*  
(m) 1 Cor. being given to every man (m) *to profit withall*; he that liveth *un-*  
12. 7. *profitably* with it, and without a *Calling*, abuseth the intent of the  
giver, and must answer for his *abuse*.
- §. 9. Secondly, the necessity of a *Calling* is great, in regard of a *mans*  
*self*: and that more wayes than one. For man being by nature  
*active*, so as he cannot be long, but he must be doing: he that E  
hath no honest *vocation* to busie himself in, that hath nothing of  
his own to doe, must needs from *doing nothing*, proceed to *doing*  
*naught*. That saying of *Cato* was subscribed by the wiser *Heathens*  
as an oracle, (n) *Nihil agendo male agere discas*. (o) *Idleness teach-*  
(n) *eth much evil*, saith the wise son of *Syrac*: nay *all kind of evil*, as  
some

(h) Deus &  
Natura nihil  
faciunt frustra.  
(i) Frustra est  
potentia, quæ  
non perducitur  
in actum.

(k) Lu. 19. 20.

(l) 1 Pet. 4. 10.

(m) 1 Cor.  
12. 7.

§. 9.

(n) Cato's  
oraculum, quo  
nihil verius.  
Colum. 11.  
de re rust. 1.  
(o) Syrac. 33.  
18.

- A some copies have it. It hath an ear open to every extravagant motion; it giveth entertainment to a thousand sinfull fancies; it exposeth the soul to all the assaults of her Ghostly enemies: and whereas *the Devils* greatestt businesse is, to tempt other men; *the idle mans* only businesse is to tempt *the Devil*. Experience of all histories and times sheweth us, what advantages *the Devil* hath won upon godly and industrious men otherwise, (as upon *David* in the matter of *Uriah*, and many others) onely by watching the opportunity of their *idle hours*, & plying them with suggestions of *noysom* lusts, at such times, as they had given themselves but some
- B little intermission more than ordinary, from their ordinary imployments. How will he not then lead captive at his pleasure those, whose whole lives are nothing else but a long vacation; and their whole care nothing but to make up a (a) number, and to waste the good creatures of God? There is no readier sanctuary for thee then, good Christian, when *the Devil* pursueth thee, than to betake thy self at once to prayer, and to the (b) works of thy Calling: flye thither, and thou art safe, as in a Castle. *Non licet* is a very good, and proper, and direct answer, when *the Devil* would tempt thee to sin; it is evil, and I may not doe it: but yet *Non vacat* is the stronger answer, and surer; I am busie, and I cannot do it. That giveth him scope to reply; and it is not safe to hold argument with *the Devil* upon any terms: he is a cunning Sophister, and thou mayest be circumvented by a subtilty before thou art aware. But this stubborn and blunt answer cutteth off all reply; and disheartneth *the Tempter* for that time. It was Saint *Hieroms* advice to his friend; (c) *Semper boni aliquid operis facito, ut Diabolus te semper inveniat occupatum*: Be always doing something, that *the Devil* may never finde thee at leisure. There is no Crosse, no Holy-water, no Exorcism so powerful to drive away and to conjure down the Fiend; as Employment is, and faithfull labour in some honest Calling.
- D Thirdly, Life must be preserved, Families maintained, the poor relieved: this cannot be done without Bread, for that is the (d) staff of life; and Bread cannot be gotten, or not honestly, but in a Lawfull vocation or Calling. Which who ever neglecteth, is in very deed no better, than a very (e) thief: the Bread he eateth he cannot call his own. (f) We hear, saith Saint Paul writing to the Theſſalonians, That there are some among you that walk inordinately, and work not at all, but are busie-bodies: Them therefore that are such, we command and exhort by our Lord Iesus Christ, that they work with quietnesse, and eat their own bread. As if it were not their own bread, if not gotten with the work of their own hands, and in the sweat of their own faces. And again writing to the Ephesians, (g) Let him, that stole, steal no more: but rather let him labour, &c. If he will not steal, he must labour; and if he do not labour, he doth steal: steal from himself, steal from his family, steal from the poor.
- E

(a) Nos numerus sumus & fruges consume nati. Horat. l. i. Epist. 2.  
(b) -ves agestutus eius. Ovid. de remed.

(c) Hieron. ad Rusticum. Tom. 1. Ep. 4.

S. 10.  
(d) Lev. 26. 26  
(e) τὰς γὰρ διὰ τὸ ἀνδρῶν ζῶντων ἀποχρηστικῶν. Phocylides. τὸ γὰρ κλέπτειν, ἀφ' ὧν ἐστὶν. Chry. in Eph. Hom. 2.  
(f) 2 Theſſ. 3. 11, 12.  
(g) Eph. 4. 28.

He



§. 11.

(a) λιμὸς  
γὰρ τὸ πᾶν  
παρ' αὐτῶ  
σὺμφορῆ  
αἰσθεῖ. Hesi-  
od. in 87.  
(b) Psal. 145.  
16.

(c) Qui vitat  
molam, vitat  
farinam, Adag.  
(d) Prov. 18.  
9.

§. 12.

(e) Prov. 31.  
vers. 15, 21.  
27, 28.

(f) 1 Tim.  
5. 8.

§. 13.

(g) Prov. 31.  
vers. 13.  
(b) vers. 19.

(i) vers. 22.  
(k) vers. 21.

(l) vers. 20.  
(m) Acts 9. 39.  
(n) Job 51. 20.

He stealeth from *himself*, and so is a kind of *Felo dese*. Spend A  
he must : and if there be no gettings to repair what is spent, the  
stock will shrink and waste, and (a) beggary will be the end.  
God hath ordained *Labour* as a *Proper means* whereby to obtain  
the good things of this life : without which, as there is no *pro-*  
*mise*, so ordinarily there is no *performance* of those blessings of  
*plenty and sufficiency*. God hath a *bountifull hand* ; (b) *He openeth*  
*it*, and *fillet* all things *living with plenteousnesse* : but unless we  
have a *diligent hand*, wherewith to receive it, we may starve.  
(c) *No Mill*, we say, *no meal*. And he that by the *sloth* of his hands  
disfurnisheth himself of the *means of getting*, he is as neer of kinne B  
to a *waster* as may be ; ( they may call (d) *Brothers* : ) and it is but  
just, if *Gods curse* light upon him, and that he hath, and bring  
him to want, *it* to nothing.

He stealeth also from his *Family*, which should eat the fruit of  
his labours. *The painfull house-wife* ; see in what a happy case her  
*husband* is, and her *children*, and her *servants*, and all that belong  
to her. They (e) are not afraid of *hunger*, or *cold*, or any such  
thing : they are well *fed*, and well *clad*, and carefully *looked unto*.  
*Her Husband prayseth her*, and her *servants* : and her *children*, when  
they have kneeled down, and asked her blessing, *arise up, and call* C  
*her blessed*, Prov. 31. But the *idle man*, that for want of a course to  
live in, impoverisheth himself, and his family, whom he is bound  
to maintain ; is a burden to his *friends*, an eye-sore to his *kindred*,  
the shame of his *name*, the ruine of his *house*, and the bane of his  
*posterity*. He bequeatheth *miserie* to his off-spring instead of *plen-*  
*ty* : they that should fare the better for him, are undone by him ;  
and he that should give his children *Gods blessing* and his, pulleth  
upon himself *Gods curse* and theirs. (f) *If any provide not for his own, and*  
*specially for those of his own house, he hath denied the faith, and is in that*  
respect even worse than an *Infidel*. 1 Tim. 5. 8. The very *Infidels* take D  
themselves bound to this care : Let not him that *professeth* the faith  
of Christ, by his supine carelesnesse this way, *justify* the *Infidel*,  
and *deny* the Faith.

He stealeth also, ( which is the basest theft of all ) from the  
*poor* : in robbing them of that relief, which he should minister  
unto them out of his *honest gettings* ; the overplus whereof is their  
proper renew. *The good housewife*, of whom we heard something  
already out of the 31. of the *Proverbs*, (g) *Seeketh wooll and flax*,  
(h) *Layeth her hands to the spindle, and her hands hold the distaffe*. But E  
*cui bono*, and to what end, and for whose sake, all this ? Not only  
for her self, (i) *To make her coverings of tapestry*, though that also ;  
nor yet only for her household, (k) *To cloath them in Scarlet*, though  
that also : but withall that she might have somewhat in her  
hands (l) *To reach out to the poor and needy* ; like another *Doreas*, to  
make (m) *coates and garments* for them, that (n) *their loynes might*  
bless

- A *blesse her.* So every man should be paintull and carefull, to get some of the things of this Earth by his faithfull labour: not as a foolish worldling, to make a *Mammon* of it; but as a wise Steward, to (a) *make him friends* with it. So (b) *Distributing it to the necessities* of the poor Saints, that it may redound also upon the by to his own advantage: whilest sowing to them *temporal things*, the comfort of his *Almes*; he reapeth in recompence of it their *spiritual things*, the benefit of their *Prayers*. Saint Paul exhorted the *Ephesians* by word of mouth, (and it was the very close of his solemn farewell, when he took his last leave of them, and should see their face no more;) that (c) *By their labour they ought to support the weak, and minister to the necessities of others; remembering the words of the Lord Jesus, how he said, It is more blessed to give than to receive.* And after his departure, he thought it needfull for him to put them in mind of the same duty once again by letter; (d) *Let him that stole, steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* Lay all this, that I have now last said, together: and say if you know a verier thief than the *Idle person*? that stealeth from himself, and so is a *foolish thief*; stealeth from his family and friends, and so is an *unnatural thief*; stealeth from the poor, and so is a *base thief*.
- C *Fourthly*, and lastly: a Calling is necessary in regard of the *Publicke*. God hath made us (e) *sociable creatures*; contrived us into policies, and societies and common-wealths; made us (f) *fellow-members of one body*, and (g) *every one anothers members*. As therefore we are not (h) *born*, so neither must we live, to and for our selves alone: but our *Parents*, and *Friends*, and *acquaintance*, nay every man of us hath a kind of right and interest in every other man of us, and our (i) *Country* and the *Common-wealth* in us all. And as in the *artificial body* of a *Clock*, one wheel moveth another, and each part giveth and receiveth help to and from other; and as in the *natural body* of a *Man*, consisting of many members, all the members (k) *Have not the same office*, (for that would make a confusion) yet there is no member in the body so mean or small, but hath its *proper faculty*, function and use whereby it becometh usefull to the whole body, and helpfull to its fellow members in the body: so should it be in the *civil body* of the *State*, and in the *Mystical body* of the *Church*. Every man should conferre aliquid in publicum; put to his helping hand to advance the *common good*, employ himself some way or other, in such sort, as he may be
- E (l) *serviceable to the whole body*, and *profitable to his fellow-members* in the body. For which reason, the ancient renowned *Common-wealths* were so carefull to ordain, that no man should live but in some *profession*; and to take district examination who did otherwise; and to punish them, some with *fasting*, some with *infamy*, some with *banishment*, yea and some with *death*. The care

K k

Of

(a) Luk. 16.9.

(b) Rom. 13.

13.

(c) Acts 20.

34-35.

(d) Eph. 4.28.

S. 14.

(e) ἀνθρώπων

φύσιν πολιτικῶν

καὶ ζῶον.

Arist. 1. Polit.

2.

(f) Membra sumus corporis

magni. Senec.

Epist. 93.

(g) Rom. 12.5.

(h) Non nobis

solum nati sumus sed

et partem patriam partem

parentes, &amp;c.

Cic. ex Platonis Epist. 9.

In commune nati sumus. Senec.

Epist. 95.

(i) ἡ χώρα τοῦ

αἰῶνος αὐτῶν

αὐτῶν τινὰ οἶον

ναὶ καὶ πολιῶν

καὶ ἀλλὰ πάντας

τῆς πόλεως, Arist. 8.

Polit. 1.

(k) Ro. 12.4.

(l) μέμμεν ἑ

κάς τῆς

πόλεως ἢ τῆς

ἐπιμέλειαν πό-

ρευκαῖ ἀνάγει

μοῦ βλάπτον

πρὸς τὴν αὐτῆς

ἐλπίδα ἐπιμέλειαν.

Arist. 8. Polit. 1.

(a) See Val-  
ler, Max. 2.6.  
Patric. I. de  
Rep. 8. Caf-  
fan. II. Catal.  
glor. confid. I.

(b) — ὅσκειν  
ἀεργὸς Ζών,

κινῆναι κα-

θεοῦ ἐκείνου ὁρίσῃ, οἱ μελίσσων καμάνων τρυχευτῶν ἐργοὶ ἐξορίσθαι μένουσιν ἐργ.—ως ἐν  
 κηφίᾳ κηφῶν ἰγγίνεσθαι σμῆνός νόσσηρα, ὅταν δὲ τοῦτοτον ἐν οἰκίᾳ, κηφῶν ἰγγίνεσθαι, νόσσηρα  
 πόλιν. Plat. Polit. 8.

§ 14.

(c)—ἰταύσι.  
ον ἄχθῃ. ἁ-  
ρῆναι Ho-  
mer Iliad.6  
—λήρου ἰσι,  
γῆς ἄχθῃ.  
Plat. in.  
Theat.

§. 16.  
(d) Ti. 2. 12.

(e) *Incredibile dictu est, quantum à maioribus suis degeneraverint.* Pölyd. Virgil. Hist. Angl. lib. 6.

of the *Indians, Egyptians, Athenians*, and other herein, (a) *Historians* relate, and I omit. It were to be wished that *Christian Commonwealths* would take some greater care, if but from their example, to rid themselves of such unnecessary burdens as are good for nothing, but to devour the fruits of the Land; and either force these (b) *droavs* to take pains for their living, or else thrust them out of the *Hives* for their Idleness.

Which course if it were taken; what would become of many thousands in the world, *quibus anima pro sale*; who like *Swine* live in such sensual and unprofitable sort, as we might well doubt whether they had any *living souls* in their bodies at all or no, were it not barely for this one argument, that their *bodies* are a degree sweeter than carrion? I mean all such, of what rank and condition so ever they be, as for want of a *calling* mis-spends their precious *time*, *bury* their masters *talent*, *waste* Gods good *creatures*, and *wear away* themselves in idleness, without doing good to *themselves*, to their *friends*, to humane *society*. Infinite is the number of such (*c*) *unprofitable burdens of the earth*: but there are amongst other, *three sorts* of them especially, whereof the world ringeth, and such as a man that hath to speak of this argument can scarce balk without some guilt of unfaithfulness. It is no matter how you rank them, for there is never a better of the three. And therefore take them hand over head as they come: they are *Monks*, *Gallants*, and *Rogues*.

First those, *nazā Sūda*, (d) *Evil Beasts, slow bellies* ; stall-fed *Monks and Friars* ; who live mued up in their *Cells and Cloysters* ; like *Boars* in a *frank* , pining themselves into *Lard* , and beating down their bodies till their girdles crack. I quarrel not the first *instituition* and Original of these kind of men : which was then *excusably* good, the condition of those times considered ; and might yet be *tollrably* followed even in these times , if those gross *superstitions* and foul *abuses* , which in process of time have adhered , and are by long and universal custom grown almost essential therunto , could be fairly removed. But ( e ) *Monkery* was not then that thing , which it is now. There was not then that opinion of sanctity and *perfection* , in the *choice* ; that imposition of *unlawfull, unnatural*, and ( to some men ) *impossible vomes*, in the *Entrance* ; that clogge of ridiculous *habits* and *Ceremonies*, and regular irregular *observances* , in the *use* ; that heavie note of *Apostacy* upon such as altered their course , in the *loose* : all which now there are. Those by their *fastings* , and *watchings*, and *devotions* , and *charity*, and *learning*, and *industry*, and *temperance* , and



- A unaffected *austerity*, and strictness of life, won from many of the *antient Fathers* (as appeareth in their writings) ample and large *testimonies* of their vertue and piety. And that most deservedly: although their willingness, (out of a zealous desire to excite others to the imitation of their virtues,) to set forth their praises in the highest *Panegyrick* strains they could, drew from their pens now and then such *hyperbolic* excesses in *modo loquendi*, as gave occasion to those *superstitions* in after ages, which they then never dreamed of. But such were those *Monks* of old: so good, so godly. Whereas these (a) of later times, by their affected absurd *habits*, and *gestures*, and *rules*; by their grosse and dull *ignorance*; by their insufferable *pride*, though pretending *humility*; and their more than *Pharisaical* overlooking of others; by their insatiable *avarice*, and palpable *arts* of getting into their hands the fattest of the earth, & that under colour of *Religion*, and pretences of *poverty*; by their *sensual* wallowing in all *ease* & *idleness* and *fulnes* of *bread*, and (the fruits of these) in abominable and prodigious *filibines* and *luxury*: became as *Proverbs* and as by-words in the mouths & pens of men of all sorts. No sober writer almost of any note, even in those darker times, but noted and bewailed the corrupt estate of the *Church* and *Clergy* in that behalf:
- C for by this time, you must know, these droans had thrust themselves, against all reason and common sense, into the rank of *Church-men*, and shrouded themselves under the title of the *Clergy*. Diverse godly and learned men (b) wrote against the *abuses*, desired a *reformation*, laboured to have *Monkery* reduced, if not to the first *Institution*, (there seemed to be little hope of that, things were so far out of course;) yet at least wise to some *tolerable expression* of it. The *Poets* wanted no sport the while; who made themselves bitterly merry with descanting upon the *lean skuls*, and the (c) *fat paunches* of these lasie gutlings: there was fleshhold enough for the *riming Satyrist*; and the *wits* of those times, whercon to fasten the forest and the strongest *teeth* they had.

Not to insist upon other differences; that which concerneth the point we have in hand, argueth a manifest and wide *declination* in these kind of men from their *primitive purity*. The antient (a) *Monks* lived upon the *labour* of their *hands*: and thereby not only *maintained themselves*, (which they might doe with a very little in that course of *abstinence* and *austerity* wherein they

E lived) but *relieved many others*, and did many pious and charitable works, out of that they had earned with their fingers. And when about St *Augustines* and Saint *Hieromes* times, *Monks* began to relish *ease*, and under pretence of reading and prayer to leave off *working*, and to live upon the sweat of other mens browes; both those good Fathers misliked it: Saint *Hierome* to

(a) V. Erasmi. in Adag. Monacho indolito. or. Nic. de Clemang. 3. de corrupto Eccl. staru c. 21. 23. Camden, in Brit. p. 766. Fr. Mod. in l. de ordin. Eccles. Polyd. Virg. 7. de invent. 4. Alu. Pelag. 2. de planct. Eccl. 2. 73. 83. &c. Palingen, in Leo. Virg. Saggiat. &c. (b) Ricard. Armachanus; Gul. de S. Amore; Nic. de Clemangis; Rob. Abbas Molismensis, &c.

(c) O Monachi, vestri stomachi, sunt amphora Bacchi, &c.

(d) V. de Ægyptiarum Monachis. Chrysost. in Mat. hom. 8.

(a) *Egyptio-  
rum monasteria  
hunc ordinem  
tenent, ut nul-  
lum absque o-  
peris labore  
suscipiant.* Hi-  
er. Tom. 1.  
Epist. 4.

(b) Tom. 3.  
libro de opere  
Monacho. um.

(c) *Qui autem  
se docuit va-  
care letitioni,  
nomen illis  
invenimus quod  
præcipit Apo-  
stolus? Quæ est  
ista ergo per-  
versitas, letiti-  
oni velle ob-  
temperare, dum  
vult ei vaca-  
re, & ut quod  
bonum est diu-  
tius legatur,  
ideo facere vol-  
le quod legimus?*  
c. 17. 1b.

(d) *χολή*  
*τετραδὴν κα-*  
*χολήν.* Euripid.  
in, Hipp. co-  
ron.

(e) Mar. 23.  
14.

(f) 1 Cor. 9. 9.

5. 18.

(g) Πολ  
λά τιών,  
ἢ πολλὰ φά-  
γυν, ἢ πολ-  
λά κακ' ἐι-  
πὼν Ἀνδρε-  
πας, καὶ μα-  
τιμοκρίτων  
Ῥοδίου: E-  
pistaph. Timoc-  
reontis, apud  
Athen. dignos.  
5.

(a) *Rusticus* alleging the laudable custom of the Monasteries in *Egypt*, which admitted none to be *Monks* but with *expresse* condi-  
tion of *labour*; and *Saint Augustine* in a just (b) *Treatise* oppo-  
sing it not without some bitterness, rebuking them as contuma-  
cious and peevishly (c) *perverse*, who reading in the Scriptures,  
that *he that will not labour should not eat*, do yet resist the *Apostles* ad-  
monition, and under *pretence* that they may have leisure to *read*,  
refuse to *obey* what they do *read*. But *ease* is (d) *pleasing* to flesh  
and blood; and will not be easily wrung from those that have a-  
ny while given themselves to it; especially when it can pretend  
the face and colour of *religion*. So that for all this the humour  
still encreased, and spread; till at the length there grew whole  
Orders of disorderly Mendicants, begging runnagate *Friers*: who  
by their affected poverty, diverting the *Charity* of well-minded peo-  
ple from those that were truly poor, enriched themselves with  
the spoils of the poor; and under colour of long prayers, made a prey not  
now (as those craving *Pharisees* of old, whose simplicity they  
pity) of (e) *widows houses*, but of goodly *Lordships*, and whole  
countries before them. It is well known in this our Land, how  
both Church and *Common-wealth* groaned under the burden of these  
heavy lubbers: the *Common-wealth*, whilst they became *Lords* of  
very little lesse (by their computation who have travelled in the  
search) than the one half of the *Temporalities* of the Kingdom; and  
the Church, whilst they ingrossed into their hands the fruits  
of most of the best *Benefices* in the Realm; allowing scarce  
so much as the chaff towards the maintenance of those that (f) *trod*  
out the corn. Their profession is (God be thanked) now long  
since suppressed, and their habitations demolished, by the violent  
and *Ishu-like* reformation of a mighty King: and the land by that  
means well-purged of these overspreading *Locusts*. There is no-  
thing of them now remaineth, but the rubbish of their nests, and  
the stink of their memory: unless it be the stink of their devilish sacri-  
lege in robbing the Church by damnable *Impropriations*.

But let them goe. The next we meet withall are those, with  
whose either *birth*, or *breeding*, or *estate* it sorteth not (as they  
think) to be tyed to labour in any *vocation*. It is the sinne of  
many of the *Gentry*, whom God hath furnished with means and  
abilities to doe much good; to (g) spend their whole dayes and  
lives, in an unprofitable course of doing either *nothing*, or as  
good as nothing, or worse than nothing. I cannot be so either  
*stupid*, as not to apprehend; or *rigorous*, as not to allow, a diffe-  
rence in the manner of employment, and in other circumstances  
thereto belonging, between those that are nobly or generously  
born and bred, and those of the meaner and ordinary rank.  
*Manual* and *servile* and *Mechanick* trades, and arts, are for men of  
a lower condition. But yet no man is *born*, no man should be  
bred

A bred, unto idleness. There are *generous* and *ingenuous* and *liberal* employments, sortable to the greatest *births* and *educations*. For some man whom God hath blessed with power and *authority* in his country; with fair livings and *large revenues*; with a numerous family of *servants*, retainers and tenants, and the like: it may be a sufficient *Calling*, and enough to take up his whole time, even to keep *hospitality*, and to order and overlook his *family*, and to dispose of his *lands* and *rents*, and to make *peace*, and preserve love and *neighbourhood* among them that live *near* or *under* him. He that doth but this as he ought to doe, or is otherwise

B (a) *industrious* for the *common good*; must be acknowledged a worthy member of the *Common-wealth*: and his course of life, a *calling* (although perhaps not so toylsome, yet) *in suo genere* as necessary and profitable; as that of the *Husbandman*, *Merchant*, *Lawyer*, *Minister*, or any other.

(a) Non otioso  
vivit, qui qua-  
litercumque u-  
tiliter. 2. 2. qu.  
187. §. ad 2.

§. 19.

But for our (*meer* or *parcel*) *Gallants*, who live in no settled course of life, but spend half the *day* in *sleeping*, half the *night* in *gaming*, and the rest of their time in other *pleasures* and *vanities*, to as little purpose as they can devise; as if they were born for nothing else but to eat and drink, and snort and sport; who are

C spruce and trimme as the *Lillies* (b) (*Salomon in all his royalty was not clothed like one of these*: ) yet they neither *sow*, nor *reap*, nor carry into the barn; they neither *labour* nor *spin*, nor doe any thing else for the good of humane society: let them know, there is not the *poorest* contemptible creature, that cryeth *Oysters* and *Kitchin-stuff* in the streets, but deserveth his bread better, than they; and his course of life is of better esteem with God and every sober wise man, than theirs. A *horse*, that is neither good for the *way*, nor the *cart*, nor the *race*, nor the *war*, nor any other *service*; let him be of never so good a (c) *breed*, never so well *marked* and *shaped*; yet he is but a *jade*: his Master setteth no store by him, thinketh his meat ill-bestowed on him; every man will say, better knock him on the head than keep him; his *skin*, though not much worth, is yet better worth than the whole *beast* besides.

[b] Mat. 6. 29.

[c] Nempe vo-  
lucram Sic  
laudamus e-  
quum. Nobilis  
hic, quocum-  
que venit de  
gramine--  
Sed venale po-  
cus Corymba,  
posteritas &  
Miseria, si va-  
na pago victo-  
ria sedat, Nil  
ibi majorem  
respectum, gra-  
tia nulla im-  
brarum; domi-  
nos pretis mu-  
rare jubentur  
Exiguus. Juve-  
nal. Satyr. 2.

§. 20.

Consider this, you that are of *Noble* or *Generous* birth. Look unto the *Rock*, whence you were hewen; and to the *pit*, whence you were digged. Search your *Pedigrees*; collect the scattered *Monuments* and *Histories* of your *Ancestors*: and observe by what steps your worthy *Progenitors* raised their houses to the height of *Gentry*, or *Nobility*. Scarce shall you find a man of them, that gave any accession, or brought any noted eminency to his house; but either serving in the *Camp*, or sweating at the *Bar*, or waiting at the *Court*, or adventuring on the *Seas*, or trucking in his *Shop*, or some other way (d) *industriously* bestirring himself in some settled *Calling*, and Course of life. You *usurp* their *Arms*, if you in-  
herit

(d) ἰδὼς  
γὰρ ὃν ἰδὼ-  
μεν ἐν τοῖς  
ἀνδρῶν, ἀλλὰ δι  
αίνας τίχλου  
τὸν ἐν ἀνδρῶν.  
Euripid.



[a] Effigies  
quo Tot bella-  
torum, si lud-  
tur alea pe. nox  
Ante Numan-  
tinos? Juven.  
Sat. 8.

[b] Nannum  
cujusdam, At-  
lanta vocamus;  
Æthiopem  
Cygnum. Ju-  
ven. Ibid.

[c] --Honores,  
Quos illis da-  
mus, & dedi-  
mus, quibus  
omnia d. b. 3.  
Juven. Ibid.

[d] Quis enim  
generosum dix-  
erit hunc, qui  
Indignus gene-  
re? Ibid.  
§. 13.

[e] Gal. 6. 16.

[f] Mat. 26. 11.

[g] As some  
understandbat  
in Deut. 15. 4.

[h] πτωχὸς  
μὴ δὲ ἡμῶν  
ἐν τῇ πόλει  
γεννηθῶν.  
Plat. de legib.  
11.

[i] ἐν πόλει,  
ἀν' ἰδὴς πτω-  
χὸς, ὅτι ὁ σί-  
τις ἐν τῇ πό-  
λει τὸ πρῶτον  
κακῶς ὁμοί-  
ος κλέπτει τὸ  
βασιλεῖος.  
μοι, & ἰσθ-  
στοι, & πάν-  
των τῶν τοιού-  
των κακῶν  
δημιουργοί.  
Id. de leg. 1. 8.

[k] Cod. Justin  
lib. 11. Tit. 25.  
& Cod. Theo.

14. Tit. 11.

[l] Horat. 1. 3.

Corin. 24.

[m] Tacit. lib.  
1. Histor.

berit not their virtues: and those (a) ensigns of honour and Gentry which they by industry atchieved, sit no otherwise upon your shoulders, than as rich trappings upon Asses backs; which serve but to render the poor beast more ridiculous. If you by brutish sensuality, and spending your time in swinish luxury, stain the colours, and embase the metals of those badges of your Gentry and Nobility, which you claim by descent: think, when we worship or honour you, we do but (b) flout you; and know, the (c) titles we in courtesie give you, we bestow upon their memories whose degenerate off-spring you are, and whose Arms you unworthily bear; and they doe (d) no more belong to you, than the reverence the good man did to Isis, belonged to the Ass that carried her Image.

The third sort of those that live unprofitably and without a Calling, are our idle sturdy Rogues and vagrant towns-end Beggars: the very scabs, and filth, and vermine of the Commonwealth. I mean such as have health, and strength, and limbs, and are in some measure able to work, and take pains for their living; yet rather chuse to wander abroad the Country, and to spend their dayes in a most base and ungodly course of life: and, which is yet more lamentable, by I know not what connivence, contrary to all Conscience, Equity, and Law, are suffered. All Christian Common-wealths should be the (e) Israels of God; and in his Israel, God as he promised there should be some always (f) poor, on whom to exercise charity; so he ordained there should be (f) no beggar, to make a trade & profession of begging. Plato, than whom never any layed down a more exact Idea of an happy Commonwealth, alloweth not any (h) beggar therein: alleging, that where such were tolerated, it was impossible but the State must abound with (i) pilfering and whoring, and all kind of base villany. The Civil Lawes have flat constitutions against them, in the titles (k) de mendicantibus non invalidis. But I think never kingdom had more wholesome laws in both kinds, I mean both for the competent relief of the orderly poor, and for sharp restraint of disorderly vagabonds; than those provisions which in many of our own memories have been made in this land. But (l) Quid leges sine moribus--? Those Lawes are now no Lawes, for want of due execution: but Beggars are Beggars still, for want of due correction. (m) Et vetabitur semper, & retinebitur; the saying is truer of Rogues and Gypsies in England, than ever it was of Mathematicians in Rome. You to whose care the preservation of the Justice, and thereby also of the Peace of the Land is committed, as you tender the Peace and Justice of the Land, as you tender your own quiet and the safety of your neighbours; as you tender the weal of your Country and the honour of God: breath fresh life into the languishing Lawes by severe execution; be rather cruel to these Vipers, than to the State. So shall you

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A you free us from the *Plague*, and your selves from the *guilt*, and them from the *opportunities*, of infinite sinful abominations.

But we are unreasonable to presse you thus farr, or to seek to you or any others for *Justice* in this matter; having power enough in our own hands to doe our selves *Justice* upon these men, if we would but use it. Even by making a strait Covenant with our *Ears*, not to *heed* them; and with our *Eyes*, not to *pity* them; and with our *Hands*, not to *relieve* them. Say I this altogether of my self? or saith not the Apostle even the same? (a) *He that will not labour, let him not eat*: relieve him not. But hath not Christ

B required us to *feed the hungry*, and to *cloath the naked*, and to be free and *charitable to the poor*? Nothing surer: God forbid any man should preach against *Charity* and *Almesdeeds*. But remember, that as God approveth not (b) *Alms* or any other work, if without *Charity*; so nor *Charity* it self, if without *Discretion*. (c) *Honour Widdows*, saith Saint Paul. But those that are *Widdows indeed*: so relieve the *poor*, but relieve those that are *poor indeed*. Not every one that *asketh*; not every one that *wanteth*; nay more, not every one that is *poor*, is *poor indeed*: and he that in his indiscreet and mis-guided charity should give to every one that *asketh*, or *wanteth*,

C or is *poor*, meat, or clothing, or *Alms*, would soon make himself more *hungry*, and *naked*, and *poor*, than he that is most *hungry*, or *naked*, or *poor*. The *poor*, whom Christ commendeth to thee as a fit object for thy charity, the *poor indeed*; are those that want, not onely the *things* they ask, but want also *means* to get without asking. A man that is *blind*, or *aged*, and past his *work*; a man that is *sick*, or *weak*, or *lame* and cannot work; a man that desireth it, and seeketh it, and cannot get work; a man that hath a *greater charge* upon him than his honest pains can maintain; such a man as one of these, he is *poor indeed*. Let thine *Ears* be open,

D and thine *Eyes* open, and thy *Bowels* open, and thy *Hands* open to such a one: it is a charitable deed, and a (d) *Sacrifice of sweet smelling*, (e) *With such sacrifices God is well pleased*: Forget not thou to offer such *sacrifices* upon every good opportunity, and be well assured God will not forget in due time to reward thee. But for a lusty able *upright man* (as they stile him in their own dialect) that had rather *beg*, or *steal*, or both, than *dig*: he is no more to be *relieved* as a *poor man*, than a woman that hath poysoned her husband is to be *honoured* as a *widow*. Such a woman is a *widow*, for she hath no more an husband than any other *widow* hath:

E but such a Woman is not (f) a *widow indeed*, as St. Paul would be understood; not such a *widow* as he would have honoured: it is alms to hang up such a *widow*, rather than to honour her. And I dare say, he that helpeth one of these *sturdy Beggars* to the stocks, and the whip, and the house of correction, not only deserveth better of the *Common-wealth*; but doth a work of greater *Charity* in the sight

S. 22.

[a] 2 Thess. 3. 10.

[b] 1 Cor. 13. 3.

[c] 1 Tim. 5. 3.

[d] Phil. 4. 18.

[e] Heb. 13. 16.

[f] 1 Tim. 5. compare ver. 3. with v. 5. and 16.

(a) *Pars fa-  
cile est, rem  
pauperum dare  
non pauperi-  
bus.* Hieron. ad  
Pammach. E-  
pist. 26.

(b) *Neque  
transferibatur  
vita pauperum  
in spolia frau-  
dulentorum.*  
Ambros. 2.  
Offic. 16.

§. 23.

§. 24.

(c) *ἐὶς τὴν ἀν-  
τιθέσιν, ἀλλὰ  
πρὸς τὴν ἀν-  
τιθέσιν.*  
Socratis dictū.  
apud Stob.  
serm.

fight of God, than he that helpeth him with *meat*, and *money*, and *lodging*. For he that doth this, corrupteth his *Charity* by a double error. *First*, he maintaineth, and so *encourage*th the other in *idleness*; who, if none would relieve him, would be glad to doe any *work* rather than starve. And *Secondly*, he disableth his *Charity*, by *mis-placing* it; and unawares robbeth *the poor*, whilest he thinketh he relieveth them. As he that giveth any *honour* to an *Idol*, robbeth *the true God*, to whom alone all *religious honour* is due: so he that giveth any *Alms* to an *idle Beggar*, (a) robbeth the truly *poor*, to whom properly all the fruits of our *Alms* are due. And so it commeth to passe oftentimes (as Saint *Ambrose* sometimes complained) that the (b) maintenance of the *poor* is made the spoyl of the *loiterer*.

But I forget *myself*, and *you*, and the *time*; whilest I give way to my just indignation against these base *excrements* of the *Common-wealth*. You have seen the *Necessity* of a *Calling*: without it, we despise *Gods Ordinance*, and smother his *Gifts*; we expose our selves to *sinfull temptations*; we deprive our selves, our families, and the poor of *due maintenance*; we withdraw our bounden service from the *Common-wealth*. It is not the pretence of *Devotion*, that can exempt the *lazier Monk*; nor of *Birth*, the riotous *Gallant*; nor of *want*, the able *Beggar*; nor of any other thing, any other man, from this common *Necessity*. And that is the summe of our *first point*, viz. the *Necessity* of a *Calling*. Proceed we now to the second, the *Choice* of a *Calling*.

A Point indeed (I must confesse) not directly intended in the words of my Text: yet being after a sort *implied* therein (for the Apostles wish that every particular man would abide in his own proper station, and particular *Calling*, cannot but imply that there is a *difference* and *choice* of such *Callings*;) and being with- all a matter of such great consequence to be taught and known; I thought it would be more expedient for the present discharge of my duty in this place, to take it in, (though with some hazard of the imputation of *impertinency* to my self) than by passing it over, to defraud them (and it is likely there are many such here present) whom it may concern in point of *conscience*, of such in- structions, as may give them profitable directions in a businesse so material. Concerning which, it behoveth every man the rather to have an especial care, because much of a mans comfort and content in this life dependeth thereupon: it being scarce possible, that that mans life should be (c) *comfortable* to him, or he goe on with any *cheerfulness* in his course, that liveth in a *Cal- ling* for which neither he is fit, nor the *Calling* fit for him. Nei- ther will the consideration hereof be usefull only for such, as are yet *free to choose*; but even for those also, who have already *made their choice*. For, since the very same *rules* which are to direct us in



A in the choice of our *Calling*, are to help us also for the trial of our *Callings*; it can be no losse to the best of us all to give heed to those *Rules*: thereby either to *redifie* our choice; or to *quicken* our alacrity in what we have chosen, by *warranting* our courses to our own souls, and *silencing* many unnecessary *scruples*, which are wont frequently to arise concerning this matter, in the Consciences of Men.

And first, we are to lay this as a firm ground, that that is every mans *Proper* and right *Calling*, whereunto God calleth him. For he is the *Author*, as of our *general*, so of our *particular Callings* too: [ *As the Lord hath called every one, vers. 20.* ] When therefore we speak of the choice of a *Calling*, you are not so to understand it, as if it were left free for us ever; to make our *choice where*, and *as we list*. The choice that is left to us, is no other but a conscionable *enquiry* which way God calleth us, and a conscionable *care* to take that way: So that if it shall once appear, that God calleth us this way or that way, there is (a) no more place for choice; all that we have to doe, is to obey. --- (b) *Obsequium sufficit esse meum*. The enquiries we are to make ordinarily, are (as you shall hear anon) what *lawfulness* there is in the *thing*; what *abilities* there are in *us*, what *warrant* we have from *without*. But all these must cease, when God once expresseth himself, and calleth us with an audible voice. No more enquiry then into the *thing*, how *lawfull* it is. If God bid *Peter* (c) *kill and eat*, and send him to preach unto the *Gentiles*; there is no answering *und quibus* *venis*, *not so Lord*, nor alleging the *uncleanness* of the meat, or the *unlawfulness* of going into the way of the *Gentiles*: *Injusta iusta habenda* -- what God will have *clean*, he (d) must not account *common*. His very call to any thing, maketh it *lawfull*. No more enquiry into our *selves* how *able* we are. If God call (e) *Moses*, one of a slow speech and not eloquent, from the *sheep-fold*, to plead for his people before a Tyrant; or (f) *Gideon*, a mean stripling of a small family and Tribe, from the *threshing floor*, to deliver *Israel* out of the hands of their oppressors; or (g) *Jeremy*, a very child and one that could not speak, from his cottage in *Anathoth*, to set him over nations and kingdoms, to root out and to plant; or (h) *Amos*, a plain country fruit-gatherer, from the *Herd* in *Tekoah*, to prophesie at *Bethel*, and in the *Kings Court*: it is a fruitlesse and unseasonable modesty to allege unfitness or unworthinesse. (i) *Juvat idem Qui jubet*. Where he setteth on work, he giveth *strength* to goe through with it. His very *calling* of any man maketh him able. No more enquiry into *outward means*, what *warrant* we have: If God (k) call *Paul* to be an *Apostle*, and (l) to bear his name before the *Gentiles*, and *Kings*, and the children of *Israel*; it is needlesse to (m) *conferr* with *flesh and blood*, or to seek confirmation at *Jerusalem* from them which were *Apo-*

S. 25.

(a) -- *mortalia querunt Confilium; certus iussa capesse Dei*. Aufon. Theodosio. (b) Aufon. ib.

1  
(c) Acts 10. 13, &c.

(d) lb. vers. 28.

2  
(e) Exod. 4. 10, &c.

(f) Judg. 6. 14, 15.

(g) Jerem. 1. 6, &c.

(h) Amos 7. 13, 14, 19.

(i) Aufon. ubi supra.

3

(k) Rom. 1. 1.

(l) Acts 9. 15.

(m) Gal. 1. 16, 17.

(a) Ibid. verf.

I.

(b) Aufon. ubi  
supra.(c) 1 Sam. 3.  
9, 10.

S. 26.

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S. 27.

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files before him, by the imposition of their hands. Gods work in him supplyeth abundantly the want of those solemnities; and Paul is as good an Apostle as the best of them, although he be (a) an Apostle, not of men, neither by man. Gods calling any man to any office, sealeth his warrant. (b) *Non tutum renuisse Deo.* Away with all excuses, and pretences, and delays: when God calleth; submit thy will, subdue thy reason, answer his Call, as Samuel was taught to do, (c) *Speak Lord, for thy servant heareth.*

If it were expedient for us, that God should still deal with us as he did long with the Jewish, and a while with the infant Christian Church, by immediate inspirations; and call us either by secret Enthusiasms, or sensible insinuations (as he did many of them) into the way wherein he would have us walk: the Rule for our choice would be easie; or rather there would need no Rule at all, (because indeed there would be left no choice at all;) but this only, even to get up and be doing, to put our selves speedily into that way whereunto he did point us. But since the wisdom of God hath thought it better for us, to take counsel from his written word, which he hath left us for our ordinary direction in this and all other difficulties; rather than to depend upon immediate and extraordinary inspirations: it will be very profitable for us to draw thence some few Rules, whereby to make reasonable judgement concerning any course of life, whether that it be, whereunto God hath called us, or no. The Rules, as I have partly intimated already, may be reduced to three heads: according as the enquiries we are to make in this business are of three sorts. For they either concern the course it self; or else our selves, that should use it; or else thirdly, those that have right and power over us in it. If there be a fail in any of these; as if either the course it self be not lawfull, or we not competently fit for it, or our superiours will not allow of us, or it: we may well think, God hath not called us thither. God is just; and will not call any man to that, which is not honest and good: God is all-sufficient; and will not call any man to that, which is above the proportion of his strength: God is wonderfull in his providence; and will not call any man to that, whereto he will not open him a fair, and orderly passage. Somewhat, by your patience, of each of these.

And first, of the Course we intend. Wherein let these be our Enquiries: First, whether the thing be simply and in it self lawfull, or no: Secondly, whether it be lawfull so as to be made a Calling, or no: Thirdly, whether it will be profitable, or rather hurtfull to the Common-wealth. Now observe the Rules. The first Rule this, *Adventure not on any course, without good assurance that it be in it self lawfull.* The ground of this Rule is plain and evident. For it cannot be that God, who hateth, and forbiddeth, and punisheth every sinne in every man, should call any man to the practice of any

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- A any sin. (a) *Let him that stole, steal no more*, saith S. Paul; But rather let him labour with his hands the thing that is good, Ephes. 4. If it be not something that is good; it is good for him to hold his hands off: let him be sure God never called him to labour in that: and he were as good hold to his old trade, and steal still, as labour with his hands the thing that is not good. If (b) *Diana* of Ephesus be an Idol, *Demetrius* his occupation must down: he must make no more silver shrines for *Diana*, though by that craft he have his wealth. *Tertullian* excellently enlargeth himself in this argument in his (c) *Book de Idololatria*; strongly disapproving their practice, who being *Christians*, yet got their living by making *Statues* and *Images* and other ornaments to sell to *Heathen* Idolaters. Offenders against this Rule are not only such as live by *Stealing*, and *Robbing*, and *Piracy*, and *Purse-cutting*, and *Witch-craft*, and other such like ungodly practices as are made capital even by the *Laws of Men*, and punishable by death: but all such also, as maintain themselves by, or get their living in any course, absolutely condemned by the *Law of God*; howsoever they may find amongst men either expresse allowance, as *whores* and *Baudes* do in the holy Mother Church of *Rome*; or at least some kind of toleration by connivence, as *Charmers*, and *Fortune-tellers*, and *Wizards* do amongst us. Which sort of people, it is scarce credible how generally and miserably our common ignorants are besotted with the opinion of their skill, and how pitifully they are gulled by their damnable impostures, through their own foolish credulity. These superstitions helped to root out the (d) *Amorites* out of the *Land of Canaan*: and it may passe among *Saul's* best Acts, that he rooted out these (e) *superstitions* out of the *Land of Israel*: And great pity it is, that such as make a trade of these superstitions are not by some severe provisions rooted out of this, and every other *Christian Land*.
- D Let this first Rule be remembred of us in every choyce and triall of our Callings; No unlawfull thing can be a lawfull Calling.

- No, nor yet every lawfull thing neither. For many things may be lawfull in the private use, which yet may not lawfully be made a Calling, or trade of life. Who can reasonably deny the lawfulness of many disports and recreations, as *Bowling*, or *Shooting*, or even *Cardes* and *Dice*? and yet who can (f) reasonably think it should be a commendable Calling for any man to be a profest *Bowler*, or *Archer*, or *Gamester*, and nothing else? Therefore take
- E a second Rule; Make not a Calling of that, which was not made to be a Calling. If you shall ask how you shall know a thing to be such. I answer, generally all such things are of this nature, as are indifferent for men of all sorts and callings to use with due caution and circumstances; and more especially matters of delight, and recreations are such. And the reasons are good. The (g) ground

(a) Eph. 4. 28.

(b) Acts 19. 25. - 27.

(c) præsertim cap. 5. - 8.

(d) Deut. 18. 10. - 12.

(e) 1 Sam. 28. 9.

§. 28.

(f) τὰς ἀ-  
να τῆς βίης τῶν  
καὶ τῶν ἀμύ-  
νων. A-  
rist. 8. Pol. 3.

(g) hic ver. 17.



(a) ἰδιότῃ χα-  
ρίσμα. ver. 7.

(b) uti quidem  
illis licet: sed  
sicut somno, &  
quietibus ceteris,  
tum cum  
gravibus seri-  
is que rebus sa-  
tisfecerimus.  
Cic. 1. Offic.

(c) ὡς παρ-  
μασία χα-  
ρίσιν. Arist. 8.  
Polit. 3.

of particular Callings is some (a) *peculiar gift* of God, according A  
to the differences that are to be found in particular men in regard  
either of *the soul*, or of *the body*, or of *outward things*: whereas such  
things as these, whereof we now speak, become of *Lawfull* and  
commendable use, not so much from any *special ability* received  
from God, which should be *exercised* therein, as from *the common*  
*necessity* of our weak nature, which is to be *refreshed* thereby. And  
the End also, for which God permitteth us these things, is not to  
employ our *strength* and time in them; but to give us some (b) *re-*  
*freshing*, when we are *wearied* with former *labour*, and so to fit us B  
for fresh and future *employment*. The works of our Callings, they  
are as our *Meates* and *Drinks*: these of *Delight*, as *Sauces*, or as  
(c) *Physick*; and as *sauces* or *Physick* they are to be used, and not o-  
therwise. As absurd then as it would be for a man to accustom  
himself to no other dycr but *slabber-sauces*, and *Druggs*: so absurd a  
thing it is for a man to have no other Calling but *Dicing* and *Card-*  
*ing*, and *Gaming*. Amongst offenders against this Rule, that I  
reckon not *Juglers*, and *Fialers*, and *Tumblers*, and *Bearwards*, and  
*Rope-dancers*, and *Rymers*, and the rest of that Rabble; they may  
thank the *baseness* of their condition, rather than the *Lawfulness* of  
their Courle. I strike rather, at those that are more both eminent C  
and pernicious; especially those *Bawdes* of *unthriftiness*, and  
almost every other *Vice*; (for where *unthriftiness* is, there  
is almost every other *Vice*;) I mean those *parcell-Gallants*  
that have nothing to live on but their *wits*, and no o-  
ther use of their *wits*, but to distill a kind of maintenance from  
juicie heires and flush novices by *play*. I would our *Panto-*  
*mimes* also and *Stage-players* would examine themselves and their  
Callings by this Rule. If they should have been tryed by the  
bench of *Fathers* and *Councils* of old, or would have put it to most  
voyces among later *Divines* both *Popish* and *Reformed*; they had D  
been utterly cast and condemned by the *first Rule*, and not have  
been reprieved till now: most holding, not the Calling only, but the  
very *Practice* and *Thing* it self unlawfull and damnable. For my  
own part, I dare not at all say the *Practice* is, neither will I now  
say the *Calling* is, unlawfull: onely let them that make a *Calling*  
of it, consider themselves and their *Calling* well, and examine  
whether God hath not bestowed upon them some *gifts*, which  
they might have employed a better way; and what *inducements*  
they have, and of what weight those *inducements* are, to give their  
consciencs security, that they have done well, in embracing this E  
as their *Calling*. And when they have thus done, freely and faith-  
fully as in the sight of God; if *their own hearts condemn them not*,  
neither do I: In the mean time, I would but be their remem-  
brancer of thus much onely, that there are some things lawfull  
to do, which are not lawfull to live by; some things lawfull as *De-*  
*lights*,

A lights, which are not lawfull as *Callings*. And so much for that *second Rule*.

There is yet a *third Rule* behind, and that is this. *Resolve not upon that course for thy Calling*, what pretences soever, or what reasons thou mayest have for the lawfulness of it otherwise, which is rather hurtfull than profitable for the *Common-wealth*. The (a) *Publick good* is one of those main respects which enforce the necessity of a *Calling*: the same respect then must of necessity enforce such a *Calling*, as may at leastwise stand with the *Publick good*. (b) *The manifestation of the Spirit is given to every man* (saith our Apostle after at the twelfth Chapter) to profit withall. Yea perhaps, to profit himself withall. If it were but so, yet that were enough to inferre more: sith the (c) *private good* is included in the *publick*, tanquam trigonum in tetragono. But the Apostle meant to speak home; and therefore he made choice of a word that will not admit that glosse of *private profit*: πρὸς τὸ συμφέρον. That very word impliedly preferreth the (d) *publick good* before the *private*; and scarce alloweth the *private*, otherwise than as it is interwoven in the *publick*. Now things in themselves lawfull, and at sometimes usefull, may, in regard of the *End*, or of the *Matter*, or by some accident otherwise, happen at some other times to be hurtfull to the *Common-wealth*: and hereof such due consideration would be had in the choice and exercise of our *Callings*, as ever to have one eye upon the *common good*, and not wholly to look after our own *private gain*. Offenders against this Rule are most of our *Engrossers*, and *Fore-stallers*, and sundry kinds of *Hucksters* and *Regraters*: as also those that export money, corn, or other needfull commodities out of the Land in times of want or scarceness, or bring in unnecessary commodities when there is plenty at home: and all those that project new devices, and unjust *Monopolies*, to fill their own Coffers; perhaps not without pretension of some small benefit to the *Common-wealth*, but certainly not without sensible and grievous pressures of those that are a great part of the *Common-wealth*.

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Thus have we delivered three Rules, concerning the *Quality* of a right *Calling*: and pointed out some special offenders against each of them. And now me thinks I see the *Usurer* hugging himself, and clapping his sides, that he hath come off so fairly: surely his *Calling* is absolute good, whercon none of these Rules could fasten. But it is indeed with the *Usurer* in this case, as with the *Drunkard*. If the *Drunkard* should ask me against which of the ten *Commandements* he offended; I confesse I could not readily give him a direct punctual answer: Nor that he sinneth not against any; but because he sinneth against so many of them, that it is hard to say against which most. He sinneth against the sixth *Commandement*, by distempering his body; he sinneth against the seventh, by enflaming his lust; he sinneth against the eighth, by making waste of the

§. 29.

(a) See before §. 14.

(b) 1 Cor. 12. 7.

(c) οὐ γὰρ τῇ πόλει ἢ σάξεται ἢ ἀπολλύεται τὰ ἑαυτοῦ οἰκία. Zenoph. de Venatione.

(d) Sanis hominibus publica privatis potiora sunt. Sen. 1. de Clem. 4.

§. 30.

the good *Creatures* of God. Right so is it with our *Usurer* in this case: He would pose me, that should ask me the Question, which of these *three Rules* fetcheth-in the *Usurer* and his *Calling*. Verily I cannot well tell which most; I think every one of the *three* may: howsoever, among the *three*, I am sure I have him. If *Usury* be simply *unlawfull* (as most of the learned have concluded) then the *first Rule* hath him. I should be very tender to condemn any thing as simply *unlawfull*, which any even imaginary conjuncture of *Circumstances* would render *lawfull*; and would chuse rather by an *over-liberal Charity* to (a) cover a multitude of sins, (if I may abuse the Apostles phrase to that sense) than by a too *superstitious restraint* make one. Yet the Texts of *Scripture* are so *expresse*, and the grounds of *Reason*, brought by learned men, seem so strong against all *Usury*: that I have much adoe to find so much charity in my self, as to absolve any kind of *Usury* (properly so called) with what cautions or circumstances soever qualified, from being a *sin*. But I will suspect mine own and the common judgement herein, and admit for this once (*dato non concesso*,) that *Usury* be in some case *lawfull*, and so our *Usurer* escape the *first Rule*; which yet cannot be, till his *teeth* be knocked out for biting: But you must knock out his *brains* too, before he escape our *second Rule*. I dare say, the most learned *Usurer* that liveth (and they say some learned ones are *Usurers*) will never be able to prove, that *Usury*, if it be at all *lawfull*, is so *lawfull*, as (b) to be made a *Calling*. Here all his *Doctors*, and his *Proctors*, and his *Advocates* leave him. For can it possibly enter into any reasonable mans head to think, that a man should be *born* for nothing else, but to tell out *mony*, and take in *paper*? which if a man had many millions of gold and silver, could take up but a small portion of that precious *time* which God would have spent in some honest and fruitfull *employment*. But what doe I speak of the judgement of reasonable men in so plain a matter; wherein I dare appeal to the *conscience*, even of the *Usurer* himself; and it had need be a very plain matter, that a man would referre to the conscience of an *Usurer*? No honest man need be (c) *ashamed* of an honest *Calling*: if then the *Usurers Calling* be such, what need he care who knoweth, or why should he shame with it? If that be his *trade*, why doth he not in his *Bills* and *bonds*, and *Noverints*, make it known to all men by those presents that he is an *Usurer*, rather than write himself *Gentleman* or *Yeoman*, or by some other stile? But say yet our *Usurer* should escape, at least in the judgement of his own hardned conscience, from both these *Rules*, as from the sword of *Iehu* and *Hazael*: there is yet a *third Rule*, like the sword of *Elisha*, to strike him stone-dead; and he shall never be able to escape that. Let him shew wherein his *Calling* is profitable to *humane society*. He keepeth no Hof-

1.  
21 Pet. 4. 8.

2.  
(b) *Artem nequitia delegunt, unde vitam transigunt: & inde se volunt pascere, unde offendant eum, a quo omnes pascuntur.* August. in *Psal.* 129.

(c) *Pervagantissimus ille versus, qui vetat artem pascere proloqui, quam facit.* Cic. in *Orator*.



- A Hospitality: if he have but a barr'd chest, and a strong lock to keep his God and his Scriptures (his *Mammon* and his *Parchments* in) he hath house-room enough. He *fleeceth* many; but *cloatheth* none. He *biteb* and *devoureth*; but *eateb* all his morsels alone: He giveth not so much as a *crumme*, no not to his dearest *Broker* or *Scrivener*; only, where he *biteb*, he alloweth them to *scratch* what they can for themselves. The *King*, the *Church*, the *poor*, are all wronged by him, and so are all that live near him: in every *common charge* he slippeth the collar, and leaveth the burden upon those that are lesse able. It were not possible *Vsurers* should be so bitterly inveighed against by sober *Heathen Writers*; so severely censured by the *Civil*, and *Canon Lawes*; so uniformly condemned by godly *Fathers* and *Councils*; so universally (a) *bated* by all men of all sorts and in all ages and countries; as *Histories* and *experience* manifest they ever have been, and are: if their *Practice* and *calling* had been any way *profitable*, and not indeed every way hurtfull and incommodious both to *private men* and *publike Societies*. If any thing can make a *Calling* unlawfull; certainly the *Vsurers Calling* cannot be lawfull.
- C Our first care past, which concerneth the *Calling* it self; our next care in our choice must be; to enquire into *Our selves*, what *Calling* is most fit for us, and we for it. Wherein our *Enquiry* must rest especially upon three things; our *Inclination*, our *Gifts*, and our *Education*. Concerning which, let this be the first Rule: Where these three concur upon one and the same *Calling*, our consciences may rest assured that that *Calling* is fit for us; and we ought, so far as it lyeth in our power, to resolve to follow that. This Rule, if well observed, is of singular use, for the settling of their consciences, who are scrupulous and doubtfull concerning their *inward calling* to any office or employment. Divines teach it commonly, and that truly, that every man should have an *inward Calling* from God for his particular course of life: and this in the *calling of the Ministry* is by so much more requisite, than in most other *Callings*, by how much the business of it is more weighty than theirs, as of things more immediately belonging unto God. Whence it is, that in our Church none are admitted into *holy Orders*, until they have personally and expressly made profession before the *Bishop*, that they find themselves (b) *inwardly called and moved thereunto*. But because what that *inward Calling* is, and how it should be discerned, is a thing not so distinctly declared and understood, generally as it should be: it often falleth out, that men are distressed in conscience with doubts and scruples in this case, whilst they desired to be assured of their *inward Calling*, and know not how. We are to know therefore, that to this *inward calling* there is not of necessity required

(a) Jerem. 15. 10.

§. 32

(b) Book of ordering, &amp;c.

(a) 1 Sam. 10.

24.

(b) Joh. 6. 70.

quired any inward secret sensible testimony of Gods blessed *san-*  
*ctifying Spirit* to a mans soul, ( for then an *unsanctified* man could  
 not be rightly called; ) neither yet any strong working of the  
*Spirit of Illumination*, ( for then a *meer heathen* man could not be  
 rightly called ) both which consequents are false. For (a) *Saul*  
 and (b) *Judas* were called; the one to the *Kingdom*, the other to  
 the *Apostleship*; of whom it is certain the one was not, and it is  
 not likely the other was, endued with the holy *Spirit of Sanctifi-*  
*cation*. And many *Heathen* men have been called to several *employ-*  
*ments*, wherein they have also laboured with much *profit* to their  
 own, and succeeding times; who in all probability never had a  
 ny other *inward motion*, than what might arise from some or all  
 of these *three things* now specified, *viz. the Inclination* of their na-  
 ture, their personal *Abilities*, and the care of *Education*. If it  
 shall please God to afford any of us, any farther gracious assu-  
 rance than these can give us, by some *extraordinary* work of his  
 Spirit within us; we are to embrace it with *joy* and *thankfulness*,  
 as a special favour: but we are not to suspend our resolutions for  
 the *choice* of a course, in expectation of that *extraordinary* assu-  
 rance; since we may receive comfortable satisfaction to our  
 souls without it, by these *ordinary* means, now mentioned. For  
 1. who need be scrupulous, where all these concur? Thy Parents  
 have from thy childhood *destinated* thee to some special course,  
 ( admit the *Ministry* ) and been at the care and charge to breed  
 thee up in *learning*, to make thee in some measure fit for it:  
 2. when thou art grown to some maturity of years and discretion,  
 thou findest in thy self a kind of *desire* to be doing someting that  
 way in thy private study by way of tryal; and withall some mea-  
 sure of *knowledge*, *discretion*, and *utterance* ( though perhaps not in  
 3. such an *eminent* degree as thou couldest wish, yet ) in such a *compe-*  
*tency*, as thou mayst reasonably perswade thy self thou mightest  
 thereby be able ( with his blessing ) to doe some good to Gods  
 people, and not be altogether unprofitable in the *Ministry*. In  
 this so happy concurrence of *Propension*, *Abilities*, and *Education*;  
 make no farther enquiry, doubt not of thine *inward calling*:  
 Tender thy self to those, that have the power of *Admission*  
 for thy *outward calling*; which once obtained, thou art cer-  
 tainly in thine own proper Course. *Up and be doing*; for the  
 Lord hath called thee, and ( no doubt ) the Lord will be with  
 thee.

S. 33.

But say, *these three* doe not concur; as oftentimes they doe  
 not. A man may be *destinated* by his friends, and accordingly  
*bred*, out of some covetous or ambitious or other corrupt respect,  
 to some *Calling*; wherefrom he may be altogether *averse*, and  
 whereto altogether *unfit*: as we see some *Parents*, that have the  
 donations or advocations of *Church livings* in their hands, must  
 needs

A needs have some of their Children (and for the most part they set by the most untoward and *mis-shapen chip* of the whole *block*, to make *timber* for the *Pulpit*; but some of their children they will have thrust into the *Ministry*, though they have neither a *head*, nor a *heart* for it. Again, a man may have good *sufficiency* in him for a *Calling*, and yet out of a sloathfull desire of *ease* and *liberty*, if it seem *painfull* or *austere*; or an ambitious desire of *eminency*, and *reputation*, if it seem *base* and *contemptible*; or some other secret corruption, cannot set his mind that way; as *Salomon* saith, there may be (a) *A price in the hand of a fool, to buy wisdom*, and yet the fool have no heart to it. And divers other occurrents there may be, and are, to hinder his happy conjuncture of *Nature*, *Skill*, and *Education*. Now in such Cases as these, where our *Education* bendeth us one way, our *Inclination* swayeth us another way, and it may be our *Gifts* and *Abilities* lead us a third; in this distraction, what are we to doe? which way to take? what *Calling* to pitch upon? In point of *Conscience*, there can no more be given *General Rules*, to meet with all Cases, and regulate all difficulties, than in point of *Law*, there can be *general Resolutions* given, to set an end to all *sutes*, or provisions made to prevent all *inconveniencies*. Particulars are infinite, and various: but *Rules* are not, must not, cannot be so. He whose *Case* it is, if he be not able to direct himself, should doe well to take advice of his *learned Counsel*. This we can readily doe in matters of *Law*, for the quieting of our *Estates*: why should we not doe it at least as readily in matter of *Conscience*, for the quieting of our *souls*? But yet for some light, at least in the generality; what if thou shouldest proceed thus?

C First, have an eye to thy *Education*; and if it be possible to bring the rest that way, do so rather, than forsake it. For besides that it would be some *grief* to thy *Parents*, (to whom thou shouldest be a *comfort*) to have cast away so much *charge* as they have been at for thy *education*; and some *dis honour* to them with all; (whom thou art bound by the law of God and Nature to (b) *honour*), to have their *judgements* so much *sighted*, and their *choice* so little *regarded* by their child: the very consideration of so much precious *time*, as hath been spent in fitting thee to that course, which would be almost (c) all lost upon thy change, should prevail with thee to try all possible means, rather than forgoe it: It were a thing indeed much to be wished, that *Parents* and *Friends*, and *Guardians*, and all those other whatsoever, that have the *Education* of young ones committed unto them; (all *greedy desires* to make their Children great, all *base penurious nigardnesse* in saving their own purses, all *fond cherishing* of their children in their humours, all *doting opinion* of their forwardnesse, and wit, and towardlinesse, all other *corrupt partial affections* whatsoever,

(a) Pro. 17. 16.

S. 34.

(b) Exod. 20. 12.

(c) *Haud equum facit, quod didicit, id desiderat. Phaur. in Amphitr.*



(a) Inque eo vel maximè probavi. Apollonium, qui cum mercede diceret, tamen non patiebatur eos, quos iudicabat non posse oratores evadere, operam apud sese perdere, dimittebatque. Et ad quamcunque artem putabat esse aptum, ad eam impellere, atque hortari solebat, Cic. 1. de Orat.

(b) Juvenile vitium est, regere non posse impetum. Seneca, in Troad.

(c) Nihil est quod non expugnet pertinax opera, et intentia ac diligens cura, Seneca.

--Labor omni vincit Impetum, Virgil. 1. Georg.

Prelatus est contra rerum naturam, et quidem victor ab illius malignitatem eius peritissimo robore superando, de Demost.

Val. Max. 8. 7.

τὸν ἐπὶ τῷ

ἡλίοδο. 1. 3.

Æthiop. Hist.

ever, laid aside; ) would (a) out of the observation of their natural propensities and inclinations, and of their particular abilities and defects, frame them from the beginning to such courses; as wherein they were likeliest to goe on with cheerfulness and profit. This indeed were to be wished: but this is not alwaies done. If it have not been so done to thee; the fault is theirs, that should have done it, and not thine: and thou art not able now to remedy that which is past and gone. But as for thee, and for the future; if thy Parents have not done their part, yet doe not thou forget thy duty: if they have done one fault, in making a bad choice; doe not thou adde another, in making a worse change: disparage not their Judgements by misliking, neither gain-say their wills by forsaking their choice, upon every small incongruity with thine own Judgement or will. If thine Inclination draw thee another way; labour throughly to subdue thy nature therein: Suspect thine own corruption; Think this backwardness proceedeth not from true judgement in thee, but issueth rather from the root of some carnal affection: Consider thy years are green, (b) affections strong, judgement unsettled: Hope that this backwardness will grow off, as years and staydness grow on: Pray and endeavour that thou maist daily more and more wain thy affections from thine own bent, and take liking to that course, whereunto thou hast been so long in framing. Thus possibly thou mayest in time make that cheerfull and delightfull unto thee, which now is grievous and irksome. And as for thy insufficiency, if that dishearten thee; (which is indeed a main rubb,) doe thus. Impute thy former non-proficiency to thine own sloath and negligence: Think, if after so long time spent in this course, thou hast attained to no greater perfection in it; how long it would be ere thou shouldest come to a tolerable mediocrity in another: Resolve, not to lose all that precious time forepast, by beginning the world anew; but rather save as much of it, as is redeemable, by adding to thy diligence: Suspect that it cometh from thy pride, that thou canst not content thy self with a Calling, wherein thou mayest not be excellent; and imagine that God, of purpose to humble thee; might divert thy education to another, for which thou art lesse apt: Observe what (c) strange things past belief, and such as have seemed insuperable, have been conquered and subdued by the obstinacy and improbity of unwearied labour, and of assiduity: Doubt not, but by Gods blessing upon thy faithfull industry, to attain in time, (if not to such perfection as thou desirest, and mightest perhaps have attained in some other course, if thou hadst been bred up to it; yet) to such a competent sufficiency, as may render thy endeavours acceptable to God, comfortable to thy self, and serviceable to community. If by these and the like considerations; and the use of other good means, thou canst bring thy affections to some indifferent liking of, and thy abilities

A

B

C

D

E

A ties to some indifferent *mediocrity* for, that course which *Education* hath opened unto thee: thou hast no more to doe; There's thy *Course*, that's thy *Calling*, that's the *work* whereunto God hath appointed thee.

But if after long striving, and pains, and tryal, thou canst neither bring thy *mind* to it, nor doe any *good* upon it, having faithfully desired and endeavoured it, so that thou must needs leave the course of thy *Education*; or (which is another case) if thy *Education* have left thee *free*; (as many Parents, God knoweth, are but too carelesse that way:) then *Secondly*, thou art in the next

B place to consider of thy *Gifts* and *Abilities*; and to take direction from them, rather than from thine *inclination*. And this *Rule* I take to be very sound: not only from the Apostles intimation, *vers. 17.* ([a] *As God hath distributed to every man, as the Lord hath called every one,*) where he seemeth to make the choice of mens *Callings*, to depend much upon the distribution of Gods *Gifts*: but withall for two good *Reasons*. One is, because our *Gifts* and *Abilities*, whether of body or mind, being in the *brain* or *hand*, are at a better certainty; than our *Propensions* and *Inclinations* are, which are seated in the *Heart*. The heart is (b) *deceitfull above*

C all things: and there are so many rotten corruptions in it, that it is a very hard thing for a man to discern his own *Inclinations* and *Propensions*, whether they spring from a *sound*, or from a *corrupt root*. Whereas in the discerning of our *Gifts* and *Abilities*; we are lesse subject to *grosse Errours* and mistakings: I mean for the *truth* and *reality* of them; howsoever we are apt to overvalue them for the (c) *measure* and *degree*. Now it is meet in the choice of our *Callings*, we should follow the *surer guide*: and therefore rather be led by our (d) *Gifts*, than by our *Inclinations*. The other *Reason* is; because our *Inclinations* cannot so well produce *Abilities*, as these can draw on them. We say indeed, there is nothing hard

D to a *willing mind*: and in some sense, it is true. Not as if a *willing mind* could make us doe more than we are *able*. A man can doe no more, than he *can doe*, be he never so *willing*: but because a *willing mind* will make us *exerere vires*, stir up our selves to doe as much as we are able, which we use not to doe in those things we goe unwillingly about. *willingness* then may *quicken* the strength we have: but it doth not *put* any new strength into us. But *Abilities* can produce *Inclinations de novo*; and make them, where they find them not. As we see, every other natural thing

E is *inclinable* to the exercise of those natural *faculties*, that are in it: so certainly would every man have strongest *inclination* to those things, whereto he hath strongest *abilities*, if wicked and untoward *affections* did not often corrupt our *inclinations*, and hinder them from moving their own proper and natural way. It is best then, to begin the choice of our *Callings* from our *Abilities*,

S. 35.

(a) *Verf. 17. hic.*(b) *Jer. 17. 9.*(c) *Ferè plus nobis videmur posse quàm possumus, Senec. de tranquill. c. 4.*  
(d) *Metiri se quemque suo modulo ac pede verum est. Horat. 1. Ep. 7.*

which will fetch on *Inclinations*; and not from our *Inclinations*, A  
which without *Abilities* will not serve the turn.

§. 36.

Concerning which *gifts* or *abilities*; what they are, and how to make true judgement of them, and how to frame the choice of our Callings from them: to speak punctually and fully, would require a large discourse. I can but touch at some few points therein, such as are of daily use; and proceed. *First*, by *gifts* and *abilities* we are to understand not only those of the *Minde*;

I

Judgement, Wit, Invention, Memory, Fancy, Eloquence, &c. and those of the *Body*; Health, Strength, Beauty, Activity, &c. but also those which are *without*; Birth, Wealth, Honour, Authority, Reputation, Kinred, Alliance, &c. generally *anything*, B  
that may be of *use* or *advantage* unto us for any employment. *Secondly*, as our *abilities* on the one side, so on the other side all our *weakness* and *defects*, which might disable us more or lesse for any employment, are to be duly weighed and considered of: and the one laid against the other; that we may know how to make as

2

near as we can a *just estimate* of our strength and sufficiency. *Thirdly*, it is the safer way to *undervalue*, than to *overprize* our selves: lest ignorantly confident, we affect a *Calling* above our

3

*strength*; which were to *fly* with *waxen wings*, and to owe the world a laughter. Be we sure of this: if God have not *gifted* us for it, he hath not *called* us to it. *Fourthly*, in the judging of our

4

*Abilities*, we should have a regard to the outward *circumstances* of *times* and *places*, and the rest. Those *gifts*, which would have made a sufficient *Priest*, in the beginning of the *Reformation*, in that dearth of learning, and penury of the Gospel; now the times are full of knowledge and learning, would be all little enough for a *Parish-Clerk*. *Fifthly*, something would be yeilded to the judgments of *other men* concerning our *Abilities*. It is either secret

5

*pride*, or base *faintness* of heart, or dull *sloth*, or some other thing, and not true *modesty* in us: if being excellently gifted for some weighty employment in every other mans judgement, we yet withdraw our selves from it with pretensions of unsufficiency.

6.

*Sixthly*, and lastly; let us resolve on that course, (*ceteris paribus*;) not only for which we are *competently* fit, but for which we are *absolutely* fittest. A good Actor it may be could very sufficiently act any part in the play; represent the majesty of a *King*, or the humour of a *Swaggerer*, or the pranks of a *Bedlam*, or any thing: but yet if he be notedly excellent at some part rather than another, he would not willingly be put from that, to act another. E  
*Ergo histrio hoc videbit in scenâ, quod non videbit sapiens in vitâ?* Shame we to let these men be wiser in their generations, than we in ours. And thus much for *Abilities*.

§. 37.

There is yet a doubt remaineth concerning a mans *Inclination*. In case we have examined our gifts, and find them in a good measure,



A sure of competency for such or such a course; and yet remain still averse from it, and cannot by any possible means work over our affections to any tolerable liking of it: in such a case, what is to be done, or how shall we judge what *Calling* is fittest for us to take? whether that whereto our *Abilities* lead us, or that whereto our *Inclinations* draw us. As I conceive it, in such a case, we are to hold this order. First, if our *Inclinations* cannot be wonne over to that course, for which our *Abilities* lye fittest; we are to take a second surview of our *Abilities*, to see if they be competently fit for that whereto our *inclination* swayeth us: and if upon due impartial examination we find they are, we may then (a) follow the sway of our *Inclinations*. The reason this. A mans *inclination* cannot be forced. If it can be fairly wonne over, well and good; but *violence* it cannot endure at any hand. And therefore if we cannot make it yeeld to us in reason, there is no remedy, we must in wisdom yeeld to it, (provided ever it be honest:) or else all is lost. What ever our *sufficiences* be; things will not *sadge* that are undertaken (b) without an *heart*: there is no good to be done against the hair.

But then secondly, if upon search we find our selves altogether unsufficient and unfit for that *Calling*, whereunto our *inclination* is strongly and violently carried: we are to oppose that *inclination* with a greater *violence*; and to set upon some other *Calling*, for which we are in some mediocrity gifted, speedily and resolutely, and leave the successe to Almighty God. The reason this. It being certain, that God never *calletb* any man but to that, for which he hath in some competent measure enabled him: we are to hold that for a pernicious and unnatural *inclination* at the least, if not rather for a wicked and *Diabolical suggestion*, which so stiffly exciteth us to a *function*, whereto we may be assured God never called us.

D But yet thirdly, (and I would commend it unto you as a principal good Rule, and the fairest our-let of all other from amid these difficulties;) we should doe well to deal with these *mutinous* and *distracting thoughts* within us, as wise *Statists* doe when they have have to deal with men divided in *opinions*, and *factions*, and *ends*. How is that? They use to bethink themselves of a *middle course*, to reduce all the severall opinions to a kind of *temper*; so as no side be satisfied fully in the proposalls they have tendered, and yet every side in part: as we commonly hold those to be the (c) *justest arbitrators*, and to make the best and the fairest end of differences between the parties for whom they arbitrate, that by pleasing neither, please both. So here, if our *Educations*, *Abilities*, and *Inclinations* look severall ways; and the *Inclination* be peremptory and stiff, and will not condescend to either of the other two: it will be a point of good wisdom in us, if we can be-

(a) *Reste facit, animo quando obsequitur suo. Quod omnes homines facere oportet, dum ad modo fiat bono.* Plaut. in Amphitr.  
(b) *Malè respondent: coacta ingenia: reluctante natura, irritus labor est.* Senec. de tranquill. c. 9.

§. 38.

§. 39.

(c) *Apud arbitrum neque nihil, neque tantum quantum potuerimus consequemur. Quis unquam ad arbitros quantum petit, tantum abstulit?* Cic. pro Rosc. Com.

(a) Nulla tam  
non alterius  
artis, aut ma-  
ter aut propin-  
qua est. Tert.  
de Idol. cap.  
8.

5. 40.  
(b) 1 Cor. 14.  
40.

bethink our selves of some such meet *temper*, as may in part give satisfaction to our *Inclinations*; and yet not leave our gifts and *educations* wholly unsatisfied. And that is easily done by proposing the full latitude of our *Educations* and *Abilities*, as the utmost bounds of our choice; and then leaving it to our *Inclinations* to determine our particular choice within those bounds. For no mans education or gifts run so *Mathematically*, and by the *Line*, to that point whereto they direct him, but that there is a kind of *latitude* in them; and that for the most part (By reason of the great *Variety* and (a) *affinity* of offices and imployments) very large and spacious. One instance shall serve both to *exemplifie* and *illustrate* this Rule. A man designed by his parents to the *Ministry*, and for that end brought up in the *Univerſity*, studieth there *Philosophy*, and *History*, and the *Arts*, and the *Tongues*, and turnisheth himself with *general knowledge*, which may enable him, as for the work of the *Ministry*, so for the exercise of any other *profession*, that hath to doe with *learning*: so as not only the Calling of the *Ministry*, but that of the *Lawyer* too, and of the *Physician*, and of the *Tutor*, and *Schoolmaster*, and sundry other besides these, do come within the latitude of his *Education* and *Abilities*. Certainly if his *miud* would stand thereunto, no course would be so proper for such a man, as that which he was intended for, of the *Ministry*. But he proveth *obstinately averse* from it, and cannot be drawn by any perswasion of *friends* or *reason* to embrace it. It is not meet to force his *Inclination* quite against the bent of it: and yet it is pity his *Abilities* and *Education* should be cast away. This middle course therefore is to be held; even to leave it free for him to make his choice of *Law* or *Physick*, or *teaching*, or any other profession that belongeth to a *Scholar*, and cometh within his *latitude*, which of them soever he shall find himself to have the strongest *Inclination* and *Propension* unto. And the like course we are to hold in other cases of like nature: by which means our *Inclinations*, which cannot be driven to the *Center*, may yet be drawn within the *Circumference* of our *Educations* and *Abilities*. He that observeth these Rules I have hitherto delivered, with due respect to his *Education*, *Abilities*, and *Inclination*; and dealeth therein faithfully and unpartially and in the fear of God: may rest secure in his Conscience of his *Inward Calling*.

But there must be an *Outward Calling* too: else yet all is not right. The general Rule, (b) [ πάντα ἡγουμένως ] Let all things be done *honestly*, and *in order*; enforceth it. There are some *Callings*, which conscionably discharged, require great *pains* and *care*; but yet the *profits* will come in, whether the *duties* be conscionably performed, or no. Our calling of the *Ministry* is such; and such are all those *offices*, as have annexed unto them a certain standing

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A standing revenue, or annual fee. Now into such *Callings* as these, every unworthy fellow that wanteth maintenance and loveth ease, would be intruding (as we of the *Clergy* find it but too true:) and there would be no order kept herein, if there were not left in some others a power to keep back unsufficient men. There are again divers *Callings* necessary for the *publike*, which yet bring in either no profits at all, (if not rather a charge) or at least profits impropportionable to the pains and dangers men must undergoe in them: such as are the *Callings* of Justice of Peace; the High Sheriff of a County, a Constable, Church-warden, Souldier, &c. Now from these *Callings*, men of sufficiency to avoid trouble and charge would withdraw themselves; and so the King and Country should be served either not at all, or by unworthy ones. Here likewise would be no order, if there were not left in some others a power to impose those offices upon sufficient men. It may be, those in whom either power resideth, may sometimes, yea often abuse it; (for they are but men:) keeping back sufficient men, and admitting unsufficient, into callings of the former; sparing sufficient men, and imposing upon unsufficient, offices of the latter kind. This is not well: but yet what wise man knoweth not, that there could not be avoided a necessity of general inconveniencies, if there should not be left a possibility of particular mischiefs? And therefore it is needfull, there should be this power of admitting and refusing, of sparing and imposing, in Church and Commonwealth, though it may happen to be thus mischievously abused; rather than for want of this power, a multitude of unsufferable inconveniencies (as needs there must) should ensue. And from this power must every man have his warrant for his Outward Calling to any office or employment in Church or Common-wealth.

D Now then to frame a case to either of these two sorts of Calling. A man desireth a lawfull Calling, suppose the Ministry; not only his Inclination bendeth him, but his Education also leaderth him, and his Gifts encourage him that way: hitherto all things concur; to seal unto his Conscience Gods Calling him to this function. But for so much as he hath not, (as it is not fit any man should have,) power to give himself either (a) Orders to be a Priest, or Institution into a Pastoral charge; he must, for his admission into that holy function, depend upon those, to whom the power of admitting or refusing in either kind is committed. He may tender himself, and his Gifts to examination; and modestly crave admission: which once obtained, he hath no more to doe; his Calling is warranted, and his choice at an end. But if that be peremptorily denied him; (whether reasonably, or no, it now mattereth not;) he is to rest himself content a while; to employ himself at his study, or in some other good course for the time, and

§. 14.

(a) See Heb. 5. 4.



and to wait Gods leisure and a farther opportunity. And if after some reasonable expectation; upon further tender with *modest importunity*, he cannot yet hope to prevail: he must begin to resolve of *another course*, submit himself to *Authority and Order*; acknowledge Gods *providence* in it, possesse his soul in *patience*, and think, that for some secret corruption in himself, or for some other just cause, God is pleased that he should *not*, or *not yet*, enter into that *Calling*. A

§. 24.

On the other side; a *Gentleman* liveth in his Country in good credit and account; known to be a *sufficient* man both for *estate* and *understanding*: thought every way fit to doe the King and his Country service in the *Commission of the Peace*: yet himself, either out of a desire to live at *ease* and avoid *trouble*; or because he thinketh he hath as much *business* of his own as he can well turn him to, without charging himself with the cares of the *publike*; or possibly out of a privy *Consciousness* to himself of some defect; (as, it may be, an *irresolution in judgement*; or in (a) *courage*; or too great a propension to foolish *pity*;) or for some other reason which appeareth to him just, thinketh not that a *fit Calling* for him, and rather desireth to be spared. But for so much as it is not fit a man should be altogether his own judge (especially in things that concern the *Publike*) he must herein depend upon those to whom the power of sparing or imposing in this kind is committed. He may excuse himself by his other many *occasions*, allege his own *wants* and *insufficiencys*, and what he can else for himself; and modestly *crave* to be spared. But if he cannot by fair and honest sute get off; he must submit himself to *Authority and Order*; yeeld somewhat to the judgement of others, think that God hath his secret work in it, and rest upon the warrant of this *Outward Calling*. B

(a) See Syrac.  
7. 6.

§. 43.

The *Outward Calling* then, is not a thing of small moment; or to be lightly regarded. Sometimes (as in the *Case* last proposed,) it may have the chief and the *Calling voice*: but where it hath least, it hath always a *Negative*; in every regular choice of any calling or course of life. And it is this *Outward Calling*, which (I say not *principally*, but) even *alone* must rule every ordinary Christian in the judging of *other mens Callings*. We cannot see their *hearts*; we know not how God might *move* them; we are not able to judge of their *inward Callings*. If we see them too *neglectfull* of the duties of their *Calling*; if we find their *Gifts* hold very short and unequal proportion with the *weight* of their *Calling*; or the like: we have but little comfortable assurance, to make us confident that all is right *within*. But yet (unless it be such as are in place of *Authority and Office*, to *examine* mens *sufficiencys*, and accordingly to *allow* or *disallow* them,) what hath any of us to doe to judge the *heart*, or the *Conscience*, or the C

D

E

A *inward Calling* of our brother? So long as he hath the warrant of an orderly *outward Calling*, we must *take* him for such as he goeth for: and *leave* the tryal of his heart to *God*, and to his own heart. And of this *second* general point the choice of a *Calling* thus far.

Remaineth now the *third* and last point proposed; The *Use* of a *Mans calling*. Let him (a) *walk* in it, *vers.* 17. Let him (b) *abide* in it, *ver.* 20. Let him *abide therein with God*, here in my Text. At this I aymed most, in my choice of this Text; and yet of this I must say least. *Preachers* oft times doe with their *proposals*, as *Parents* sometimes doe with their *Children*: though they love the *later* as well, yet the *first* goe away with the largest portions. But I doe not well, to trifle out that little sand I have left, in *Apologies*: Let us rather on to the *matter*; and see what *Duties* our *Apostle* here requireth of us, under these *phrases* of *Abiding* in our callings, and abiding therein *with God*.

It may seem, he would have us *stick* to a course; and when we are in a *Calling*, not to *forsake* it, nor *change* it, no nor for a better, no nor upon any terms. Perhaps some have taken it so: but certainly the *Apostle* never meant it so. For taking the

C word [ *Calling* ] in that extent wherein he treateth of it in this Chapter; if that were his meaning, he should consequently teach that no *single man* might marry, nor any *servant* become free: which are apparently contrary, both unto common *Reason*, and unto the very *purpose* of the Chapter. But taking the word as we have hitherto *specially* intended it, and spoken of it, for some settled *Station* and *Course of Life*, whereby a man is to *maintain* himself, or wherein to doe profitable service to *humane society*, or both: is it yet lawfull for a man to *change* it, or is he bound to *abide* in it perpetually without any *possibility* or *liberty* to

D alter his course upon any terms? I answer: it is *Lawfull* to change it; so it be done with due *caution*. It is lawfull: *first*, in subordinate Callings. For where a man cannot warrantably climb unto an *higher*, but by the steps of an *inferiour Calling*; there must needs be supposed a lawfullness of relinquishing the *inferiour*. How should we doe for *Generals* for the wars, if *Colonels* and *Lieutenants* and *Captains* and common *Souldiers* might not relinquish their charges? and how for *Bishops* in the Church; if *beneficed-men* and *College-Governours* were clench't and riveted to their *Cures*, like a nail in a sure place, not to be removed? Nay, we should have no *Priests* in the Church of England, ( since a *Priest* must be a *Deacon* first ) if a *Deacon* might not leave his station, and become a *Priest*. But *St. Paul* saith, (c) *They that have used the office of a Deacon well, purchase to themselves a good degree*: and so in *lower Callings* it is, that men should give proof of their worthiness for *higher*. It is lawfull se-

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condly,

(a) Ver. 17.  
hic.  
(b) Ver. 20.

S. 45.

I.

(c) 1 Tim. 3.  
13.

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condly, yea necessary; when the very *Calling* itself, though in it  
 self good and usefull, doth yet by some *accident* become *unlawfull* or  
*unusefull*. As when some *Manufecture* is prohibited by the State;  
 or when some *more exact* device of later invention, hath made the  
 old unprofitable. It is lawfull *thirdly*, when a man by some acci-  
 dent becommeth *unable* for the duties of his *Calling*: as by *age*,  
*blindness*, *maim*, *decay of estate*, and sundry other *impediments* which  
 daily occur. It is lawfull *fourthly*, where there is a *want* of suffi-  
 cient men, or not a *sufficient number* of them in some *Callings*, for  
 the *necessities* of the State and Country: in such cases, *Authority*  
 may interpose, and cull out men from other *Callings*, such as are  
 fit, and may be *spared*, to serve in those. Not to branch out too  
 many particulars, it is lawfull *generally*; where either absolute  
*Necessity* enforceth it, or lawfull *Authority* enjoyneth it; or a con-  
 currence of weighty *circumstances* faithfully, and soberly, and dis-  
 creetly laid together, seemeth to require it.

S. 46.

1.  
 (a) Nullam  
 mentem animi  
 habeo: ubi sum,  
 ibi non sum; u-  
 bi non sum, ibi  
 est animus.  
 Plaut. in Ci-  
 stel.

2.  
 (b) ὁ πρὸς τὸν  
 βίον, πρὸς τὸν  
 κόσμον, καὶ τὸν  
 Χριστὸν ἀνίστα-  
 σθαι.  
 apud Stob.  
 Serm.

(c) Phil. 4. 11.

(d) Eccl. 10. 4.

But then it must be done with due *cautions*. As *first*, not out of  
 a *desultory* lightnesse. Some men are ever (a) *reflesse*; as if they  
 had *wind-mills* in their heads: every new crotchet putteth them  
 into a new course. But these *rolling stones* carry their curse  
 with them; they seldom *gather mosse*: and who prove many *Con-*  
*clusions*, it is a wonder, if their last *Conclusion* prove not *Beggary*:  
 If thou art well, (b) keep thy self well: lest thinking to meet  
 with better, thou find worse. Nor *secondly*, out of the greedinesse  
 of a *covetous* or *ambitious* lust. *Profit* and *Credit*, are things *respective-*  
*ly* amongst other things, to be considered both in the *choice* and  
*change*: but not *principally*, and *above* all other things, certainly  
 not *wholly*, and *without*, or *against* all other things. *Thirdly*, nor out  
 of fullennesse, or a *discontentednesse* at thy present condition. Con-  
 tent groweth from the *minde*, not from the *condition*: and therefore  
 change of the *Calling*, the *mind* unchanged, will either not afford  
 content, or not long. Thy *new broom*, that now *sweepeth clean* all  
 discontents from thee, will soon grow *stuffed*; and leave as much  
 filth behind to annoy thee, as the old one thou flungest away.  
 Either learn with Saint *Paul*, in whatsoever state (c) *thou art*, to  
 be therewithall content: or never hope to finde content in what-  
 soever state *thou shalt be*. Much lesse *fourthly*, out of an *evil eye* a-  
 gainst thy *neighbour* that liveth by thee. There is not a baser sin  
 than *envy*: nor a fouler mark of *envy*, than to forsake thine own  
*trading*, to justle thy neighbour out of his. Nor *fifthly*, out of de-  
 generous *false-heartednesse*. That man would soon dare to be *evil*,  
 that dareth not long be *good*. And he that flincheth from his *Cal-*  
*ling*, at the *first frown*; who can say he will not flinch from his  
*conscience*, at the *next*? In an upright course, fear not the *face* of  
*man*: neither (d) *Leave thy place*, though the *spirit of a Ruler* rise up  
 against thee. Patience will *conjure* down again that *spirit* in time:  
 only,



- A only, it thou keep thy self within thy circle. But *sixthly*, be sure thou change not, if thy *Calling* be of that nature, that it may not be changed. Some degrees of *Magistracy* seem to be of that nature: and therefore some have noted it, rather as an act of *impotency* in *Charles the fifth*, than a fruit either of *Humility*, or *wisdom*, or *Devotion*, that he resigned his *Crown*, to betake himself to a *Chloster*. But our *Calling* of the *Ministry* is certainly such. There may be a change of the *Station*, or *degree*, in the *Ministry* upon good cause and with due circumstances: but yet still so, as that the main *Calling* it self remain unchanged. This
- B *Calling* hath in it something that is *sacred*, and singular, and different from other *Callings*. As therefore things once *dedicated* and hallowed to *religious* services, were no more to return to *common* uses; ( for that were to *prophane* them *ipso facto*, and to make them *unclean*: ) so persons once *set apart* for the holy work of the *Ministry*, (a) (*separate me Paul and Barnabas*, ) and invested into their calling with solemn collation of (b) the *holy Ghost* in a special manner; if any more they return to be of that lump from which they are *separated*, they do as it were puffe the blessed *breath* of *Christ* back into his own face, and renounce their part in the *Holy Ghost*.
- C Bethink thy self well therefore before-hand, and consider what thou art in doing, when thou beginnest to reach forth thine hand towards this *spiritual Plow*: know, when it is once there, it may not be *pulled back* again, no not for a *Dictatorship*. That man can be no lesse than *disorderly* at the least, that forsaketh his *orders*. You see I do but point at things as I go, which would require further enlarging; because I desire to have done.
- This then, that we should *persevere* in our callings untill death, and not *leave* or *change* them upon any consideration whatsoever; is not the thing our *Apostle* meaneth by *abiding in* our *Callings*.
- D The word importeth divers other *Christian duties*, concerning the use of our *Callings*. I will but touch at them, and conclude. The first is *contentednesse*: that we neither *repine* at the *meanness* of our own, nor *envy* at the *eminence* of anothers *Calling*. (c) *Art thou called being a servant? care not for it*, saith this *Apostle*, but a little before my Text. All men cannot have *rich*, or *easie*, or *honourable* *Callings*: the necessity of the whole, requireth that some should *drudge* in *baser* and *meaner* offices. (d) *If all the body were Eye, where were the Hearing?* And if there were none to grind at the *Mill*, there would soon be none to sit upon the *Throne*. *Salomons Temple* had not been reared to this hour, if there had not been (e) *burden-bearers* and *labourers*, as well as *curious workers* in *stone*, and *brasse*, and *gold*. There should be no *shame* in that, whereof there can be no *want*: nay (f) *Much more; those members of the body, which seem to be more feeble, are necessary*. Grudge not then at thine own lot; for not the *meanest* *Calling*, but hath a *promise* of Gods blessing: nei-
- E ther

6.

(a) Acts 13. 2.  
whence *deposited*.  
Rom. 1. 1.  
(b) Joh. 20. 22.

5. 47.

(c) Ver. 21. hic.

(d) 1 Cor. 12. 17.

(e) 3 King. 5. 17.

(f) 1 Cor. 12. 22.

ther *enry anothers* lot ; for not the *greatest* Calling, but is attended with worldly *vexations*. Whatsoever thy Calling is, *therein abide*: be *Content* with it. A

§. 48.

(a) Ver. 17.

hic.

(b) Rom. 12. 7.

(c) 1 Cor. 4. 2.

(d) 1 Pet. 4. 10.

The second is *faithfulness*, and Industry, and Diligence. What is here called *Abiding in it*, is at v. 17 called (a) *walking in it*; and in Rom. 12. *Waiting on it*, (b) (*Let him that hath an office, wait on his office.*) (c) *It is required in Stewards that a man be found faithfull*: and every man in his Calling, is (d) a *Steward*. He that professeth a Calling, and doth nothing in it; doth no more *abide* in it, than he that *leaveth* it, or he that *never had* it. *Spartam quam nactus es, orna*. Whatsoever Calling thou hast undertaken, *therein abide*: be *painfull* in it. B

§. 49.

(e) 2 Sam. 6. 6.

(f) Ne Sutor

ultra crepidam,

v. Plin. 35.

Nat. hist. 10.

(g) Mat. 28.

19.

The third is *sobriety*; that we keep our selves within the proper *bounds* and *limits* of our *Callings*. For how doth he abide in his Calling, that is ever and anon *flying out of it*, or *starting beyond it*? like an *extravagant souldier*, that is alwayes breaking rank. (e) *Uzza* had better have ventured the *falling*, than the *fingering* of the *Ark*, though it tottered. It is never well, when the (f) *Cobler* looketh above the *Ankle*; nor when *Lay-men* teach us *what*, and *how*, we should teach them. The *Pope* should have done well, to have thrown away *his keyes*, (as they say one of them once did,) before he had taken the *sword* into his hands: and *Midwives* well, to (g) *go teach all Nations*, before they *baptise them in the name of the Father, and of the Son, and of the holy Ghost*. Let it be the singular absurdity of the *Church of Rome*, to allow *Vicars* to dispose of *Crownes*, and *women* of *Sacraments*. As for thee, whatsoever thy calling be, *therein abide*: keep within the *bounds* of it. C

§. 50.

(h) jam illa

obscui solita

vox, Non ha-

beo aliud quo

vivam.

Tertul. de

Idol. cap. 5. v.

ibid. cap. 12.

pulchre.

But yet abide *with God*. That clause was not added for nothing: it teacheth thee also some duties, *First*; so to demean thy self in thy *particular* Calling, as that thou do nothing but what may stand with thy *general* Calling. *Magistrate*, or *Minister*, or *Lawyer*, or *Merchant*, or *Artificer*, or whatsoever other thou art; remember thou art withall a *Christian*. Pretend not the (h) *necessities* of thy *particular* Calling to any breach of the least of those *Laws* of God, which must rule thy *general* Calling. God is the *author* of both *Callings*: of thy *General* Calling, and of thy *Particular* Calling too. Do not think he hath called thee to *service* in the one, and to *liberty* in the other; to *Justice* in the one, and to *Cousenage* in the other; to *Simplicity* in the one, and to *Disimulation* in the other; to *Holiness* in the one, and to *Prophaneness* in the other; in a word, to an entire and universal *Obedience* in the one, and to any kind or degree of *Disobedience* in the other. D

§. 51.

It teacheth thee *secondly*; not to *ingulfe* thy self so wholly into the *businesses* of thy *particular* Calling, as to *abridge* thy self of convenient opportunities for the *exercise* of those religious *duties*, which thou art bound to perform by vertue of thy *general* Calling; E

as

- A as *Prayer, Confession, Thanksgiving, Meditation, &c.* God alloweth thee to serve *thy self*; but he *commandeth* thee, to serve *him* too. Be not thou so all *for thy self*, as to forget *him*: but as thou art ready to embrace that *liberty*, which he hath given thee, to serve *thy self*; so make a conscience to perform *these duties* which he hath required of thee for his *service*. *work*, and spare not: but yet *pray* too, or else *work* not. *Prayer* is the means, to procure a *blessing* upon thy *labours*, from his hands; who never faileth to *serve* them, that never faile to *serve* him. Did ever any man (a) *serve God for nought*? A man cannot have so comfortable assurance, that he shall prosper in the affaires he taketh in hand, by any other meanes, as by making God the *Alpha* and *Omega* of his endeavours; by *beginning* them in his *name*, and *directing* them to his *glory*. Neither is this a point of *Duty* only, in regard of Gods *command*; or a point of *wisdom* onely, to make our *labours* successfull: but it is a point of *Justice* too, as due by way of *Restitution*. We make bold with *his day*, and dispencc with some of that *time* which he hath sanctified unto his service, for our own *necessities*. It is equal, we should *allow* him at least as much of *ours*, as we *borrow* of *his*; though it be for our *necessities*, or lawfull *comforts*. But
- C if we *rob* him of some of his time, (as too often we do,) employing it in our own businesses, without the warrant of a *just necessity*: we are to know that it is *theft*, yea theft in the highest degree, *sacrilege*; and that therefore we are bound, at least as far as *petty thieves* were in the *Law*, to a (b) *fourfold* restitution. *Abide* in thy *Calling*, by doing *thine own part*, and *labouring* faithfully; but yet so, as *Gods part* be not forgotten, in *serving* him daily.

(a) Job. 1. 9.

(b) Exod. 22. 1.  
2 Sam. 12. 6.

5. 52.

- It teacheth thee *thirdly*; to *watch* over the *special finnes* of thy particular *Calling*. *Finnes* I mean, not that cleave *necessarily* to the *Calling*; for then the *very Calling* it self should be unlawfull: but *finnes*, unto the temptations whereof the condition of thy *Calling* layeth thee *open*, more than it doth unto *other finnes*, or more than some *other Callings* would do unto the same finnes; and where-with, whilest thou art stirring about the *businesses* of thy *Calling*, thou mayest be soonest overtaken, if thou doest not heedfully watch over thy self and them. *The Magistrates finnes*, Partiality and Injustice; *the Ministers finnes*, Sloath and Flattery; *the Lawyers finnes*, Maintenance and Collusion; *the Merchants finnes*, Lying and Deceitfulness; *the Courtiers finnes*, Ambition and Dissimulation; *the Great Mans finnes*, Pride and Oppression; *the Gentlemans finnes*, Riot and Prodigality; *the officers finnes*, Bribery and Extortion; *the Countrey mans finnes*, Envie and Discontentedness; *the Servants finnes*, Tale-bearing and Purloining. In every *State* and condition of life, there is a kind of *opportunity* to some *special sinne*: wherein if our *watchfulness* be not the greater, mainly to oppose it, and keep it out; we cannot *abide* therein with God.

All



All that I have done all this while, in my passage over this Scripture, is but this. I have proved *the Necessity* of having a *Cal-ling*; layed down *directions* for the *Choyce* and *tryal* of our *Callings*; and shewed, what is required of us in *the use* of our *Callings* for *the abiding therein with God*. And having thus dispatched my Mes-  
 sage, it is now time I should spare both your *eares*, and my own *sides*. God grant that every one of us may *remember* so much of what hath been taught, as is needfull for each of us; and faith-  
 fully *apply* it unto our own *soules* and *consciencs*; and make a profitable and seasonable *use* of it in the whole course of our lives: even for Jesus Christs sake, his blessed Son, and our alone Saviour. To whom, &c.

A

B

C

THE

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THE FIFTH  
SERMON  
AD POPULUM.

At S. Pauls Crosse London, Nov. 21. 1624.

1 Tim. 4. 4.

For every Creature of God is good: and nothing to be refused,  
if it be received with Thanksgiving.



OF that great and Universal Apostacy, which should be in the Church through the tyranny and fraud of Antichrist; there are elsewhere in the Scriptures more full, scarce any where more plain predictions, than in this passage of Saint Paul, whereof my Text is a part. The Quality of the Doctrines foretold Verse 1. Contrary to the Faith, Erroneous, Devillish; (a) Now the Spirit speaketh expressely, that in the later times some shall depart from the Faith, giving heed to seducing Spirits, and doctrines of Devils. ] The Quality of the Doctors foretold, verse 2. Lyars, Hypocriticall, Unconscionable; (b) [ Speaking lies in Hypocrisie, having their consciences seared with a hot Iron. ] But lest these generalities should seem not sufficiently distinctive; each side charging other, (as commonly it happeneth where differences are about

S. 1.

(a) Vers. 1.

(b) Vers. 2.

Re-

(a) Ver. 3.

(b) 1 Thess.  
2, 3, &c.  
(c) Apoc. 13.  
11, &c.  
(d) *Moulin*  
accomplish-  
ment in the  
Preface.

§. 2.

Religion) with *Apostacy*, and *Error*, and *Falshood*, and *Hypocrisie*: the Apostle thought it needfull to point out those *Antichristian Doctrines* more distinctly, by specifying some *particulars* of their devilish *Doctrines*. For which purpose he giveth instance in (a) *two* of their *Doctrines*: whereof he maketh choice, not as being simply the worst of all the rest, (though bad enough) but as being more easily discernable than most of the rest; *viz.* a Prohibition of *Marriage*, and an Injunction of *abstinence* from certain *meats*. Which particulars, being so agreeable to the present Tenets of the *Romish* Synagogue, do give even of themselves alone, a strong suspicion, that there is the seat of *Antichrist*. But joyned unto the other Prophecies of (b) *Saint Paul*, and (c) *Saint John*, in other places, make it so unquestionable; that they who will needs be so unreasonably charitable, as to think the *Pope* is not *Antichrist*, may at the least wonder, (as (d) one saith well) by what strange chance it fell out, that these Apostles should draw the picture of *Antichrist* in every point and limb, so just like the *Pope*, and yet never think of him.

The words of the Text, are the ground of a *Confutation*; indeed properly and directly of the later of these *two* *Errours* only, concerning *Abstinence* from certain meats: but yet so, as it strongly overthroweth the other two, concerning *Marriage*; and in truth generally, all other superstitious *Precepts*, or *Prohibitions*, of like Nature. *Marriage* being the holy Ordinance of God, as *Meats* are the good *Creatures* of God: and neither *Marriage*, nor *Meats*, nor any other *Creature* or *Ordinance*, being to be refused as upon tye of *Conscience*; provided ever, they be received with such *thankfulness*, and such other requisite *conditions*, as become *Christian* men. For every *Creature* of God is good; and nothing to be refused, if it be received with *thanksgiving*.

§. 3.

Which words give us occasion to consider of *Three* points, which according to the number and order of the several clauses in this Verse, are these. First, the *Quality* of Gods *Creatures*, as they come from him, and are given to us: [Every *Creature* of God is good.] Secondly, the *Use* of Gods *Creatures*, consisting in their lawfulness unto us, and our liberty unto them: [And nothing to be refused.] Thirdly, a *Condition* necessary on our parts, lest the *Creatures* otherwise good and lawfull, should become unto us evil and hurtfull; and that is *Thankfulness*: [If it be received with *Thanksgiving*.] The two first set out the bounty of God towards us; who hath made a world of *Creatures*, and all good, and hath not envied us the use of any of them: and the third, containeth our duty unto God in regard thereof; *viz.* to return unto him, for the free use of all his good *Creatures*, the tribute of our *Thanks*. Of these three points it is my purpose, by Gods grace, and with your patience, to speak in such manner, as shall be most for our edification;

in



A in such *measure* as the usual houres will allow ; and in such *Order* as the Text giveth them : and first of the *First*, from the first clause thereof ; *Every Creature of God is good.*

By *Creature* understand, not only such as are appointed for nourishment : but even all kind of created Beings ; the (a) *Heaven* and the *Earth*, and (b) *all things* therein contained (c) *visible* and *invisible*, with all their several *Properties* and *Accidents*. Of all and each of these the Apostles assertion is true ; *Every Creature of God is good.* He concludeth all kinds of *meats* to be good ; because, they are the *Creatures* of God : which argument were not good, if every

B *Creature* were not good. And by *Goodnesse* understand, not only that *goodnesse ad intra*, whereby every thing is simply and *metaphysically good*, in regard of the Nature, perfection, and being thereof : but that *goodnesse ad extra* too, whereby every thing is in the kind and in some measure endowed with an ability to do some good without and beyond it self. You may call them an (d) *absolute*, and a *Relative Goodnesse*. And every *Creature* hath both of these. There being in the meanest and basest of Gods *Creatures*, not only an *Absolute Goodnesse*, whereby it is perfect in its proper kind, *Qua Ens*, as it hath a being and existence ; but also a *Relative Goodnesse* too ; and that two-fold. One respecting God the

C *Creator* : whose glory more or lesse it serveth to shew forth, *Qua Creatura*, as it is the *work* of his hands. Another, respecting its (e) *fellow-creatures* : to some of whom it is some way or other serviceable, *Qua pars Mundi*, as it is a part of the *whole* ; but especially serviceable unto *Man*, for whose *service* ( next under the *glory of God* ) the whole was Created. The summe is. Every *Creature* which God hath made is *good*. *Good*, absolutely and in it self ; as a *Thing* : *Good*, in that it setteth forth the *Glory* of him that made it, as a *Creature* : *Good*, as a part of the *world*, for the service it doth to *Man*, and other *Creatures*.

D Hereof we need neither further, nor other testimony, than Gods own approbation registred in the story of the *Creation*, *Gen. 1.* Where we may see Gods allowance stamped, both upon the several *Creatures* of each several day, that they were (f) *good* : and also upon the whole frame of the *Creatures*, when the work was finished ; that behold they were (g) *Exceeding good*. *Et nusquam in toto corpore menda fuit.* In this goodly *systeme* and fa-  
brick of Nature that which is beyond all, is, the *harmony* and con-  
juncture of the *Patts*, *exceeding in goodnesse, beauty, and perfection* :

E yet so, as no one part is superfluous or unprofitable ; or if considered singly and by it self, destitute of its proper *goodnesse* and *usefulness*. As in the *Natural Body* of a *Man* ; not the least member, or *string*, or *sinew*, but hath his proper office and comeliness in the body : and as in the *artificial Body* of a *Clock* or other engine of motion, not the least *wheel*, or *pinne*, or *notch*, but hath his proper work

S. 4.

[a] Gen. 1. 1.

[b] Exod. 20.

11.

[c] Col. 1. 16

[d] V. Scalig.

exer. 307. sect.

27.

(e) *τίνα  
ταυτά ο  
φίμα. Plat.  
in Protag. &  
in Menon.*

S. 3.

[f] Gen. 1. 4,

12, 18, 21, 25.

[g] Ibid. v. 31.

(a) Wisd. 11.  
20.

S. 6.

[b] τ' αγαθόν  
ἵσαχθ' ἡγί-  
ται τοῦ ὄντος  
Arist. 1 Ethic. 6.  
(c) Heb. 11. 3.

(d) Pars natu-  
rae eorum est  
esse bonos. (De  
Dii) Senec.  
\* ὁ θεὸς τὴν εὐ-  
νοίαν οὐκ ἔχει  
Arist. 1 Ethic.  
Pla. in Timæo.  
(e) See Aug.  
passim in scrip-  
tis contr. Ma-  
nichæos.

(f) 1 Cor. 8. 6.

(g) Jam. 1. 17.

(h) Errat, si  
quis putet illos  
(Deos) nocere  
velle, qui non  
possunt. Senec.  
Epist. 95.  
Nec dant malū,  
nec habēt. Ibid.

work and use in the Engine. God hath given to every thing he hath made, that (a) *number, weight, and measure* of perfection and goodnesse, which he saw fittest for it unto those ends for which he made it. *Every Creature of God is good.*

A truth so evident; that even those among the *Heathen Philosophers*, who either denied or doubted of the *worlds Creation*, did yet, by making (b) *Ens* and *Bonum* terms convertible, acknowledge the goodnesse of every Creature. It were a shame then for us, who (c) *Through Faith understand that the worlds were framed by the word of God*; if our assent unto this truth should not be by so much firmer than theirs, by how much our evidence for it is stronger than theirs. They perceived the thing; we the ground also: they saw, it was so; we, why it is so. Even because it is the work of God; A God full of goodnesse; a God who is nothing but goodnesse; a God (d) *essentially and infinitely good*, yea very Goodnesse it self. As is the *Workman*; such is his \* *workmanship*. Nor for degree, (that is here impossible;) but for the truth of the Quality: not alike good with him, but like to him in being good. In every Creature there are certain tracks and footsteps, as of Gods Essence, whereby it hath its Being: so of his goodnesse too, whereby it also is good. The (e) *Manichees* saw the strength of this Inference: Who, though they were so injurious unto the *Creatures*, as to repute some of them evil; yet durst not be so absurd, as to charge the true God to be the cause of those, they so reputed. Common reason taught them, that from the good God could not proceed any evil thing: no more than *Darkness* could from the light of the *Sun*, or *Cold* from the heat of the *fire*. And therefore so to defend their Error, as to avoid this absurdity; they were forced to maintain another absurdity (indeed a greater, though it seemed to them the lesse of the two,) viz. to say, there were two Gods, a Good God, the Author of all good things; and an Evil God, the Author of all evil things. If then we acknowledge, that there is but (f) *one God*, and that one God good; (and we doe all so acknowledge;) unless we will be more absurd than those most absurd *Hereticks*, we must withall acknowledge all the *Creatures* of that one and good God to be also good. He is so the causer of all that is good; (for (g) *Every good gift and every perfect giving descendeth from above from the Father of lights*;) as that he is the causer only of what is good (for with him is no *variableness*, neither shadow of turning, saith S. James.) As the *Sun*, who is *Pater Luminum*, the fountain and Father of lights, (whereunto S. James in that passage doth apparently allude) giveth light to the Moon, and Stars, and all the lights of heaven, and causeth light wheresoever he shineth, but no where causeth darkness: So God the Father, and fountain of all goodnesse, so communicateth goodnesse to every thing he produceth, as that he (h) cannot produce any thing at all, but that which is good. *Every Creature of God then is good.*

Which

- A Which being so; certainly then, *first* (to raise some *Inferences* from the *premisses* for our farther instruction and use) certainly I say; *Sin*, and *Death*, and such things as are evil and *not good*, are not of *Gods* making, they are none of his *Creatures*: for all his *Creatures* are good. (a) *Let no man therefore say when he is tempted and overcome of sin, I am tempted of God*: neither let any man say when he hath done evil, it was *Gods* doing. God indeed preserveth the *Man*, actuateth the *Power*, and ordereth the *Action* to the glory of his *Mercy* or *Justice*: but he hath no hand at all in the *infull defect* and *obliquity* of a wicked action. There is a *natural*, (or rather *transcendental*) Goodness, *Bonitas Entis*, as they call it, in every *Action*, even in that whereto the greatest sin adhereth: and that (b) *Goodness* is from *God*, as that *Action* is his *Creature*. But the *Evil* that cleaveth unto it, is wholly from the default of the *Person* that committeth it; and not at all from *God*. And as for the *Evils of Pain* also; neither are they of *Gods* making. (c) *Deus mortem non fecit*, saith the Author of the Book of Wisdom, *God made not death*, neither doth he take pleasure in the destruction of the living: but wicked men by their words, and works have brought it upon themselves: (d) *Perditio tua ex te Israel*, Osee 13. O *Israel*, thy destruction is from thy self: that is, both thy *sin*, whereby thou destroyest thy self, and thy *Misery* whereby thou art destroyed, is only and wholly from thy self. Certainly *God* is not the Cause of any *Evil*, either of *Sin* or *Punishment*. Conceive it thus: not the Cause of it (formally, and) so far forth as it is *Evil*. For otherwise, we must know, that (materially considered) all *Evils of Punishment* are from *God*: for, (e) *Shall there be evil in the City, and the Lord hath not done it?* Amos 3. 6. In *Evils of sinne*, there is no other, but only that *Natural* or *Transcendental* goodness (whereof we spake) in the *Action*: which goodness though it be from *God*, yet because the *Action* is *Morally* bad, *God* is not said to doe it: But in *Evils of Punishment*, there is, over and besides that *Natural* Goodness, whereby they exist, a kind of *Moral* Goodness, (as we may call it, after a sort; improperly, and by way of reduction,) as they are Instruments of the *Justice* of *God*: and whatsoever may be referred to *Justice*, may so far forth be called good: and for that very goodness, *God* may be said in some sort to be the *Author* of these evils of punishment, though not also of those other evils of *Sin*. In both, we must distinguish the *Good* from the *Evil*: and ascribe all the *Good* whatsoever it be, (*Transcendental*, *Natural*, *Moral*, or if there be any other,) to *God* alone; but by no means any of the *Evil*. We are *unthankfull*, if we impute any good, but to him: and we are *unjust*, if we impute to him any thing but good.
- E Secondly, from the goodness of the least *Creature*, guesse we at the (f) excellent goodness of the great *Creator*. (g) *Ex pede Herculem*. *God* hath imprinted, as before I said, some steps and footings of his

§. 7.

(a) James 1. 13.

(b) *Mali auctor non est, qui omnium quae sunt auctor est: quia in quantum sunt, in tantum bona sunt.* Aug. 83. Quæst. 21.  
 (c) *Wisd. 13. 16.*  
 (d) *Ose. 13. 9.*

(e) Amos 3. 6.

§. 8.  
 (f) *Wisd. 13. 1, &c.*  
 (g) *A. Gell. 1. Noct. Attic. 1.*



his goodness in the Creatures : from which we must take the best A  
 scantling, we are capable of, of those admirable and inexpressible  
 and unconceivable *perfections* that are in him. There is no be-  
 holding of the body of this *Sun*, who dwelleth in such a (a) *Glori-*  
 ous light as none can attain unto ; that glory would dazzle with blind-  
 nesse the sharpest and most *Eagly eye* that should dare to fixe it  
 self upon it, with any stedfastnesse : enough it is for us, from  
 those (b) rayes and glimmering beams which he hath scattered  
 upon the *Creatures*, to gather how infinitely he exceedeth them in  
 brightness and glory. (c) *De ipso vides, sed non ipsum* : We see  
 his, but not *Him*. His *Creatures*, they are our best, indeed our only B  
 instructers. For though his revealed word teach us, what we  
 should never have learned from the *Creatures* without it : yet, (fit-  
 ted to our capacity,) it teacheth no otherwise, than by resem-  
 blances taken from the *Creatures*. (d) τὸ γινώσκον οὐ θεῶν, as Saint Paul  
 calleth it, *Rom. 1.* the whole Latitude of that, which may be known  
 of God, is manifest in the *Creatures* : and the invisible things of God  
 not to be understood but by things that are made. St. Basil therefore  
 calleth the world (e) σχολή, the very School where  
 the knowledge of God is to be learned : and there is a double C  
 way of teaching, a two-fold method of trayning us up into that  
 knowledge in that school : that is to say, (f) *Per viam negationis*,  
 and *per viam Eminentie*. First, (g) *Via negationis* : look whatsoe-  
 ver thou findest in the *Creature*, which savoureth of defect or  
 imperfection ; and know God is not such. Are they not  
 limited ; subject to change, composition, decay, &c? Remove  
 these from God ; and learn that he is infinite, simple, unchange-  
 able, eternal. Then *Via Eminentie* : look whatsoever perfection  
 there is in the *Creature* in any degree ; and know that the same but  
 (infinitely and incomparably) more eminently, is in God. Is D  
 there *wisdom*, or *Knowledge*, or *Power*, or *Beauty*, or *Greatness*, or  
*Goodness*, in any kind or in any measure, in any of the *Creatures*?  
 Affirm the same, but without measure, of God : and learn that  
 he is infinitely *wiser*, and *skilfuller*, and *stronger*, and *fairer*, and  
*greater*, and *better*. In every good thing so differently excellent  
 above and beyond the *Creatures*, as that, though yet they be good,  
 yet compared with him they deserve not the name of good, (h)  
 There is none good but one, that is God, *Mar. 10.* None good, as he :  
 simply, and absolutely, and essentially, and of himself such.  
 The *creatures* that they are good, they have it from him ; and their  
 goodness dependeth upon him : and they are good but in part, and E  
 in some measure, and in their own kinds. Whensoever therefore  
 we find any good from, or observe any goodness in any of the *crea-*  
 tures : let us not bury our meditations there, but raise them up  
 by those stairs (as it were) of the *Creatures*, to contemplate the  
 great goodness of him their *Creator*. We are unhappy truants ;  
 if

(a) 1 Tim. 6. 16

(b) Tanta hec  
 formarum va-  
 rietas in rebus  
 conditis, quid  
 nisi quidam  
 sunt radii Dei-  
 tatis: demon-  
 strantes quide  
 quod verè sit à  
 quo sunt; non  
 tamen quid sit,  
 prorsus defini-  
 entes. Bern.  
 Ser. 31. in Cant  
 (c) Bern. Ibid.  
 (d) Rom. 1.  
 19, 20.  
 (e) Basil.

(f) Aquin. 1.  
 qu. 12. 12.

(g) ὅτι θεὸς  
 τί ἐστιν ἡμεῖς  
 ἀδύνατον,  
 καὶ ἄμετα,  
 ἀκατάρακτον  
 μᾶλλον ἢ  
 τῆς πύλης  
 ἀραιότητας  
 ποιεῖται ὁ  
 λόγος. Da-  
 masc. 1. de  
 fid. Orthod.  
 4.

(h) Mark. 10.  
 18.

A if in this so richly furnished school of GOD's good creatures; we have not learned from them at the least so much knowledge of him and his goodness, as to admire and love, and depend upon it and him. Look upon the workmanship, and accordingly judge of the workman: Every Creature of God is good: surely then the Creator must needs excel in goodness.

Thirdly; there is in men, amongst other cursed fruits of self-love, an aptness to measure things, (a) not by the level of exact truth, but by the model of their own apprehensions. Who is there, that cannot fault anothers work? The (b) Cocker could espy something amiss in Apelles his master-piece; because the picture was not drawn just according to his fancy. If a thousand of us hear a Sermon, scarce one of that thousand, but he must shew some of that little wit he hath in disliking something or other: There the Preacher was too elaborate, here too loose: that point he might have enlarged, contracted this; he might have been plainer there, shewed more learning here; that observation was obvious, that exposition enforced, that proof impertinent, that illustration common, that exhortation needless, that reproof unseasonable: one misliketh his Text, another his Method, a third his style, a fourth

C his voice, a fifth his memory; every one something. A fault more pardonable if our censures stayed at the works of men, like our selves; and (c) Momus-like we did not quarrel the works of God also, and charge many of his good Creatures, either with manifest ill, or at leastwise with unprofitableness. (d) Why was this made? or why thus? what good doth this, or what use of that? It had perhaps been better, if this or that had never been; or if they had been otherwise. Thus we sometimes say or think. To (e) rectify this corruption, remember this first clause of my Text, Every Creature of God is good. Perhaps thou seest not, what

D good there is in some of the creatures? like enough so: but yet consider, there may be much good which thou seest not. Say, it giveth thee no nourishment: Possibly it may doe thee (f) service in some other kind. Say, it never yet did that: yet it may doe hereafter. Later times (g) have found out much good use of many Creatures, whereof former ages were ignorant: and why may not after times find good in those things which doe us none? Say, it never did, nor ever shall doe service to man, (although who can tell that?) yet who knoweth but it hath done, or may doe service to some other Creature, that doth service to man? Say,

E not that neither: yet this good thou mayst reap even from such Creatures, as seem to afford none; to take (h) knowledge of thine own ignorance, and to humble thy self thereby, who art so far from comprehending the essence, that thou canst not comprehend

nandis, ad justitiam; quibusdam considerandis, ad aliquod veritatis documentum. August.

§. 9.  
(a) Non ex sui natura, sed ex suo commodo, vel incommodo. August. 12. de Civit. 4.  
(b) Plin. 35. Nat. Hist. 10.

(c) Lucian in Hermotimo.  
(d) See Sirac. 39. 16, 17, &c.  
(e) Ne tanti artificis opus in aliquo reprehendere vanitate humane cemeritatis audemus. Aug. 13. de Civit. 4.

(f) τὰ ἰδιώματα τῶν ζῴων, τὰ δὲ πρὸς διακρίαν, τὰ ὅτι πρὸς τὴν ψυχὴν, τὰ ὅτι πρὸς τὸν νοῦν.

Damasc. 2. de fid. Orthod. 12.  
(g) Quam multa animalia hoc primum cognovimus seculo? & quidem multa venientis ævi populus ignota nobis, sciet. Senec. 7. Nat. qu. 31.  
(h) utitur quibusdam assumendis & respiciendis, ad valetudinem; quibusdam tolerandis, ad patientiam; quibusdam ordinandis, ad justitiam; quibusdam considerandis, ad aliquod veritatis documentum. August. 83. quest. 25.

[a] Bern.  
Serm 5. in  
Cant.  
(b) Ibid.

S. 10.

(c) Rom. 8. 10.

(d) ἀμαρτίας  
ταῦτα συνα-  
πολύνει τῆς  
καρτίας.  
Chrysost. in  
Gen. Hom.  
35.  
(e) Num. 22.  
27, &c.

the very *works of God*. The most unprofitable *Creatures* profit us, at least this way: (a) *Visu, si non usu*, as *Bernard* speaketh; if not to use them, yet to see in them as in a glasse *Gods wisdom*, and our own *ignorance*. And so they do us good; if not (b) *cedendo in cibum*, if not *exhibendo ministerium*, in feeding and serving us; yet *exercendo ingenium*, as the same *Bernard* speaketh; in exercising our wits, and giving us a sight of our ignorance.

But yet those *creatures*, which are apparently hurtfull to us; as *Serpents*, and *wild-beasts*, and sundry *poysinous plants*; but above all, the *Devils*, and cursed *Angels*: May we not say, they are ill, and justly both *blame* and *hate* them? Even these also are good, as they are the *creatures of God*, and the workmanship of his hands. It is only through *sin*, that they are *evil*: either to us, as the rest; or in themselves, as the *Devils*. These (now wicked) *Angels* were glorious *Creatures* at the first: by their own voluntary transgression it is, that they are now the *worst*, and the *basest*. And as for all the other *creatures of God*, made to doe us service; they were at first, and still are good in themselves: if there cleaveth to them any *evil*, whereby they become hurtfull to us, that is by *accident*; and we have to thank none but our selves for that. For who, or what could have harmed us, if we had been followers of that which was good? It was (c) *not of their own accord*, but through our *sinfullness*, that the *Creatures* became *subject unto vanity*, and capable either to doe, or to suffer ill. They had been still *harmless*, if we had been still *faultless*: it was our (d) *sin*, that at once forfeited both our *innocency*, and *theirs*. If then we see any ill in them, or find any ill by them; let us not lay the *blame*, or wreak our *hatred* upon them: let us rather bestow our *blame* and *hatred* where it is most due; the *blame* upon our selves, the *hatred* upon our *sins*. If *Balaam* had done justly, he should have spared the (e) *Ass*, and have corrected himself: but the false *Prophet* doth the fault, and the poor *beast* must bear both *blame* and *strokes*. When we suffer, we *curse*, or at the easiest *blame* the *Creatures*: this *weather*, that *flood*, such a *storm*, hath blasted our *fruits*, fanded our *grounds*, shipwrackt our *wares*, and undone us. When alas these have neither *heart* nor *strength* against us, but what our selves put into them by our *sins*. Every sence of *evil* thereof in or from the *Creatures*, should work in us a sence of our *disobedience* unto God; should encrease in us a *detestation* of the *sins* we have committed against God; should teach us by condemning our selves, to acquite the good *Creatures* of God: which as they are good in themselves, so should they have been ever and only good unto us, if we had been true to our selves, and continued good and faithfull servants unto God. They are all good; doe not thou accuse any of them, and say they are *evil*: doe not thou *abuse* any of them, and make them *evil*.

Hi.



- A Hitherto of the first point, the goodness of the Creatures, [Every Creature of God is good.] Followeth the second, which is their use: consisting in their lawfullness unto us, and our liberty unto them; every Creature of God is good, and nothing to be refused. [Nothing.] That is, most agreeably to the argument of the former verse, nothing fit for food: but more generally, (and so I rather think the Apostle intendeth it) no Creature of God, whereof we may have use or service in any kind whatsoever. Nothing, which may yeed us any comfortable content for the support of this life, in point of health, ease, profit, delight, or otherwise (with due sobriety, and other requisite conditions;) nothing is to be refused. By which Refusal the Apostle meaneth not a bare forbearance of the things; (for that we both may, and in many cases ought, so to refuse some of the Creatures shall anon appear:) but the thing he forbiddeth is, the forbearance of the Creature, as upon immediate tie of Conscience; viz. either out of a superstitious opinion of the unlawfullnesse of any creature, for some supposed natural or legal uncleanness in it; or out of a like superstitious opinion of some extraordinary perfection, or operative and effectual holiness in such refusal. The point is this. All the Creatures of God are lawfull for us to use: so as it is against Christian liberty, either to charge the use of them with sin, or to place holiness in the abstaining from them.
- B Our Apostle often teacheth this Point. In Rom. 14. at vers. 20. (a) [All things are pure:] and at vers. 14. there he delivereth it as a certain truth, and upon knowledge, (b) [I know and am persuaded by the Lord Jesus, that there is nothing unclean of it self:] and therefore he imputeth it as an error and weakness in judgement, to them that refused some kind of meats out of a superstitious opinion, or but timorous fear, of their unlawfulness, at ver. 2. (c) [One beleeveith he may eat all things: another, who is weak, eateth herbs:] And in 1 Cor. 10. (d) whatsoever is sold in the shambles, that eat, asking no question for Conscience sake:] and anon ver. 27. (e) [If an unbeliever bid you to a feast, and you be disposed to goe; whatsoever is set before you, eat, asking no question for Conscience sake.] And to the end we might know the liberty he there giveth, to extend to all other Creatures; as well as meats, he pronounceth of them all universally at v. 23 (f) [πάντα μοι ἔστιν, All things are lawfull for me.] And so he doth in Titus 1. 15. universally too; (g) [Omnia mundis, To the pure all things are pure.] From all which Testimonies we may conclude, there is no unlawfulness or impurity in any of the Creatures, but that we may with security of conscience, freely use them without sin. If we use them doubtingly against Conscience, or indiscreetly against Charity; or otherwise inordinately against Sobriety; they become indeed in such cases sinfull unto us: But that is through our default, not theirs, who sinfully abuse

§. 12.

(a) Rom. 14.

20.

(b) Ibid. 14.

(c) Ibid. 2.

(d) 1. Cor. 10.

25.

(e) Ibid. 27.

(f) Ibid. 23.

(g) Tit. 1. 15.



A granted us, and God the Sonne hath acquired us, and God the Holy Ghost hath sealed us a new Patent. By it, whatsoever Defect is, or can be supposed to be, in our old Evidence, is supplied; and by virtue of it, we may make fresh challenge, and renew our claim unto the Creatures. The blessed Son of God (a) *Having made peace through the blood of his Crosse*, hath reconciled us to his Father; and therein also reconciled the Creatures both to us and him: *reconciling by him* (saith our Apostle, Col. 1. 20.) *πάσα, all things*, (not men only) unto himself. For God having given us his Son (b) *the heir of all things*; hath he not (c) *with him given us all things else*? hath he not permitted us the free use of his Creatures in as ample Right as ever? (d) *If the Son have made us free, we are free indeed*. And as verily as Christ is Gods, so verily (if we be Christs) all things are ours. This Apostle setteth down the whole series and form of this spiritual Hierarchy, (if I may so speak,) this subjection and subordination of the Creatures to Man, of Man to Christ, of Christ to God, 1 Cor. 3. (e) *All are yours, and ye are Christs, and Christ is Gods*.

Strengthened with this double title, what should hinder us from possession? Why may we not freely use that liberty, which was once given us by God, and again restored us by Iesus Christ? Why should we not (f) *stand fast in*, and contend earnestly for the maintenance of that liberty, wherewith Christ hath set us free: by rejecting all fancies, opinions, and Doctrines, that any way trench upon this our Christian prerogative; or seek either to shorten, or to corrupt, our freedom unto, and power over the Creatures? First, if any shall oppose the legal Prohibitions of the Old Testament; whereby some Creatures were (g) *forbidden the Jewes*, pronounced by God himself *unclean*, and decreed *unlawfull*: it should not trouble us. For, whatever the principal reasons were, for which those prohibitions were then made unto them (as there be divers reasons given thereof by Divines both ancient and modern;) certain it is, they now concern not us. The Church, during her nonage and pupilage, (though she were (b) *heir of all*, and had right to all; yet) was to be held under Tutors and Governours, and to be trained up under the law of Ceremonies as (i) *under a Schoolmaster*, during the appointed time. But (k) *when the fulnesse of the time appointed was come*, her wardship expired, and livery sued out (as it were;) by the coming and suffering of Christ in the flesh: the Church was then to enter upon her full *regaltes*, and no more to be burdened with those (l) *beggarly rudiments* of legal observances. The

D (m) *handwriting of Ordinances* was then blotted out; and the muddy (n) *partition wall broken down*; and the legal impurity of the Creatures scoured off, by the (o) *blood of Christ*. They have little to do then, but withall much to answer; who, by seeking to bring in Judaism again into the Christian Church, either in whole or in part, do thereby as much as lieth in them, (though perhaps unawares

[a] Col. 1. 20.

[b] Heb. 1. 2.

[c] Rom. 8.

[d] Joh. 8. 36.

[e] 1 Cor. 3. 22.

5. 16.

[f] Gal. 3. 1

[g] Levit. 11.

[b] Gal. 4. 1,

2.

[i] Gal. 3. 24,

25.

[k] Gal. 4. 4.

(l) *παιδεία**σophia. Gal.*

4. 9.

[m] Col. 2. 14.

[n] Ephes. 2.

14.

(o) *ἡ ἁλιότης**τοῦ αἵματος τοῦ**χριστοῦ ἡ**λύσις τῆς**ἀπορίας**ἡ λύσις τῆς**ἀπορίας**ἡ λύσις τῆς**ἀπορίας**ἡ λύσις τῆς**ἀπορίας**ἡ λύσις τῆς**ἀπορίας**ἡ λύσις τῆς**ἀπορίας**ἡ λύσις τῆς**ἀπορίας**ἡ λύσις τῆς**ἀπορίας**ἡ λύσις τῆς**ἀπορίας**ἡ λύσις τῆς**ἀπορίας*



[a] Gal. 3. 2, 4.

11.

[b] Aa. 10. 11,

15.

2

[c] Gen. 9. 4.

[d] Lev. 17.

11, 34.

[e] Acts 15. 20,

29.

3

(f) Josh. 7. 1.

(g) 4 King. 18.

4.

to themselves, yet indeed and in truth ) (a) *evacuate* the Croffe of Christ. In that (b) *large sheet* of the Creatures, which reacheth from Heaven to the Earth, whatsoever we find, we may freely *kill and eat*, and use every other way to our comforts without scruple. God having *cleansed* all; we are not to *call* or esteem any thing *common or unclean*: God having created *all good*, we are to *refuse nothing*. If any shall oppose *secondly*, the seeming *morality* of some of these prohibitions; as being given (c) *before the Law* of Ceremonies, pressed from (d) *Moral reasons*, and confirmed by (e) *Apostolical Constitution* since; upon which ground some would impose upon the Christian Church this, as a perpetual yoke, to *abstain from blood*: or *thirdly*, the *prophanation* which some Creatures have contracted by being used in the exercise of *Idolatrous worship*, whereby they become *Anathema*, and are to be held as *execrable things*; as (f) *Achans wedge* was, and the (g) *Brazen Serpent* which *Hezekiah* stamped to powder; upon which ground also some others have inferred an utter unlawfulness to *use* any thing in the Church, which was *abused* in *Popery*, by calling them *raggies and reliques* of *Idolatri*: neither this, nor that ought to trouble us. For although neither my *aim*, (which lyeth another way) nor the *time*, will permit me now to give a just and full *satisfying answer* to the several *instances*, and their *grounds*: yet the very words and weight of my Text, doe give us a clear resolution *in the general*; and sufficient to rest our *Consciences*, and our *judgements* and *practice* upon; that, notwithstanding all pretensions of reason to the contrary, yet these things, for so much as they are still *good*, ought not to be *refused*. For the Apostle hath here laid a sure foundation, and impregnable: in that he groundeth the *use* upon the *Power*; and from the *Goodness* of the Creature inferreth the *lawfulness* of it. [Every Creature of God is good; and nothing to be refused.] He concludeth; it is therefore *not to be refused*, because it is *good*. So that look whatsoever *Goodnesse* there is in any Creature; that is, whatsoever *natural Power* it hath, which either *immediately* and of it self is, or may by the *improvement* of humane Art and industry be taught to be, of any use unto man, for necessity, nourishment, service, lawfull delight or otherwise: the Creature, wherein such *goodness* or *power* is to be found, may *not be refused* as upon tye of Conscience; but that *power* and *goodness* it hath, may lawfully be *employed* to those uses, for which it is meet in regard thereof. Ever provided, we be carefull to observe all those requisite conditions, which must guide our *Consciences*, and regulate our *practice*, in the use of all lawfull and *indifferent things*. They that teach otherwise, lay burdens upon their own consciences which they *need* not, and upon the consciences of their *brethren* which they *should* not; and are injurious to that *liberty* which the blessed Son of God hath *purchased* for his Church, and which

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A which the blessed Spirit of God hath asserted in my Text.

Injurious in the second place, to this branch of our Christian liberty, is the Church of Rome: whom Saint Paul in this passage hath branded with an indeleble note of infamy; in as much as those very doctrines, wherein he giveth instance as in doctrines of Devils, are the received Tenets and Conclusions of that Church. Not to insist on other prejudices done to Christian liberty, by the intolerable usurpation of (a) the man of sin, who exerciseth a spiritual Tyranny over mens Consciences, as opposite to Evangelical liberty, as Antichrist is to Christ: let us but a little see how she hath fulfilled S. Pauls prediction in teaching lying and Devilish doctrines, and that with seared consciences and in Hypocrisie, in the two specialties mentioned in the next former Ver. viz. forbidding to Marry, and commanding to abstain from Meats.

B

Marriage, the holy Ordinance of God, instituted in the (b) place and estate of innocency, honoured by (c) Christs presence at Cana in Galilee; the seed-plot of the Church, and the (d) sole allowed remedy against incontinency and burning lusts; by the Apostle commended as (e) honourable in all men, and commanded in case of (f) ussion to all men: is yet by this (g) purple Strumpet forbidden, and that sub mortali, to Bishops, Priests, Deacons, Subdeacons, Monks, Friars, Nuns: in a word, to the whole Clergy (as they extend that title) both Secular and Regular. Wherein besides the Devilishness of the Doctrine, in contrarying the Ordinance of God, and in denying men subject to sinful lusts the lawfull remedy, and so casting them upon a necessity of sinning; see if they do not teach this lye with seared consciences? For with what Conscience can they make the same thing a Sacrament in the Lay, and (h) Sacrilege in the Clergy? With what conscience permit stewes: and forbid Marriage? With what conscience allege Scriptures for the single life of Priests; and yet confesse it to be an (i) ordinance only of Ecclesiastical and not of Divine right? With what conscience confesse fornication to be against the Law of God, and Priests marriage only against the Law of holy Church: and yet make marriage in a Priest a (k) farr fouler sinne than fornication, or incest? With what conscience exact a vow of continency from Clerks, by those Canons, which (l) defend their open incontinency? With what conscience forbid lawful marriages to some; and yet by dispensation allow unlawful marriages to others?

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And is not the like also done in the other particular, concerning Meats? The laws of that Church forbidding some (m) Orders of men, some kinds of meats perpetually; and all men some meats upon certain dayes: and that not for Civil respects; but with opinion of satisfaction, yea merit, yea and supererogation too. In which also, besides the Devilishness of the Doctrine, in corrupting the profitable and religious exercise of fasting, and turning it into a

§. 17.

(a) 1 Thef. 2. 3.

§. 18.

[b] Gen. 2. 18.

[c] John 2. 2.

[d] 1 Cor. 7. 2.

[e] Heb. 13. 4.

[f] 1 Cor. 7. 9.

[g] Rev. 17. 13

[h] Bellarm. de Monach. ca. 34.

[i] Aquin. 2. 2.

qu. 88. 2. Bellarm.

de Cler. cap. 18.

Becan. 1 man.

Controv. 13.

n. 11.

[k] Cosser. En-

chirid. cap. 20.

prop. 9.

[l] Ca. li. qu.

dist. 34. c. 12.

qu. 1. ca. Di-

lectissimus.

§. 19.

[m] Benedi-  
ctines and Car-  
thusians.

superstitious observation of *Dajes* and *Meats* : judge if they do not teach *this lye* also , as the former , with *seared* consciences. For with what conscience can they allow an ordinary *Confessour* to absolve for *Murder*, *Adultery*, *Perjury*, and such petty crimes; but reserve the great sin of *Eating flesh* upon a Friday or Ember day to the censure of a *Penitentiary*; as being a matter beyond the power of an ordinary *Priest* to grant absolution for? With what Conscience make the tasting of the coarsest *flesh* a breach of the *Lent fast*; and sursetting upon the delicatest *fishes* and *confections*, none? With what Conscience forbid they such and such meats, for the *taming* of the flesh : when they allow those that are farre more *nutritive* of the flesh, and *incentive* of fleshly lusts? With what conscience *enjoy* such abstinence for a *penance*, and then presently release it again for a *peny*? Indeed the *Gloss* upon the (a) *Canon*, that doth so, hath a right worthy and a right whole some note : Note, saith the (b) *Glosse*, that he who giveth a *peny* to redeem his fast, though he give mony for a spiritual thing, yet he doth not commit *Simonie*, because the contract is made with God. If these men had not *seared* up their consciences : would they not think you, feel some *check* at the broaching of such ridiculous and inconsistent stuff, as floweth from these two heads of *Devilish Doctrines*; of forbidding to *Marry*, and commanding to abstain from *Meats*?

(a) Dist. 84. ca.  
Presbyter.  
(b) Gloss. Ibid.

§. 20.

I deny not, but the *bands* of that strumpet, the *Doctors* of that Church, have their *colourable pretences* wherewith to blanch over these errors : else the *lies* would be palpable; and they should not otherwise fill up the measure of their *Apostacy*, according to the Apostles Prophecy, in *teaching these lies in Hypocrisie*. But the *colours*, though never so artificially *tempered*, and never so handsomely *laid on*, are yet so *thinn*; that a steady eye, not bleered with prejudice, may discern the *lie* through them, for all the *Hypocrisie*. As might easily be shewen; if my intended course led me that way, and did not rather direct me to matter of more profitable and universal use. Having therefore done with them, it were good for us in the *third place*, (that we might know our own *free-hold* with better certainty, and keep our selves within our due bounds;) to enquire a little what is the just *extent* of our *Christian liberty* unto the *Creatures*, and what *restraints* it may admit. A point very needfull to be known for the resolution of many *doubts* in conscience, and for the cutting off of many questions and *disputes* in the Church : which are of very noysom consequence, for want of right information herein. I have other matter also to entreat of : and therefore since I may not allow this enquiry so large a discourse, as it well deserveth; I shall desire you to take into your Christian consideration, these *Positions* following.

The



A The first, Our Christian liberty extendeth to all the Creatures of God. This ariseth clearly from what hath been already delivered : and the testimonies of Scripture for it are expresse. (a) All things are pure ; (b) All things are lawfull ; (c) All are yours ; elsewhere : and here, Nothing to be refused.

§. 21.

(a) Rom. 14.

(b) 1 Cor. 10.

(c) 1 Cor. 3. 23.

§. 22.

The second Position. Our Christian liberty equally respecteth the using, and the not using of any of Gods creatures. There is no Creature, but a Christian man by vertue of his liberty, as he may use it upon just occasion, so he may also upon just cause refuse it. (d) All things are lawfull for me, saith S. Paul, but I will not be brought under the power of any thing. Where he establisheth this liberty in both the parts of it : liberty to use the Creatures, or else they had not all been lawfull for him ; and yet liberty not to use them, or else he had been under the power of some of them. Whence it followeth, that all the Creatures of God stand in the nature of things indifferent : that is, such as may indifferently be either used or not used, according as the rules of godly discretion, circumstances duely considered, shall direct.

(d) 1 Cor. 6. 13

C The third Position. Our Christian liberty for the using or not using of the creature, may without prejudice admit of some restraint in the outward practice of it. *Ab illicitis semper, quandoque, & à licitis* ; I think it is S. Gregorius ; A Christian must never doe unlawfull ; nor yet alwayes, lawfull things. St. Paul had liberty to eat flesh, and he used that liberty, and ate flesh ; yet he knew there might be some cases, wherein to abridge himself of the use of that liberty so farr, as (e) not to eat flesh whilst the world standeth. But what those Restraints are, and how farr they may be admitted without prejudice done to that liberty, that we may the better understand, let us goe on to

§. 23

(e) 1 Cor. 8. 13.

D The fourth Position. Sobriety may and ought to restrain us in the outward practice of our Christian liberty. For our Dyet ; all fish, and flesh, and fowl, and fruits, and spices, are lawfull for us, as well as Bread and herbs : but may we therefore with thrifles prodigality and exquisite riot fare deliciously and sumptuously every day, under pretence of Christian liberty ? Likewise for our Apparel ; all stuffs and colours, the richest silks, and furs, and dyes, are as lawfull for us, as cloth, and leather, and sheeps russet : Christian liberty extendeth as well to one as another. But doe we think that liberty will excuse our pride, and vanity, and excess, if we ruffle it out in silks and scarlets, or otherwise in stuff, colour, or fashion unsuitably to our years, sex, calling, estate or condition ? In all other things of like nature ; in our buildings, in our furniture, in our retinues, in our disports, in our recreations, in our society, in our Mariages, in other things : we ought as well to consider, what in Christian sobriety is meet for us to doe ; as what in Christian liberty may be done. Scarce is there any one thing, wherein the Devil putteth

§. 24.

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putteth flurs upon us more frequently, yea and more dangerously too, ( because unsuspected ) than in this very thing, in making us take *the uttermost* of our freedom in the use of *indifferent things*. It therefore concerneth us so much the more, to keep a *sober watch* over our selves and souls, in *the use* of Gods good *Creatures*: lest otherwise under the fair title and habit of *Christian liberty*, we yeeld our selves over to a *carnal licentiousnesse*.

§. 25.

(a) Mar. 5. 29.  
30.

*The fifth position.* As Sobriety: so Charity also may, and ought to restrain us in the outward exercise of our *Christian liberty*. Charity, I say, both to *our selves*, and *others*. First, to *our selves*: for regular charity beginneth there. If we are to (a) cut off our *right hand*, and to pluck out the *right eye*, and to cast them both from us; when they *offend us*: much more then ought we to deny our selves *the use* of such outward *lawfull things*, as by experience we have *found*, or have otherwise cause to suspect to be hurtfull either to our *bodies*, or *souls*. So a man may, and should refrain from *meats*; which may endanger his *bodily health*: But how much more then from every thing; that may endanger the *health* of his *soul*? If thou findest thy self enflamed with *lust*, by dancing; if enraged with *choler* by game; if tempted to *covetousnesse*, *pride*, *uncleannesse*, *superstition*, *cruelty*, any sin, by reason of any of the *Creatures*: it is better for thee to make a covenant with thine *eyes* and *ears*, and *hands*, and *sences* ( so far as thy condition and calling will warrant thee ) not to have any thing to doe with such things: than by gratifying them therein, cast both thy self and them into hell. Better by our *voluntary abstinence*, to depart with some of our liberty unto the *Creatures*: than by our *voluntary transgression* forfeit all, and become the *Devils captives*.

§. 26.

(b) 1 Cor. 14.  
26.  
[c] 1 Cor. 10.  
23.  
(d) Rom. 14.  
20.  
(e) *Ibid.* vers.  
21.

But Charity, though it begin *at home*, yet it will *abroad*; and not resting at *our selves*, reacheth to *our brethren* also: of whom we are to have a due *regard* in our use of the *Creatures*. An argument wherein St. Paul often enlargeth himself: as in *Rom. 14.* and *1 Cor. 8.* the whole Chapters throughout, and in a great part of *1 Cor. 10.* The resolution every where is, that (b) *all things be done to edification*; that things lawfull become (c) *inexpedient*, when they offend rather, than *edifie*: that though (d) *all things indeed are pure*, yet it is *evil* for that man which useth them with offence: that albeit *flesh* and *wine* and other things be lawfull, yet (e) it is good neither to eat *flesh*, nor to drink *wine*, nor to doe any thing whereby a mans brother stumbleth, or is offended, or is made weak. Hitherto appertaineth that great and difficult common-place of *scandal*, so much debated and disputed of by Divines. The *Questions* and *Cases* are manifold; not now to be rehearsed, much less resolved, in *particular*: But the *Position* is plain in the *general*, that in case of *scandal*, for our *weak brothers* sake,

A sake, we may, and sometimes ought, to abridge our selves of some part of our lawfull Liberty.

Besides these two, *Sobriety* and *Charity*, there is yet one restraint more, which ariseth from the duty we owe to our *Superiours*, and from the bond of *Civil obedience*: which if it had been by all men as freely admitted, as there is just cause it should, how happy had it been for the peace of this Church? Concerning it, let this be our *Sixth position*; The determination of *Superiours* may and ought to restrain us in the outward exercise of our *Christian liberty*. We must (a) submit our selves to every *Ordinance of man*, saith *S. Peter*, 1 *Pet.* 2. 13. and it is necessary we should doe so: for so is the will of God, *Ver.* 15. Neither is it against *Christian liberty* if we doe so; for we are still as free as before: rather if we doe not so, we abuse our liberty for a cloak of maliciousnesse, as it followeth there, *ver.* 16. And *St. Paul* telleth us we (b) must needs be subject, not only for fear, because the Magistrate

§. 17.

(a) 1 *Pet.* 2. 13, 15, 16.

(c) carrieth not the sword in vain, but also for Conscience sake, because (a) the powers that are, are ordained of God. This duty, so fully pressed and so uniformly by these two grand Apostles, is most apparent in private societies. In a family, the Master, or *Pater familias*, who is a kind of petty Monarch there, hath authority to prescribe to his children and servants in the use of those indifferent things; whereto yet they, as *Christians*, have is much liberty as he. The servant, though he be (e) the Lords free-man, yet is limited in his dyet, lodging, livery, and many other things by his Master: and he is to submit himself to his Masters appointment in these things, though perhaps in his private affection he had rather his Master had appointed otherwise: and perhaps withall in his private judgement, doth verily think it fitter his Master should appoint otherwise. If any man under colour of *Christian liberty*, shall (f) teach otherwise, and exempt servants from the obedience of their Masters in such things: *S. Paul* in a holy indignation inveigheth against such a man, not without some bitterness, in the last Chapter of this Epistle, as one that is proud, and knoweth nothing, as he should doe, but doateh about questions and strife of words, &c. *ver.* 3, 5.

(b) *Rom.* 13.(c) *Ibid.* *ver.*(d) *Ibid.* *ver.* 1.

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Now look what power the Master hath over his servants for the ordering of his family; no doubt the same at the least, if not much more, hath the supreme Magistrate over his subjects, for the peaceable ordering of the Commonwealth: the Magistrate being *Pater Patrie*, as the Master is *Pater familias*. Whosoever then shall interpret the determinations of Magistrates in the use of the Creatures to be contrary to the liberty of a Christian: or under that colour shall exempt inferiours from their obedience to such determinations, he must blame *Saint Paul*; nay he must blame the Holy Ghost, and not us; if he hear from us that he is proud, and knoweth nothing,

(e) 1 *Cor.* 7. 22.(f) 1 *Tim.* 6. 3, 5.

§. 18.



(a) 1 Cor. II.  
19.

§. 29.

\* Acts 15. 28,  
29.

§. 30.

thing, and doateth about unprofitable Questions. Surely, but that experience sheweth us it hath been so, and the Scriptures have foretold us that (a) it should be so: that there should be differences, and sidings, and part-takings in the Church: a man would wonder how it should ever sink into the hearts and heads of sober understanding men, to deny either the power in Superiours to ordain, or the necessity in Inferiours to obey Laws and constitutions, so restraining us in the use of the Creatures.

Neither let any man cherish his ignorance herein: by conceiting, as if there were some difference to be made between Civil and Ecclesiastical Things, and Laws, and Persons in this behalf. The truth is, our liberty is equal in both: the power of Superiours for restraint equal in both, and the necessity of obedience in Inferiours equal to both. No man hath yet been able to shew, nor I think ever shall be, a real and substantial difference indeed, between them to make an inequality. But that still, as civil Magistrates have sometimes, for just politick respects, prohibited some trades, and manufactures, and commodities, and enjoined other some, and done well in both: so Church-Governours may upon good considerations, (say it be but for order and uniformities sake,) prescribe the times, places, vestments, gestures, and other Ceremonial Circumstances to be used in Ecclesiastical Offices and assemblies. As the Apostles in the first Council holden at Jerusalem in Acts 15. laid upon the Churches of the Gentiles for a time, a \* restraint from the eating of blood, and things sacrificed to Idols, and strangled.

Thus we see our Christian liberty unto the Creatures, may without prejudice admit of some restraints in the outward exercise of it: and namely from the three respects, of Christian Sobriety, of Christian Charity, and of Christian Duty and Obedience. But now in the comparing of these together; when there seemeth to be a repugnancy between one and another of them, there may be some difficulty: and the greatest difficulty, and which hath bred most trouble, is in comparing the cases of scandal and disobedience together, when there seemeth to be a repugnancy between Charity and Duty. As for example. Suppose in a thing which simply and in it self we may lawfully according to the Liberty we have in Christ, either use or forbear; Charity seemeth to lay restraint upon us one way, our weak brother expecting we should forbear, and Duty a quite contrary way, Authority requiring the use: in such a case what are we to doe? It is against Charity to offend a brother; and it is against Duty, to disobey a superiour. And yet something must be done: either we must use, or not use; forbear, or not forbear. For the untying of this knot, (which, if we will but lay things rightly together; hath not in it so much hardnesse as it seemeth to have;) let this be our seventh Position. In the use of the Creatures, and all

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- A *indifferent things*, we ought to bear a greater regard to our *publike Governours*, than to our *private Brethren*; and be more carefull to obey them, than to *satisfie* these, if the same course will not in some mediocrity satisfy both. Alas, that our brethren who are contrary minded, would but with the spirit of sobriety admit *common Reason* to be umpire in this case: Alas, that they would but consider, what a world of *Contradictions* would follow upon the contrary *opinion*, and what a world of *confusions* upon the contrary *practice*. Say what can be said, in the behalf of a *Brother*; all the same, and more may be said for a *Governour*. For a *Governour* is a *Brother* too, and something more: and *Duty* is *Charity* too, and something more. If then I may not offend my *Brother*, then certainly not my *Governour*: because he is my *Brother* too, being a *man*, and a *Christian*, as well as the other is. And the same *Charity*, that bindeth me to satisfy *another Brother*, equally bindeth me to satisfy *this*. So that, if we goe no farther, but even to the common bond of *Charity*, and relation of *Brotherhood*; that maketh them *equal* at the least: and therefore no reason, why I should satisfy one that is but a *Private Brother*; rather than the *publike Magistrate*, who (that *publike respect* set aside) is my *Brother* also. When the Scales hang thus even, shall not the accession of (a) *Magistracy* to common *Brotherhood* in him, and of *Duty* to common *Charity* in me, be enough to cast it clear for the *Magistrate*? Shall a *servant* in a Family, rather than offend his fellow-servant, disobey his Master? And is not a *double scandal* against *Charity* and *Duty* both (for *Duty* implyeth *Charity*) greater than a *single scandal* against *Charity* alone? If private men will be offended at our *Obedience* to *publike Governours*; we can but be sorry for it: We (b) may not redeem their *offence* by our *disobedience*. He that *taketh* offence where none is *given*, sustaineth a double person; and must answer for it, both as the *giver* and the *taker*. If offence be taken at us, there is no woe to us for it, if it doe not come by us; (c) *Woe to the man by whom the offence commeth*: and it doth not come by us, if we doe but what is our duty to doe. The *Rule* is certain and equitable; The respect of *private scandal* ceaseth, where *lawfull authority* determineth our *liberty*: and that *restraint* which proceedeth from *special Duty*, is of superiour reason to that which proceedeth but from *Common Charity*.
- D
- E Three *Modifications* then of our *Christian liberty* to the Creatures we are to allow of; *Sobriety*, *Charity*, and *Duty*: unto every of which a just regard ought to be had. Neither need we fear, if we suffer *Sobriety* on one side, and *Charity* on another, and *Duty* on a third, thus to abridge us in the use of our *Christian liberty*; that by little and little it may be at length so pared away among them, that there may be little or nothing left of it. To remove this suspi-

(a) Si tantopere cavenda sunt scandala parvulorum, quanto amplius prelatorum? Bernard, de Precept. & disp.  
(b) Prudenter advertat qui hoc cogitat, scandalum scandalo non bene emendari. Qualis emendatio erit, si ut aliis scandalum tollas, alios scandalizas? Bern. de Prece. & disp.  
(c) Mar. 8. 7.

5. 31.

on; let this be our *Eighth* and last *Position*. No respect whatsoever can, or ought to diminish the *inward freedom* of the conscience to any of the *Creatures*. And this *inward freedom* is it, wherein especially consisteth our *Christian liberty* to the *Creature*. This *freedom* we are all bound to *maintain* to the utmost of our powers; and not to suffer our selves to be made (a) *the servants of men*, (otherwise than in (b) *serving one another by love*;) but to (c) *Stand fast in the liberty wherein Christ hath set us free*. Now this *liberty* consisteth in a certain *resolution* of judgement, and a certain *persuasion* of conscience arising thence, that *all the Creatures* of God are in themselves *lawfull*, and free for us either to *use* or *refuse*, as we shall see it expedient for us: and that neither the *use* nor the *forbearance* of them, doth of it self either *commend* or *discommend* us unto God; or any way either *please* him as a part of his *worship*, or *offend* him as a *transgression* of his Law. (d) *The kingdom of God is not meat and drink*, saith Saint Paul: (e) *Neither if we eat, are we the better; neither the worse, if we doe not eat*; nor on the contrary. Now here is the wickednesse, and the usurpation of the *High Priest of Rome*; that he challengeth to himself a *spiritual power* over the *consciences* of men, which is the greatest *tyranny* that ever was, or can be exercised in the *world*: laying *impurity* upon the things he *forbiddeth*; and annexing *operative holinesse*, and power both *satisfactory*, and *meritorious*, to the things he *injoyneth*. Which usurpation, whosoever hateth not in him with a perfect hatred, is justly *unworthy* of, and shamefully *unthankfull* for, that *liberty* and *freedom*, which the blessed Son of God hath purchased for his Church.

5. 32.

But this *inward freedom* once established in our hearts; and our *consciences* fully persuaded thereof: let us thenceforth make no scruple to admit of such just *restraints* in the outward exercise of it, as *Christian Sobriety*, *Charity*, and *Duty* shall require. For we must know, that the *Liberty* of a Christian is not in *eating*, and *wearing*, and *doing*, *what* and *when*, and *where* and *how* he list; but in being assured that it is all one before God, (in the things themselves barely considered,) whether he *eat* or not eat, *wear* or not wear, *doe* or not doe, this or that: and that therefore, as he may upon just cause *eat* and *wear*, and *doe*; so he may upon just cause also refuse to *eat*, or *wear*, or *doe* this thing or that. Indeed otherwise, if we well consider it, it were but the *empty name* of liberty, without the thing: for how is it *liberty*, if a man be determinately bound the one way, and tied *ad alterum partem contradictionis* precisely: and not left *indifferent* and equal to either? If then the regards of *Sobriety*, *Charity*, or *Duty*, do not require a forbearance, thou knowest every creature of God is good, and nothing to be refused: thou hast thy *liberty* therefore, and mayest according to that *liberty* freely use that

Crea-



A *Creature*. But if any of those former respects require thou shouldst forbear; thou knowest that *the Creature still is good*, and as not to be refused, so not to be imposed: thou hast thy *liberty* therefore here, as before, and oughtest according to that *liberty*, freely to abstain from that *Creature*. Both in using and refusing, *the Conscience* is still free: and as well *the use* as *the refusal*, and as well *the refusal* as *the use*, doe equally and alike belong to the true *liberty* of a Christian.

We have seen now, what *liberty* God hath allowed us: and therein wee may see also his great goodnesse and *bounty* towards us, in making such a world of *Creatures*, and all of them good; [*Every Creature of God is good*]; and not envying us the free use of any of those good *Creatures*; [*Nothing to be refused*]. But where is our *Duty*, answerable to this *Bounty*? Where is our *thankfullnesse*, proportionable to such *receipts*? Let us not rejoyce too much in *the Creatures goodnesse*, nor glory too much in *our freedom* thereunto: unlesse there be in us, withall, a due care and conscience to perform *the Condition*, which God requireth in lieu thereof; neither can their *goodnesse* do us good, nor our *freedom* exempt us from *evil*. And that condition is, *the Duty of*

C *Thanksgiving*: expressed in the last clause of the verse [*If it be received with thanksgiving*]. Forget this *proviso*, and we undoe all again, that we have hitherto done, and destroy all that we have already established concerning both *the goodnesse* of the *Creature*, and *our liberty* in the use thereof: for without *thanksgiving*, neither can we partake their *goodnesse*, nor use our own *liberty*, with comfort. Of this therefore in the next place: wherein *the weight* of the duty considered, together with our *backwardness* thereunto, if I shall spend the remainder of my time, and meditations; I hope my labour (by the  *blessing* of God, and your *prayers*;) shall not be unprofitable, and my purpose therein shall find, if not *allowance* in your judgements, at least in your *Charity Excuse*. To speak of which *Duty of thanksgiving* in the full extent, and by way of common place; were to enter into a spacious field, indeed a very sea of matter without bottom. For mine own ease therefore and yours, I shall confine my self to that branch of it, which is most immediately pertinent to *my Text*, viz. that tribute of *Thanks*, which we owe unto God for the free use of his *good Creatures*: forbearing to meddle with the other branches thereof, otherwise than as they fall within the reach of this, by way either of *Proportion* or *Inference*.

E And first we are to know, that by *Thanksgiving* in my Text is not meant only that *subsequent act*, whereby we render unto God *praise* and *thanks* for the *Creature*, after we have received it, and enjoyed the benefit of it; which yet is most properly *Thanksgiving*: but we are to extend the word farther, even to those *prece-*

S. 33.

S. 34.

(a) Verſ. 5. hic.

(b) Luke 22.

17, 19.

(c) 1 Cor. 11.

24.

(d) Mat. 26. 27.

(e) Mark 14.

22, 23.

(f) Mat. 15. 36.

Mark 8. 6.

John 6. 11.

Acts 27. 35.

(g) Mat. 14. 19.

Mark 6. 41.

Luke 9. 16.

(h) See caſaub.

exercit. 16. in

Baron. ſect. 33.

ſ. 35.

(i) 1 Cor. 10.

30.

(k) Mat. 14. 19.

and 15. 36.

(l) Mark 6. 41.

and 8. 6.

(m) Luk. 9. 16.

(n) Joh. 6. 8.

dent acts of *prayer* and *Benediction*, whereby we beſeech God to give his bleſſing to the *Creature*, and to ſanctifie the uſe of it to us. For what in this verſe is called *Thankſgiving*, is in the next verſe comprehended under the name of (a) *Prayer*. And we ſhall accordingly find in the Scriptures elſewhere, the words *ευλογία*, and *ευχαριſτια*, the one whereof ſignifieth properly *Bleſſing*, the other *Thankſgiving*, uſed oftentimes promiſcuouſly the one for the other. The *bleſſing* which our bleſſed Saviour Jeſus Chriſt uſed at the conſecration of the *Sacramental bread*, (b) S. *Luke* and (c) S. *Paul* expreſſe by the word *ευχαριſτας*: (d) S. *Matth.* and (e) S. *Mark*, by *ευνοιας*. And the *Prayer* of bleſſing, uſed before the eating of *common bread*, is by (f) every of the *four Evangeliſts* in ſome places deſcribed by the word *ευχαριſτην*: And by three of them in other ſome places, by *ευλογειν*. And the name (b) *ευλογία* is ſometimes found in the writings of the Ancients, for the Sacrament of the *Lords Supper*; the more uſual name whereof is *ευχαριſτια*, or the *holy Euchariſt*. And we in our ordinary manner of ſpeech, call as well the *Bleſſing before meat*, as the *Thankſgiving after*, by the common name of *Grace*, or *ſaying of Grace*. Both theſe then together, *Grace before meat*, and *Grace after meat*; a Sacrifice of *Prayer* before we uſe any of the good *Creatures* of God, and a Sacrifice of *Praiſe* after we have uſed them; the *Bleſſing* wherewith we bleſſe the *Creature* in the *Name of God*, and the *Bleſſing* wherewith we bleſſe the *Name of God* for the *Creature*: both theſe I ſay together, is the juſt extent of that *Thankſgiving*, whereof my *Text* ſpeaketh, and we are now to entreat.

Concerning *Meats* and *Drinks*, unto which our Apoſtle hath ſpecial reference in this whole paſſage: this duty of *Thankſgiving*, hath been ever held ſo congruous to the partaking thereof, that long and ancient cuſtome hath eſtabliſhed it in the common practice of Chriſtians; not only with *inward thankfulneſſe* of heart to recount and acknowledge *Gods goodneſſe* to them therein, but alſo *outwardly* to expreſſe the ſame in a vocal ſolemn form of *Bleſſing* or *Thankſgiving*, that which we call *Grace*, or *ſaying of Grace*. Which very phraſes, whether or no they have ground, (as to me it ſeemeth they have,) from thoſe words of our Apoſtle, 1 Cor. 10. (i) (For if I by *Grace* be a partaker, why am I evil ſpoken of, for that for which I give thanks.) I ſay, howſoever it be with the *phraſe*; ſure we are the thing it ſelf hath ſufficient ground from the examples of Chriſt, and of his holy Apoſtles. From whom, the cuſtome of *giving Thanks* at meals, ſeemeth to have been derived, throughout all ſucceeding ages, even to us. Of Chriſt himſelf we read often, and in every of the *Evangelists*, that he bleſſed and gave thanks in the name of himſelf and the people, before meat; in the 14. and 15. of (k) *Matthew*, in 6. and 8. of (l) *Mark*, in 9. of (m) *Luke*, and in 6. of (n) *John*. And in *Matthew*

A

B

C

D

E

- A *thw 26.* that after meat also, when Supper was ended, he and his Disciples (a) *sang an hymne*, before they departed the room. And S. Luke relateth of S. Paul, *Acts 27.* when he and his company in the ship, who were well toward 300 persons, were to refresh themselves with food after a long fast, that he took *bread*, and first (b) *Gave thanks to God in the presence of them all*, and then after brake it, and began to eat: yea S. Paul himself so speaketh of it, *Rom. 14.* as of the known practice of the Church among Christians of all sorts, *weak*, and *Strong*. He that was *strong in the faith*, and knew the liberty he had in Christ to eat indifferently of all kinds of meats, flesh as well as herbs; did eat of all indifferently, and gave God thanks for all. The weak Christian too, who made scruple of some kinds of flesh or other meats, and contented himself with herbs and such like things, yet gave God thanks for his herbs, and for whatsoever else he durst eat. (c) *He that eateth, eateth to the Lord* (saith he there, at verse 6.) *for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks too.* Notwithstanding they differed in their judgements and opinions, and consequently in their practice, concerning the lawfull or unlawfull use of some meats: yet they consented most sweetly, and agreed both in their judgement and practice, in the performance of this religious service of *Thanksgiving*.

- So then giving of Thanks for our meats and drinks before and after meales, in an outward and audible form, is an ancient, a commendable, an Apostolical, a Christian practice: ordinarily requisite as an outward testimony of the inward thankfulnesse of the heart; and therefore not to be omitted ordinarily, neither but in some few cases. There being the like necessity of this duty, in regard of inward thankfulnesse, as there is of vocal prayer, in regard of inward Devotion; and of outward Confession, in regard of inward belief: and look what exceptions those other outward duties may admit; the very same, *mutandis mutatis*, and in their proportion, are to be admitted here. But not only meats and drinks, but every other good Creature also of God, whereof we may have use, ought to be received with a due measure of thankfulnesse. And if in these things also, so often as in good discretion it may seem expedient for the advancing of Gods glory, the benefiting of his Church, or the quickning of our own Devotion, we shall make some outward and sensible expression of the thankfulnesse of our hearts for them: we shall therein do an acceptable service unto God, and comfortable to our own souls. For, for this cause God instituted of old among his own people, divers solemn feasts and sacrifices, together with the Sanctifying of the first fruits, and of the first born, and divers other ordinances of that nature: as on the other side to be fit remembrancers unto them of their duty of thankfulnesse; so to be as well good testimonies, and fit expressions of their performance of that duty.

(a) *juris ar*  
105. *Mat. 26.*  
30.

(b) *Acts 27.*  
35.

(c) *Rom. 14. 6.*

S. 36.

But



§. 37.

(a) Col. 3. 17.

(b) Phil. 4. 6.

(c) Psal. 103.  
1, 2.

§. 38.

(d) Cic. 2. de  
invent. 13.  
& 36.(e) Quid tam  
contra officium,  
quam non red-  
dere quod ac-  
ceperis? Am-  
bro. 1. Offi. 31.  
Nullum officii  
um refecunda  
gratia magis  
necessarium est.  
Cic. 1. de Offi.(f) Exunt ho-  
micide, tyran-  
ni, fures, adul-  
teri, raptores,  
sacrilegi, pro-  
ditores: infra  
ista omnia in-  
gratus est.Senec. 1. de  
benef. 10.(g) Non solum  
is gratus debet  
esse, qui accepit  
beneficium; ve-  
rum etiam is,  
cui potestas ac-  
cipiendi fuit.  
Cic. de Pro-  
vinc. Consul.  
Tum teneor do-  
no, quam si de-  
mittar onus.  
Horat. 1.  
Epist. 7.

But if not alwayes, the outward manifestation thereof; yet God ever expecteth at least the true and inward thankfulnesse of the heart, for the use of his good creatures. (a) whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him, Col. 3. (b) Be carefull for nothing: but in every thing by prayer and supplication with thanksgiving, let your request be made known unto God, Phil. 4. (c) Blesse the Lord, O my soul, (saith David in Psal. 103.) and all that is within me, praise his holy name; Praise the Lord, O my soul, and forget not all his benefits. Forget not all his benefits: as much as to say, by an ordinary Hebraism, forget not any of all his benefits. He summoneth all that is in him, to blesse God for all he hath from him: he thought it was necessary for him, not to receive any of the good Creatures of God, without Thanksgiving. Which necessity of Thanksgiving will yet more appear; if we consider it, either as an act of Justice, or as an act of Religion: as it is indeed and truly both.

It is first, an Act of Justice. The very law of Nature, which containeth the first seeds and principles of Justice, bindeth every man that receiveth a benefit, to a thankfull acknowledgement of it first, and then withall (ability and opportunity supposed,) to some kind of retribution. The best Philosophers therefore make gratitude (d) a branch of the Law of Nature; and so account of it as of a thing, than which there is (e) not any office of vertue more necessary: as nor any thing on the contrary more detestable, than Ingratitude. You cannot lay a (f) fouler imputation upon a man, nor by any accusations in the world render him more odious to the opinions of all men; than by charging him with unthankfulness. Ingratum dicas, omnia dixeris: do but say, he is an unthankfull wretch; you need say no more, you can say no worse, by any mortal creature. Verily, every benefit carrieth with it the force of an obligation; and we all confesse it: if we receive but some small kindness from another, we can readily and complementally protest our selves much bound to him for it. Indeed when we say so; we often speak it but of course, and think it not: but yet when we do so; we speak more truth than we are aware of. For, if it be in truth a kindness in him, we are in truth and enquiry bound to him thereby. The common saying is not without ground, Qui beneficium accepit, libertatem vendidit. Some men therefore refuse kindnesses and courtesies at other mens hands; because forsooth they will not be beholden to them. Which though it be a perverse and unjust course, and indeed a high degree of unthankfulness, (for there is unthankfulness, as well in (g) not accepting a kind offer, as in not requiting a good turn;) and therefore also a high degree of folly, (for it is a foolish thing for a man, out of the bare fear of unthankfulness one way, to become wilfully unthankfull another?) though I say, it be a fond and perverse course in

A in them : yet it argueth withall in them a strong apprehension of the equity of that principle of *Nature* and *Justice*, which bindeth men that receive benefits, *ad virtutem*, to a necessity of *requital* and *retribution*. Truth it is; to God our heavenly Father first, and then to our earthly (a) *Parents*, none of us can *reddere paria* : none is able to make a full *requital* to either of them; especially not to God. But that freeth us not from the debt of *thankfulness*, as not to our *Parents*, so neither to God : it rather bindeth us the faster thereunto. The same *Law of Nature*, which teacheth us to *requite* a good turn to the uttermost, where there is wherewithall to do it, and withall a fair opportunity offered; teacheth us where there wanteth either *ability* or *opportunity*, to endeavour by the best convenient means we can to testify at least the *thankfulness* of our hearts, and our unfeigned *desires* of *requital*. Which (b) *desire* and *endeavour*, if every ingenious man, and our earthly *Parents*, do accept of, where they find it, as of the deed it self : can we doubt of (c) Gods acceptation of our unfeigned desire herein, though infinitely and without all proportion short of a just *requital* and *retribution*? David knew right well, that when a man hath done all he can, he is but (d) an unprofitable servant, and (e) cannot be profitable unto God, as he that is wise may be profitable to himself and his neighbours; and that (f) his goodness, though it might be pleasurable to the Saints that are on the earth, yet it could not extend unto the Lord. All this he knew : and yet knowing withall that God accepteth the will for the deed, and the desire for the performance; he doubted not to raise up his language to that key, in Psal. 116. *Quid retribuam?* What requital shall I make? *What shall I render unto the Lord, for all his benefits towards me?* I will take the Cup of salvation, and call upon the Name of the Lord. This thankful heart he knew God valued as a Sacrifice : nay, (g) preferred before Sacrifices. For having rejected them at Verse 8. (h) [I will not reprove thee for thy sacrifices, &c.] He exacteth this at Vers. 14. of Psal. 50. [Offer unto God thanksgiving, &c.] God respecteth not so much the Calves out of our stalls, or the fruits from off our grounds : as these (i) *Virgulos labiorum*, these calves of our lips, as the Prophet; and these (k) *Fruitus labiorum*, these fruits of our lips, as the Apostle calleth them. [Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his Name, Heb. 13.] More than this; in his Mercy he will not desire : lesse than this, in all reason we cannot give. *Thankfulness* is an Act of *Justice* : we are unjust, if we receive his good Creatures, and not return him thanks for them.

ἱκανὸν ὑμῶν. Χριστοφ. 1. ἱκανόν. (i) Psalm 50, 8, 14. (k) Osee 14. 2. (l) Heb. 13. 15.

It is not only an Act of *Justice* : it is an act of *Religion* too; and a branch of that service whereby we do God worship and honour.

(a) who

(a) Sirac. 7. 28.

(b) In beneficio reddendo, plus animus, quam census operatur : magisque preponderat benevolentia, quam possibilitas referendi muneris. Ambros. 1. offic. 32.

(c) ut desint vires, tamen est laudanda voluntas. Hac ego contentos auguror esse Deos. Ovid. de Pont.

(d) Luk. 17. 10.

(e) Job 22. 1.

(f) Pl. 16. 2, 3.

Nulla ex nobis militas Deo speranda est.

Senec. 4. de ben. cap. 3.

Nec ille collato eget, nec nos si quicquam conferre possumus.

Ibid. cap. 9.

(g) Psal. 136. 12, 13.

(h) πάλιν τῷ θυσιῶν τῆς ποίαις αἰθιας τοῖς δικαίους

(i) Heb. 13. 15.

(a) Psal. 50. 23.

(b) 1 Sam. 2. 30.

(c) Ver. 5. *bic.*

5. 40.

(d) Deut. 8. 3.  
Marth. 4. 4.

(e) Psal. 104. 15.

(f) Psal. 33. 9.

(g) Heb. 1. 3.

(a) *who so offereth praise, he honoureth me*, Psal. 50. ver. last. Now look what *honour* we give unto God, it all redoundeth to our selves at the last with plentiful advantage; (b) [*Them that honour me, I will honour*, 1 Sam. 2.] Here then is the fruit of this religious Act of *thanksgiving*; that it *sanctifieth* unto us the use of the good *Creatures* of God, which is the very reason Saint Paul giveth of this present speech in the next verse. *Every Creature of God is Good*, saith he here, *and nothing to be refused, if it be received with Thanksgiving*: for, saith he there, (c) *it is sanctified by the word of God, and prayer*. Understand not by the word of God there, his *written word*, or the *Scriptures*; as some yet give the sense, not without violence to the words, though the thing they say be true: but, more both naturally to the construction of the words, and pertinently to the drift & scope of our Apostle therein, understand rather the word of his eternal *counsell* and *decree*, and of his *power* and *providence*, whereby he ordereth and commandeth his *Creatures* in these several kinds, to afford us such service & comforts, as he hath thought good. Which *sanctifying* of the *Creatures* by the word of Gods decree and providence, implyeth *two things*: the *own*, respecting the *Creatures*, that they doe their *kindly office* to us; the *other*, respecting us, that we reap *holy comfort* from them. For the plainer understanding of both which; instance shall be given in the *Creatures* appointed for our *nourishment*: and what shall be said of them, we may conceive of, and apply unto, every other *Creature* in the proper kind thereof.

First then, the *Creatures* appointed for food are *sanctified by the word of God*; when together with the *Creatures*, he giveth his  *blessing*, to go along with it: by his powerfull word, *Commanding* it, and by that command *enabling* it, to feed us. Which is the true meaning of that speech in Deut. 8. alleged by our Saviour against the Tempter, (d) [*Man liveth not by bread only, but by every word that proceedeth out of the mouth of God.*] Alas, what is *Bread* to nourish us without his *word*? unless he say the *word*, and command the *Bread* to do it, there is no more sap or strength in *Bread*, than in *stones*. The power and *nutritive vertue* which the *Bread* hath, it hath from his *decree*; because the *word* is already gone out of his mouth, that (e) *bread should strengthen mans heart*. As in the first *Creation*, when the *Creatures* were produced *in actu primo*, had their beings given them, and natural powers and faculties bestowed on them, all that was done by the word of Gods powerfull decree, (f) [*He spake the word, and they were made; he commanded, and they were Created.*] So in all their operations *in actu secundo*, when they do at any time exercise those natural *faculties*, and doe those *Offices* for which they were created; all this is still done, by the same powerfull word and decree of God, (g) [*He upholdeth all things by the word of his power.*] As we read of *bread*, so we often



A often read in the Scriptures of (a) *the staff of bread*: God sometimes threatneth he will *break the staff of bread*. What is that? *Bread* indeed is *the staff* of our strength; it is the very stay and prop of our lives: if God break this *staff*, and deny us *bread*, we are gone. But that is not all, *bread* is our *staff*: but what is *the staff of bread*? Verily, *the word of God*, blessing our *bread*, and commanding it to feed us, is *the staff* of this *staff*: sustaining that vertue in *the bread*, whereby it sustaineth us. If God break this *staff of bread*, if he withdraw his blessing from *the bread*, if by his countermaund he inhibit or restrain the vertue of *the bread*; we are as far to seek with *bread*, as without it. If sanctified with Gods word of blessing; a little pulse (b) and water, hard and homely fare shall feed Daniel as fresh, and fat, and fair, as the Kings dainties shall his Companions: a (c) cake and a cruse of water, shall suffice Eliab nourishment enough to walk in the strength thereof forty daies and nights: a few (d) barley leaves and small fishes shall multiply to the satisfying of many thousands, eat while they will. But if Gods word and Blessing be wanting; (e) the lean Kine may eat up the Fat, and be as thin, and hollow, and ill-liking as before: and we may, as the Prophet Haggai speaketh, (f) eat much and not have enough, drink our fills and not be filled.

C This first degree of the Creatures sanctification by the word of God, is a common and ordinary blessing upon the Creatures; whereof, as of the (g) light and dew of Heaven, the wicked partake as well as the godly, and the thankless as the thankfull. But there is a second degree also, beyond this; which is proper and peculiar to the Godly. And that is, when God not only by the word of his Power bestoweth a blessing upon the Creature: but also causeth the Echo of that word to sound in our hearts by the voice of his Holy spirit, and giveth us a sensible taste of his goodness to us therein: filling our hearts not only (h) with that joy and gladness, which ariseth from the experience of the effect, viz. the refreshing of our natural strength, but also joy and gladness more spiritual and sublime than that, arising from the contemplation of the prime cause, viz. the favour of God towards us in the face of his Son; that which David calleth the (i) light of his countenance. For as it is the kind welcome at a Friends Table, that maketh the cheer good, rather than the quaintness or variety of the dishes, (k) (*Super omnia vultus Accessere bonis*;) so as that (l) a dinner of green herbs with love and kindness, is better entertainment than a stalled Oxe with bad looks: so the light of Gods favourable countenance, shining upon us through these things, is it, which (m) putteth more true gladness into our hearts; than doth the corn, and the wine, and the oyle themselves, or any other outward thing that we do or can partake. Now this sanctified and holy and comfortable use of the Creatures, ariseth also from the word of Gods decree; even as the former de-

(a) Levit. 26.  
16.  
Psal. 105. 16.  
Ezek. 4. 16.  
*Firmamentum panis*. Vulg.

(b) Dan. 1. 12,  
15.

(c) 3 Kin. 19.  
6, 8.

(d) Joh. 6. 9,  
13.

(e) Gen. 41.  
30, 31.

(f) Agg. 1. 6.

S. 41.

(g) March. 5.  
45.

(h) Acts 14. 17.

(i) Psal. 4. 6.

(k) Ovid. *Metamorph.* 3.

(l) Pro. 15. 17.

(m) Psal. 4.  
6, 7.

gree did : but not from the same decree. That former issued from the decree of common providence; and so belonged unto all, as that Providence is common to all. But this later degree proceedeth from that special word of Gods decree, whereby for the merits of Christ Jesus, (a) the second Adam, he removeth from the Creature that (b) curse, wherein it was wrapped through the sin of the first Adam. And in this the wicked have no portion; as being out of Christ: so as they cannot partake of Gods Creatures, with any solid or sound comfort; and so the Creatures remain, (in this degree) unsanctified unto them. For this reason, the Scriptures stile the (c) Faithfull Primogenitos, the first born; as to whom belongeth (d) a double portion: and (e) Hæredes mundi, heirs of the world; as if none but they had any good right thereunto. And S. Paul deriveth our Title to the Creatures, from God, but by Christ; (f) [All things are yours, and you are Christs, and Christ is Gods:] As if these things were none of theirs, who are none of Christs. And in the verſe before my Text, he ſaith of meats, that (g) God hath created them to be received with thanksgiving of them which believe, and know the truth: as if thoſe that wanted faith and ſaving knowledge, did but uſurp the bread they eat. And indeed it is certain, the wicked have not right to the Creatures of God, in ſuch ample ſort, as the Godly have. A kind of Right they have, and we may not deny it them; given them by Gods unchangeable ordinance at the Creation: which being a branch of that part of Gods Image in man, which was of natural and not of ſupernatural grace, might be, and was ſoulely defaced by ſin; but was not, neither could be wholly loſt, as hath been (h) already in part declared. A Right then they have: but ſuch a right, as reaching barely to the uſe, cannot afford unto the uſer true comfort, or ſound peace of Conſcience, in ſuch uſe, of the Creatures. For, though nothing be in, and of it ſelf unclean; for Every Creature of God is good: yet to them that are unclean, ex accidenti every Creature is unclean and polluted, becauſe it is not thus ſanctified unto them by the word of God. And the very true cauſe of all this, is the impurity of their hearts, by reaſon of unbelief. The Holy Ghoſt expreſſly aſſigneth this cauſe, (i) To the pure all things are pure: but to them that are deſiled and unbelieving is nothing pure: but even their mind and Conſcience is deſiled. Aſa (k) naſty Veſſel ſowreth all that is put into it: ſo a Conſcience not (l) purified by faith, caſteth pollution upon the beſt of Gods Creatures:

But what is all this to the Text, may ſome ſay: or what to the point? What is all this to the Duty of Thankſgiving? Much every manner of way: or elſe blame Saint Paul of impertinency; whoſe diſcourſe ſhould be incoherent and unjoyned, if what I have now laſt ſaid were beſide the Text. For ſince the ſanctification of the Creature to our uſe, dependeth upon the powerfull and good word

[a] 1 Cor. 15.

45.

[b] Gen. 3. 17.

[c] Heb. 12.

23.

[d] Deut. 21.

17.

[e] Rom. 4. 13.

[f] 1 Cor. 3.

22, 23.

[g] Verſ. 3.

hic.

[h] See before

S. 14.

[i] Tit. 1. 15.

[k] Sincerum

eſt niſi vas,

quodcumque in-

mundis acceſcit.

Hoiat. 1 Epist.

2.

[l] Fide puri-

ficans corda.

Act. 15. 9.

S. 24.

- A word of God, blessing it unto us: that duty must needs be necessary to a sanctified use of the Creature, without which we can have no fair assurance unto our consciences, that that word of blessing is proceeded out of the mouth of God. And such is this duty of *Thanksgiving*: appointed by God, as the ordinary *meanes*, and proper *instrument*, to procure that word of blessing from him. When we have performed this sincerely and faithfully; our hearts may then, with a most cheerfull, but yet humble confidence, say *Amen*, *So be it*: in full assurance that God will joyn his *Fiat* to ours; Crown our *Amen* with his; and to our *So be it* of Faith and Hope, adde his of Power and Command: blessing his *Creatures* unto us, when we blesse him for them; and *sanctifying* their use to our comfort, when we *magnifie* his goodnesse for the receipt. You see therefore how, as unseparable and undivided companions, the Apostle joyneth these two together: the one, as the *Cause*, the other, as the *Meanes* of the *Creatures* sanctification: [ *It is sanctified by the word of God, and Prayer*: ] By the word of Gods powerfull decree, as the sole efficient, and sufficient *Cause*: and by the *Prayer of Thanksgiving* (for such *Prayer* he meaneth, as either hath *Thanksgiving* joyned with it, or else is a part of *Thanksgiving*, or *Thanksgiving* a part of it :) by *Prayer* I say and *Thanksgiving*, as the proper *Meanes* to obtain it. This is the blessed effect of *Thanksgiving*, as it is an *Act of Religion*. And thus you have heard two grand *Reasons*, concluding the necessity of *Thanksgiving* unto God, in the receiving and using of his good *Creatures*. The one, considering it as an *Act of Justice*: because it is in the only acceptable discharge of that obligation of debt, wherein we stand bound unto God for the free use of so many good *Creatures*. The other, considering it is an *Act of Religion*: because it is the most proper and convenient *means* to procure from the mouth of God a word of *Blessing*, to sanctifie the *Creatures* to the uses of our lives, & to the comfort of our consciences. This *Thanksgiving* being an *Act* both of *Justice* & *Religion*: whensoever we either receive or use any good Creature of God; without this, we are unjust in the Receipt, and in the Use *prophane*. It is now high time, we should from the premises infer something for our farther use and Edification.

- And the first *Inference* may be, shall I say for *Triall*; or may I not rather say, for *Conviction*? since we shall learn thereby, not so much to examine our *Thankfulness*, how true it is; as to discover our *unthankfulness*, how foule it is. And how should that discovery cast us down to a deep condemnation of our selves for so much both *Unjustice* and *Prophaneness*, when we shall find our selves guilty of so many failings in the performance of such a necessary Duty both of *Justice* and *Religion*? But we cannot abide to hear on this ear: We *unthankfull* to God? far be that from us: we scarce ever speak of any thing we have, or have



[a] usu quodam magis quam sensu vel affectu, personae in ore multorum gratiarum actionem advertere est. Bern. in Cant. serm. 13.

§. 44.

§. 45.

[b] Confessio gemina est: aut Peccati, aut Laudis. Aug. exp. 2. in Pl. 29. ἡ τῶν ὀνείων ἀμαρτιῶν καταγνώσις, ἡ εὐχαριστία τοῖς θεοῖς. Chrysost. in Psal. 93.

done, or suffered; but we send this clause after it, *I thank God for it*. And how are we *unthankfull*, seeing we do thus? It is a true saying, which one saith; *Thanking* of God, is a thing *all* men doe, and yet *none* doe, as they should. It is often *in udo*, but seldom *in imo*: it swimmeth often upon the tip of our *tongues*, but seldom sinketh into the bottome of our *hearts*. *I thank God for it*, is, as many use it, rather a (a) *By-word*, than a *Thanksgiving*: so far from being an acceptable *service* to God, and a magnifying of *his name*; that it is rather it self a grievous *sin*, and a taking of *his holy name* in vain. But if we will consider duely and aright, not so much how *near* we draw unto God with our *lips*, as how far our *hearts* are from him when we say so: we shall see what small reason we have, upon such a slender *lip-labour* to think our selves discharged either of the *bond* of thankfulness, or from the *sin* of unthankfulness. *Quid verba audiam, facta cum videam!* Though we say, *I thank God*, a thousand and a thousand times over, yet if in our Deeds, we bewray foul *unthankfulness* unto him; it is but *Protestatio contraria facto*: and we doe thereby but make our selves the greater and deeper lyers.

Every *sin* is spacious and diffused, and spreadeth into a number of branches: this of *Ingratitude* not least. Yet we will do our best to reduce all that multitude to some few principal branches. There are required unto true Thankfulness three things; *Recognition*; *Estimation*; *Retribution*. He that hath received a benefit from another, he ought *first*, faithfully to *acknowledge* it; *secondly*, to *value* it worthily; *thirdly*, to endeavour really to *requite* it. And who so *faileth* in any of these, is (so far as he faileth) *unthankfull* more or less. And do not some of us fail in all; and doe not all of us fail in some of these? For our more assured, whether *Examination*, or *Corruption*; let us a little consider how we have and do behave our selves in each of the *three* respects; In every of which, we will instance but in *two* kinds; and so we shall have *six degrees* of *Ingratitude*: still holding our selves as close as we can to the present point, concerning our *Thankfulness* or *Unthankfulness*, as it respecteth the *use* we have of, and the *benefit* we have from, the good Creatures of God.

And *first*, we fail in our *Recognition*, and in the due acknowledgement of Gods  *blessings*. And therein *first*, and let that be the *first degree* of our *unthankfulness*; in letting so many  *blessings* of his slip by us, without any  *regard*, or so much as  *notice* taken of them: Whereas  *knowledge* must ever go before  *acknowledgement*, and  *Apprehension* before  *Confession*. There is a twofold  *Confession* to be made unto God: the (b)  *one* of our  *sinnes*; the  *other*, of

his

- A his *goodness*. That belongeth to *Repentance*; this to *Thankfulness*. Both of them consist in an *Acknowledgement*: and in both, the acknowledgement is most *faithfull*, when it is most *punctual*: and in both, we come to make default, for want of taking such *particular information*, as we ought, and might. In our *Repentance*, we content our selves commonly with a *general Confession* of our *sins*: or at the most, possibly sometimes make acknowledgment of some one or a few *grosser falls*, which gall our Consciences, or which the world cryeth shame of: and if we doe that, we think we have made an excellent *Confession*. So in our *Thanksgivings*,
- B ordinarily we content our selves with a *general acknowledgement*, of *Gods* goodness and mercies to us; or sometimes possibly recount some one or a few notable and (a) *eminent favours*, such as most affect us, or whereof the world taketh notice: and this is all we do. But we do indeed in both these, deal unfaithfully with God, and with our own souls. If we desire to shew our selves truly *penitent*, we should take knowledge (so far as possibly we could) of *all* our *sins*, small and great (at least the several *species* and kinds of them, for the *inviduals* are infinite:) and bring them all before GOD in the *Confession of Repentance*. And
- C if we desired to shew our selves truly *thankfull*; we should take notice (so far as possibly we could, and in the *species* at least,) of *all Gods blessings*, small and great; and bring them all before him in the *Confession of praise*. We should even (b) *Colligere fragmenta*, gather up the very *broken meats*, and let nothing be lost, those (c) *small petty blessings*; as we account them, and as we think, scarce worth the observation. Did we so: how many *baskets full* might be taken up, which we daily suffer to fall to the ground, and be lost? Like *Swine* under the *Oaks*, we grouze up the *Akeornes*, and snouk about for more, and eat them too, and when we have done, lye wrouting, and thrusting our noses in the earth for more: but never lift up so much as half an eye, to the tree that shed them. Every *crum* we put in our mouths, every *drop* wherewith we coole our *tongues*, the very *ayre* we continually breath in and out through our *throats* and *nostrils*, a thousand other such things whereof the very *commonness* taketh away the *observation*, we receive from his fulness: and many of these are renewed every *morning*, and some of these are renewed every *minute*: And yet how seldome doe we so much as
- E take notice of many of these things? How justly might that complaint with GOD maketh against the *unthankfull Israelites*, be taken up against us? (d) *The Ox* knoweth his *Owner*, and the *Ass* his *Masters crib*: but *Israel* doth not know, my people doth not consider.

The second degree of our *Unthankfullness* to God, and that also for want of faithfull *Acknowledgement*, is: in ascribing the good things

[a] Beneficia quaedam magnitudo non patitur excidere: sed numero plura, & temporibus diversa effluunt. Senec. 3. de benef. 5.

[b] Ioh. 6. 12:

[c] Colligere fragmenta, ne pereant, id est nec minima beneficia oblivisci. Bernard in Cant. serm. 51.

[d] Esay. 1. 3.

things he hath given us to our own *deserts*, or *indeatours*, or to any of  
 therthing or Creature, either in part or in whole, but only to him. A  
 Such things indeed we have, and we know it too ( perhaps but  
 too well ) but we *bestirred* our selves for them, we *beat* our brains  
 for them, we *got* them out of the fire, and *swet* for them; we may  
 thank our *good friends*, or we may thank our *good selves* for them.  
 (a) Hab. 1. 16. Thus doe we ( a ) *Sacrifice unto our own nets, and burn incense to our*  
 drag, as if by them our portion were fat, and our meat plenteous. And  
 (b) Luk. 13. 1. as ( b ) Pilate mingled the blood of the Galileans with their own  
 (c) Psal. 50. 14. *sacrifices*: so into these spiritual ( c ) *Sacrifices of Thanksgiving*,  
 which we offer unto GOD, we infuse a quantity of *our own* B  
 swinke and sweat, of *our own* wit and fore-cast, of *our own* power  
 and friends, still some one thing or other of *our own*; and so rob  
 God, if not of all, yet of so much of his honour. This kind of  
*unthankfulness* God both fore-saw and forbad in his own people,  
 Deu. 8. warning them to take heed, verse 17. lest when they aboun-  
 ded in all plenty and prosperity, ( d ) *They should forget the Lord,*  
 and say in their hearts, my power and the might of my hand hath gotten me  
 this wealth. The very saying or thinking of this was a forgetting  
 of God. ( e ) But (saith Moses there) *Thou shalt remember the Lord* C  
*thy God: for it is hee that giveth thee power to get wealth, &c.* The  
 whole Chapter is none other but a *warn-word* against unthank-  
 fulnesse. All ( f ) *glorifying* in our selves, all vain *boasting* of  
 the gifts of God, or *bearing* our selves high upon any of his bles-  
 sings, is a kind of *smothering* of the receipt; and argueth in us a  
 kind of loathness to make a free *acknowledgement* of the Givers  
 bounty: and so is tainted with a spice of *unthankfulness* in this  
 degree. ( g ) *If thou didst receive it; why dost thou glory, as if thou hadst*  
*not received it?* saith my Apostle elsewhere. He that *glorifieth* in  
 that, for which heeven giveth thanks; doth by that *glorying*, as  
 much as he dareth, reverse his thanks. The Pharisee, who ( h ) D  
 thanked God he was not like other men; did even then, and by those  
 very thanks, but bewray his own wretched *unthankfulness*.  
 Besides a *faithfull Recognition*, in freely *acknowledging* the benefit  
 received; there is required unto thankfulness a *just Estimation* of  
 the benefit, in *valuing* it, as it deserveth: Wherein we make de-  
 fault, if either we *value* it not at all, or *under value* it. The third  
 Degree then of our *Ingratitude* unto God, is the *Forgetfulness* of his  
 benefits. When we so easily ( i ) *forget* them, it is a sign we  
 set nought by them. Every man readily *remembreth* those things,  
 he maketh any *reckoning* of: insomuch that although old age be  
 naturally *forgetfull*, yet ( k ) Tully saith, He never knew any  
 man so old, as to *forget* where he had hid his gold, or to whom  
 E  
 he

(a) Hab. 1. 16.

(b) Luk. 13. 1.

(c) Psal. 50. 14.

(d) Deut. 8. 14. 17.

(e) Ibid. 18.

(f) Est superbia, & delictum maximum, ut dicitur tanquam innatis; & in acceptis beneficiis gloriam usupare beneficii. Bernard de dilig. Deo.  
 (g) 1 Cor. 4. 7.  
 (h) Luk. 18. 11.

S. 47.

(i) Apparet illum non sepe de reddendo cogitasse, cui obrepit oblivio. Senec. 3. de ben. 1. Per-  
 veniunt eo quod, ut ego existimo, pessimus quisque & ingratus pervenit; ut obliquantur. Ibid. 5. (k) Nec vero quinquam senum auri oblitum, quo loco thesaurum obrisset; Omnia, quae curant meminerunt: vadimonia constituta, qui sibi, quibus ipsi debeant. Cic. de Senect.



A he had lent his monies. In *Deut. 8.* *Moses* warneth the people, (as you heard) to (a) *beware, lest being full they should forget the Lord* that had fed them; and *David* stirreth up his soul in *Psal. 103.* to (b) *blesse the Lord, and not to forget any of his benefits.* We all condemn *Pharaohs Butler* of unthankfulness to *Ioseph*, (and so we may well do; for he afterwards (c) condemned himself for it:) in that having received comfort from *Ioseph*, when they were fellow-Pri-  
soners, he yet (d) *forgot* him when he was in place where, and had  
power and opportunity to requite him. How *inexcusable* are we,

(a) *Deut. 8. 14.*(b) *Pf. 103. 2.*(c) *Gen. 41. 9*(d) *Gen. 40. 23.*

B our selves as much, and much more: for we do the same things, and much worse. He *forgot Ioseph*, who was but a *man* like him-  
self: we *forget God.* He had received but *one* good turn: we *many.* It is like he had none about him to put him in mind of *Ioseph*; for as for *Ioseph* himself, we know he lay by it, and could have no  
accesse: we have *God himself* daily rubbing up our *memories*, both by his *word* and *Ministers*, and also by new and fresh *benefits.* He, as soon as a fair occasion presented it self, confest his fault, and  
*remembered Ioseph*; thereby shewing his former *forgetfulness* to have  
proceeded rather from *negligence* than *wilfulness*: we after so ma-  
ny fresh *remembrances* and blessed *opportunities*, still continue in a  
kind of *wilfull* and confirmed resolution, still to *forget.* Well may  
we forget these *private* and smaller blessings; when we begin to  
grow but too forgetfull of those great and *publick Deliverances*  
G O D hath wrought for us. Two great *Deliverances* in the me-  
mory of many of us, hath God in his singular mercy wrought  
for us of this Land; such as I think, take both together, no Chri-  
tian age or Land can parallel: *One* formerly, from a forein  
*Invasion* abroad; *another* since that, from an hellish *Conspiracy* at  
home: both such, as we would all have thought, when they  
were done, should never have been *forgotten.* And yet, as if this  
were *Terra Oblivionis*, the land where all things are *forgotten*,  
how doth the memory of them fade away, and they by little  
and little grow into *forgetfulness*! We have lived to see *Eighty-*  
*eight* almost quite forgotten, and buried in a perpetual Amne-  
sty, (God be blessed who hath graciously prevented, what we  
feared herein!) God grant that we, nor ours, ever live to  
see *Novembers fifth* forgotten, or the solemnity of that day si-  
lenced.

C  
D  
E A fourth Degree of unthankfulness is, in *undervaluing* Gods  
blessings, and lessening the worth of them. A fault whereof the  
murmuring *Israelites* were often guilty: who although they were  
brought into a (e) *good Land, flowing with milk and honey*, and a-  
bounding in all good things both for necessity and delight; yet as  
it is in (f) *Psal. 106.* They thought scorn of that pleasant Land: and  
were ever and anon, and upon every light occasion *repining* a-  
gainst

5. 48.

(f) *Psal. 106. 24.*

gainst God and against Moses; alwayes receiving good things from God, and yet alwayes discontent at something or other. And where is there a man among us that can wash his hands in innocency, and discharge himself altogether from the guilt of *unthankfulnesse* in this kind? Where is there a man so constantly and equally content with his portion; that he hath not sometimes or other either *grudged* at the *leannesse* of his own, or *envied* at the *fatnesse* of anothers lot? We deal with our God herein, as Hiram did with Salomon. Salomon gave him twenty Cities in the land of Galilee: but because the Country was low and deep (and so in all likelihood the more fertile for that,) (a) *they pleased him not*; and he said to Salomon, *what Cities are these thou hast given me? and he called them Cabul*; that is to say, *dirty*. So we are witty to cavil and to quarrel at Gods gifts; if they be not in every respect such, as we in our vain hopes, or fancies, have ideated unto our selves. This is *dirty*; that *barren*: this too *solitary*; that too *populous*: this *ill-wooded*; that *ill-watered*; a third *ill-ayred*; a fourth *ill-neighbourred*. This (b) *grudging* and repining at our portions, and *faulting* of Gods gifts, so frequent among us, argueth but too much the *unthankfulnesse* of our hearts.

(a) Reg. 29.  
11, 13.

(b) *μεμψι-  
μοιροι* Jude 16.

S. 49.

(c) See be-  
fore, S. 38.

(d) 2 Sam. 9. 1.

The last thing required unto *Thankfulnesse*, (after a faithfull Acknowledgement of the receipt, and a just Valuation of the thing received:) is *Retribution* and *Requitall*. And that must be *real*, if it be possible: but at the least, it must be *votal*, in the *Desire* and *Endeavour*. And herein also (as in both the former,) there may be a double-fail: if, having received a benefit, we requite it either not at all, or ill. Not to have any care at all of *Requitall*, is the fifth degree of *Unthankfulnesse*. To a *Requitall* (as you (c) heard) *Justice* bindeth us: either to the party himself that did us the good turn, if it may be, and be either expedient or needfull; or at the least, to his. David retained such a gratefull memory of *Jonathans* true friendship and constant affection to him; that after he was dead and gone, he hearkened after some of his friends, that he might requite *Jonathans* love by some kindnesse to them. [ (d) *Is there yet any left of the house of Saul, that I may shew him kindnesse for Jonathans sake?* ] and surely he were a very *unthankfull* wretch, that having been beholden to the Father, as much as his life and livelyhood is worth, would suffer the Son of so well-deserving a Father to perish for want of his help; and would not strain himself a little even beyond his power (if need were) to succour him. Indeed to God, as we heard, we can render nothing that is worthy the name of *Requitall*: we must not so much as think of that. But yet somewhat we must do, to expresse the true and unfeigned *thankfulnesse* of our hearts: which, though it be nothing lesse, yet it pleaseth him for Christs sake to interpret as a *Requitall*. And that to Him, and His: To Him, by seeking his glory;

A

B

C

D

E

A 17; to *His*, by the fruits of our Christian *Charity*. We adventure our states and lives, to maintain the honour and safety of our *Kings* in their just warrs; from whom perhaps we never received *particular favour* or benefit, other than the common benefit and protection of *subjects*. And are we not then foulely *ingratefull* to *God*, to whose goodnesse we owe all that we have or are; if for the advancement of his *glory*, and the maintenance of his *truth*, we make dainty to spend the best and most precious things we have, yea though it be the dearest *heart-bloud* in our bodies? But how much more *ungratefull*, if we think much, for his sake to  
 B forgoe liberty, lands, livings, houses, goods, offices, honours, or any of these smaller and inferiour things? Can there be greater *unthankfulnesse*, than to grudge him a *small*, who hath given us *all*? In these, yet peaceable times of our *Church* and *state* (God be thanked) we are not much put to it: but who knoweth how soon a heavy *day of trial* may come, (we all know it cannot come *sooner*, or *heavier*, than our sinnes have deserved;) wherein woe, woe to our *unthankfulnesse*, if we do not freely and cheerfully render unto *God* of those things he hath given us, whatsoever he shall require of us. But yet even in these peaceable times there want  
 C not opportunities, whereon to exercise our *Thankfulnesse*; and to manifest our desires of *requital*: though not to *him*, yet to *his*. To his *servants* and *children* in their *afflictions*; to his poor distressed *members* in their manifold *necessities*. These opportunities we never did, we never shall want, according to our Saviours *prediction*, (or rather *promise*,) (a) *Pauperes semper habebitis*, *The poor you shall alwaies have with you*, as my Deputy-receivers; but me (in person) ye shall not have alwaies. And what we do, or not do, to  
 (b) *these*, whom he thus constituted his *Deputies*, he taketh it as done or not done unto *himself*. If when God hath given us *prosperity*, we suffer these to be *distressed*, and *comfort* them not; or  
 D *vituals*, to *perish*, and *feed* them not; or *cloathing*, to *starve*, and *cover* them not, or *power*, to be *oppressed*, and *rescue* them not; or *ability* in any kind, to *want* it, and *relieve* them not: Let us make what *shewes* we will, let us make what *profession* we will of our *thankfulnesse* to *God*, what we deny to *these*, we deny to *him*; and as we deal with *these*, if his case were *theirs*, (as he is pleased to make their case *his*,) we would so deal with *him*. And what is to be *unthankfull*, if this be not?

(a) Mat. 26. 11.

(b) Mar. 25. 50

S. 50.

E And yet behold *unthankfulnesse*, more and greater than this: *unthankfulnesse* in the *sixth*, and last, and highest, and worst *degree*. We require him *evil* for good. In that other we were *unjust*; not to require him at all: but *injurious* also in this, to require him with *ill*. It sticketh upon *King Iosab* as a brand of infamy for ever, that he slew (c) *Zachary* the son of *Iehoiada* the High Priest, who had been true and faithfull to him both in the

(c) 2 Chr. 24. 22, 23.



getting of the kingdom, and in the administration of it : recorded to all posterity, 2 Chron. 24. Thus *Joash* the King remembered not the kindness which *Iehoiada* the Father had done him, but slew his sonne : and when he died, he said ; The Lord look upon it, and require it. And it was not long, before the Lord did indeed look upon it, and require it : the very next verse beginneth to lay down the vengeance that God brought upon him for it. And yet compared with ours, *Joash* his ingratitude was nothing. *Iehoiada* was bound as a subject to assist the right heir : God is not bound to us ; he is a debtor to none. *Joash* had right to the Crown before *Iehoiada* set it on his head : we have no right at all to the Creature, but by Gods gift. *Joash* though he dealt not well with the son, yet he evermore esteemed the father so long as he lived, and was advised by him in the affaires of his Kingdome : we rebel even against God himself, and cast all his counsels behind our backs. *Joash* slew the son, but he was a mortal man and his subject, and he had given him ( at least as he apprehended it ) some affront and provocation : we by our sinnes and disobedience crucifie the sonne of God, (a) the Lord and giver of life, by whom, and in whom, and from whom we enjoy all good blessings, and of whom we are not able to say that ever he dealt unkindly with us, or gave us the least provocation. But as *Israel* ( whom God calleth (b) *Ieshurun*, and compareth to an Heifer fed in large and fruitfull pastures, ) going alwayes at full bit, grew fat and wanton, and kicked with the heel : so we, the more plentifully God hath heaped his blessings upon us, the more wantonly have we followed the swinge of our own hearts, and the more contemptuously spurned at his holy Commandements. It was a grievous bill of complaint, which the Prophet in the name of God preferred against *Israel* in *Osee* 2. that his (c) corn, and wine, and oyl, and the silver and gold which he had given them, they employed in the service of *Baal* an abominable Idol. If when God giveth us wit, wealth, power, authority, health, strength, liberty, every other good thing ; in stead of using these things to his glory, and the comfortable relief of his servants, we abuse them, some or all, to the service of those Idols which we have erected to our selves in our hearts ; to the maintenance of our pride and pompe, making *Lucifer* our God ; of our pelf and profits, making *Mammon* our God ; of our swinish pleasures and sensuality, making our (d) Belly our God : Are we not as deep in the bill as those *Israelites* were ? as unjust, as they ? as prophane, as they ? as unthankful every way, as they ? Flatter we not our selves : Obedience to Gods Commandements, and a sober and charitable use of his Creatures, is the best, and surest evidence of our thankfulness to God, and the fairest requital we can make for them. If we withdraw our obedience, and fall into open rebellion against God ; if we abuse them, in making them either the occasions or instruments

(a) Symb. Nicen.

(b) Deut. 32. 15.

(c) Osee 2. 8.

(d) Phil. 3. 9.

A ments of sin to the dishonour of God; and damage of his servants: we repay him ill and unworthily for the good we have received, and are guilty of *unthankfulness* in this foulest and highest degree.

Now we have seen what we are: let us say the worst we can by *unthankfull ones*; call them *wretches, castisses, churles*, any thing; load them with infamies, disgraces, contumelies; charge them with injustice, prophaneness, Atheism; condemn them, and with them the vice it self, *Unthankfulness* to the pit of Hell: do all this, and more, and spare not; and as David did at *Nathans* parable, when we hear any case or example of *ingratitude* in any of the former degrees, whether *really* done; or but in a *parable*, pronounce sentence upon the guilty, (a) *The man that hath done this thing shall surely dye.* But withall let us remember, when we have so done, that our hearts instantly prompt us what *Nathan* told David, (b) *Thou art the man.* We, we are the men, We are these *unthankfull ones*: *Unthankfull* to God, first in passing by so many of his blessings without taking any consideration of the; *Unthankfull* secondly, In ascribing his blessings wholly or partly to our selves, or any other but him; *Unthankfull*, thirdly, In valuing his blessings so lightly as to forget them; *Unthankfull*, fourthly, In diminishing the worth of his blessings, and repining at our portion therein; *Unthankfull*, fifthly, In not rendering to him and his according to the good he hath done for us; but sixthly, and most of all *unthankfull* in requiring him evil for good, and hatred for his good will. Dealing thus with him, let us not now marvel, if he begin to deal something strangely, and otherwise than he was wont with us. If he deny us his  *Creatures*, when we want them; if he take them from us when we have them; if he withhold his blessing from them, that it shall not attend them; if we find small comfort in them, when we use them; if they be unanswering our expectations, when we have been at some paines and cost with them; if as the Prophet speaketh, (c) *We sow much and bring in little, we eat and have not enough, we drink and are not filled, we cloath us and we are not warm, and the wages we earn we put into a bag with holes*: if any of these things befall us; let us cease to wonder thereat: our selves are the causers of all our woe. It is our great *unthankfulness* that blasteth all our endeavours; that leaveneth with *sourness* whatsoever is sweet, and turneth into *poison* whatsoever is wholesome in the good  *Creatures* of God. It is the (d) *word of God*, and *Prayer* that sanctifieth them to our use; and they are then good, when they are received with *thanksgiving*; so long as we continue *unthankfull*; we are vain if we look for any *sanctification* in them, if we expect any good from them.

I have now done with my first Inference, for *trial*, or rather *conviction*: I adde a second of *Exhortation*. The duty it self being

S. 51.

(a) 1 Sam. 12. 5

(b) ibid. 7.

(c) Agg. 1. 6.

(d) Ver. 5. hlc.

S. 52.

so necessary as we have heard *Necessary*, as an Act of *Justice* for the receipt of the Creature : and necessary, as an Act of *Religion* for the sanctifying of the Creature : how should our hearts be enflamed with an holy *desire*, and all our powers quickned up to a faithfull *endeavour*, conscionably to perform this so *necessary a duty* ? One would think that very *necessity*, together with the conscionableness of our former *unthankfulness*, should in all reason be enough to work in us that both *desire* and *endeavour*. In all reason, it should so: but we are unreasonable; and much ado there is to persuade us to any thing that is good, even when we are persuaded. Wherefore to enforce the exhortation more effectually, I must have leave to press the performance of this duty upon our consciences, with some farther *Inducements*, and important *Considerations*.

Consider first, the *Excellency* of the Duty. There are but three heads, whereto we refer all that is called good; *Jucundum*, *utile*, *Honestum*; Pleasure, Profit and Honesty. There is nothing desirable or lovely, but in one or other of these three respects. Each of these singly we account *good*; but that excellently good, wherein they all *concurr*. We love things that will give us *delight*; sometimes when there is neither *profit*, nor *credit* in them; we love things that will bring us *profit*; though possibly neither *delightful* greatly, nor *seemly*: and we love things that we think will do us *honesty*; oftentimes without regard either of *pleasure* or *profit*. How should we then be affected to this duty of *giving thanks*, and singing praises unto our GOD; wherein all these doe joyntly *concurr*, and that also in an excellent measure? *David* hath wrapped them all together in one verse, in the beginning of *Psal. 147*, (a) *Praise ye the Lord, for it is good; yea, it is a pleasant thing, and praise is comely*. It is *good*, it will bring you *profit*; it is *pleasant*, it will afford you *delight*; and it is *comely*, it will do you *honesty*: and what can heart wish more? Again, many good *vertues* and *graces* of God in us shall *expire* together with us: which though they be *eternal* in their *fruit* and *reward*, yet are not so as to their *proper Acts*; which after this life shall cease, because there shall be neither *need*, nor *use* of them then, (b) *whether there be Prophecies, they shall fail; or whether there be tongues, they shall cease: or whether there be knowledge, it shall vanish away*. There shall be no use of taming the flesh by *Fasting*, or of supplying the want either of others by *Almes*, or of our selves by *Prayer*. Nay, even *Faith* and *Hope* themselves shall have an end: for we shall not then need to *believe*, when we shall *see*: nor to *expect*, when we shall *enjoy*. But *giving of Thanks*, and *praise*, and *honour*, and *glory* unto God, shall remain in the *Kingdome of heaven* and of *glory*. It is now the continual blessed (c) *exercise* of the glorious *Angels* and *Saints* in *Heaven*: and it shall be ours, when we shall be translated thither. O that we would learn often to

practice

(a) *Psal. 147.*  
1.

(b) *1 Cor. 13.*  
8.

(c) *Rev. 4. 8.*  
11. & 7. 11,  
13.



**A** *pradice* here, what we hope shall be our eternal *exercise* there ! O that we would accustom our selves, being (a) *Filled in the spirit* to speak to our selves in Psalms and Hymns and spiritual Songs, singing and making melody in our hearts to the Lord: giving thanks alwaies for all things unto God and the Father, in the name of our Lord Jesus Christ : as speaketh our Apostle, Ephes. 5.

(a) Eph. 5. 18, 20.

Consider *secondly*, the multitude and variety and continuance of Gods blessings : and let that provoke thy *thankfulness*. If thou hadst received but one or a few benefits : yet thanks were due even for those few, or for that one, more than thou art able to return.

S. 34.

**B** But what canst thou allege, or how excuse thy *unthankfulness* : when his mercies are renewed every morning, nay every (b) *moment* ; when he is ever (c) *opening his hand*, and pouring out his blessings, and (d) *loading* and even overwhelming thee with his benefits : as if he did vie with thee, and would have thee see, how easily he can overcome thy *evill* with his *goodness*, and infinitely out-strip thine infinite *ingratitude* with his more infinite *munificence* ! His *Angels* are about thee, though thou knowest it not : from a thousand unknown dangers he delivereth thee, which thou suspectedst not : he still continueth his goodness unto thee, and repriveth thy destruction, though thou deservedst it not. What should I say more, thy very life and being thou owest to him. (e) *In whom we all live and move, and have our being* : thence resolve with holy David, to sing praise unto the Lord, (f) *As long as thou livest* ; and to sing praise unto thy God, whilest thou hast thy being. Many and continual receipts, should provoke many and continual thanks.

(b) *Omni momento me tibi obligas, dum omni momento mihi tua magna beneficia praestas.*

August. Solil. ca. 18. Tot muneris, quae sine intermissione diebus (Dii) fundunt. Senec. 4. de benef. 3.

(c) Psal. 145. 16.

(d) Psal. 68. 29.

(e) Act. 17. 28.

(f) Psal. 104. 33.

Consider *thirdly*, thy *future necessities*. If thou wert sure of that thou hast, that thou and it should continue together for ever, and never part ; and that thou couldst make prety shift to live upon the *Old Stock* hereafter, and never stand in need to him for more : there might be so much less need to take care for giving thanks for what is past. But it is not so with any of us : of what we have, we are but *Tenants at Courtesie*, and we stand continually upon our good behaviour, whether we should hold of him any longer, or no : and much of our *future happiness* standeth upon our *present thankfulness*. And with what face can we *crave* to have more, ( and yet more we must have, or we cannot subsist, ) if we be not *thankfull* for what we have ? (g) *Peremptoria res est ingratitude*, saith Saint Bernard, it cutteth it of all kindnesse. (h) *Ventus urens & exiccans* : like that (i) *strong Eastwinde* which in a night dried up the *Red-sea* ; it holdeth off the streams of Gods bounty from flowing, and dryeth up those *Channels* whereby his mercies were wont to be conveyed unto us. Certainly this is one special cause why God so often saith us *Nay*, and sendeth us away *empty* when we *aske* ; even because we are so

S. 35.

(g) Bern. Ser. 77.

(h) August. Soliloq. c. 18.

(i) Exod. 14. 21. Gratiarum cessat decursus, ubi reversus non fuerit. Bern. serm. 50.

**E** little

[a] Eccl. 1. 7  
sue reddon: ut  
origini flu-  
ta gratia, ut  
ubrius fluant.  
Bern., ler. 89  
[b] Alioquin,  
nisi ad fontem  
redeant, exsic-  
cantur. Bern.  
Ibid.

[c] Gen. 28.  
11.

[d] Horat. 1.  
Epist. 1.

[e] ἰὰν ἰπὶ  
τοῖς ῥάστα-  
σιν ἰυχάριστοι  
γενώμεθα,  
ὡς περὶ τὸ τῶν μεγάλων  
τυχῶν ἰαυλοῖς πολλὰν  
περιτετεῖλαι τῷ παρρησίᾳ  
Chryl. in Gen.  
hom. 26. ἰυλὴ γὰρ ἡ θεία,  
ἰρηλὴ τῷ αὐτῷ καλίστη μοῖρα  
ἰνιγασίας. Ibid. hom. 25.

s. 56.

[f] οἱ γὰρ  
κακοὶ γινώσκου-  
σι, τὰ γὰρ ὁδοῦ  
χρηστὴν ἔκαστος  
ἐκ ἑαυτοῦ, πρὶν  
τις αὐτῷ βαλεῖν.  
Tunc  
dicuntur homines  
nostra intelli-  
mus bona,  
Quum, quæ in  
potestate habui-  
mus, ea amissi-  
mus. Plaur. in  
Captiv. 1. 2.

little thankful to him for former receipts. The (a) Rivers return all their waters to the Sea, from whence they had them: and they gain this by the return, that the Sea feedeth them again, and so by a continual fresh supply preserveth them in perpetual being and motion. If they should (b) withhold that tribute, the Sea would not long suffice them nourishment. So we by giving, receive: and by true paying the old debt, get credit to run upon a new score; and provoke future blessings, by our thankfulness for former: as the Earth by sending up vapours back to Heaven from the dew she hath received thence, filleth the bottels of Heaven with new moysture, to be poured down upon her again in due season in kindly and plentiful showers. By our Prayers and Thanksgivings, we erect a Ladder, like that which (c) Jacob saw, whereon the Angels ascended and descended; we preserve a mutual intercourse betwixt Heaven and earth; and we maintain a kind of continual trading as it were betwixt God and us. The Commodities are brought us in, they are Gods blessings: for these we traffique by our Prayers and Thanksgivings. Let us therefore deal squarely, as wise and honest Merchants should do. Let us keep touch, and pay: it is as much as our credit is worth. Let us not think to have commodities still brought us in, and we send none out, (d) omnia te adversum spectantia: this dealing cannot hold long. Rather let us think, that the quicker and speedier and more returns we make, our gains will be the greater: and that (e) the oftner we pray and praise God for his blessings, the more we secure unto our selves both the continuance and the increase of them.

Consider fourthly thy misery, if thou shouldst want those things which God hath given thee. (f) Carendo magis quam fruendo. Fools will not know that true worth of things but by wanting, which wiser men had rather learn by having them. Yet this is the common folly of us all: We will not prize Gods blessings as we should, till he for our unthankfulness take them from us, and teach us to value them better before we have them again. We repine at Gods great blessings; we grudge at his gentle corrections; judging these too heavy, those too light. We think our very peace a burden, and complain of plenty as some would do of scarcity; and undervalue the blessed liberty we have of treading in his Courts, and partaking his holy Ordinances: and all this, because by his great goodness we have so long enjoyed them: and this is our guise in every other thing proportionably.

Did

Did we but feel a while the miseries of our Neighbour Countries, who want the blessings which we thus slight; or could we but fore-think what our misery should be, if we (as they) had our Throats ever before the sword, or were wasted with extreme famines and pestilences, or lived either in thick darkness, without the Gospel, or under cruel persecution for it. Did we thus; though our hearts were as hard and cold as stones, it could not be but those thoughts would soften them, and enflame them to magnifie and bless the holy name of God for our long and present peace, for that measure of plenty what ever it be which we yet have, and for the still continued liberty of his glorious Gospel and sincere worship among us. God grant, that from our wretched unthankfulness, he take not just occasion, by taking these great blessings from us, to teach us at once both how to use them better, and how to value them better.

Consider firstly, thy Importunity with God, when thou wantest any thing, and according to that, proportion thy thanks when thou hast it. I remember what Bernard writeth of the Popes servants and Courtiers in his time: (a) *Importuni ut accipiant iniqui donec acceperint, ubi acceperint ingrati*. When Suiters come to the Popes Court with their businesses, the Courtiers and Officers lie in the wind for them, greedily offering their service, and never quiet with them till they have got something: but by that they have got the money, they have forgot the man; and having first served their own turn, they then leave the business to go which way it will. Not much unlike is our dealing with God. When we (b) would have something, some outward blessing these conferred, or some outward calamity removed, (for thankless devotions seldom look farther, than after these outward things;) we are as Saint Chrysostome speaketh, (c) *οπισθοι* *τις* very eager and earnest with God, we must have no Nay; we wrastle with him, and that stoutly, as if we would outwrestle (d) *Iacob* for a blessing, and we will not let him go till we have obtained it. But *μετα το λαβειν αυανηλωνος*, saith Chrysostome there. When our turn is served, and we have what we would have, by and by, all our devotion is at an end; we never think so thanks. All the ten Lepers begged hard of Christ for a cleansing: the Text saith, (e) *They lift up their voices*; they were all lowd enough, whilst they were suitors. Sed ubi novem? there returned not to give God thanks for their cleansing, of the whole ten any more than barely one single man. It is our case just. When we want any of the good Creatures of God for our necessities, we (f) open our mouths wide, till he (g) open his hand, and fill them with plentifulness: but after, as if the filling of our mouths were the stopping of our Throats, so are we speechless and heartless. Shame

§. 17.

(a) Bern. lib. 4. de consid. ad Eugen.

(b) Multos videmus usque bodie satis importune petentes, quo sibi deesse cognoverint; sed paucos ad modum novimus qui dignas super acceptis beneficiis gratias agere videantur. Bernard, serm. de diversis. 27.

(c) Chrysost. in Psal. 137.

(d) Gen. 32.

(e) 25, 26.

(f) Luk. 17. 13, 17.

(g) Psal. 81. 10.

(h) Psal. 145. 16.

we



S. 58.

(a) Bern. in  
Psal. Qui habi-  
tat. Sermon. 14.(b) Gen. 32.  
10.

(c) Rom. 11.

35.

(d) Nulla Deo  
dandi beneficii  
causa est Sen.  
4. de benef. 3.  
Ego rebar spon-  
taneas esse nu-  
minum benig-  
nitas es ultro-  
que ab his flu-  
ere inexpectata  
benevolentiae  
munera. Ar-  
nob. contr.  
Gent. lib. 3.  
Deus nulli de-  
bet aliquid;  
quia omnia  
gratuito præ-  
stat. Et si quis-  
quam dicet, ab  
illo aliquid de-  
beri meritis su-  
is, certe ut ef-  
ficet non ei debe-  
batur: non e-  
nim erat, cui  
deberetur.

Aug. 3. de lib.  
arb. 16.

(e) Prov. 13.  
24. & 13. 4.

(f) 2 Thes. 3.  
10.

(g) Deut. 8.  
18.

(h) See before.  
Ser. 3. ad cler.  
S. 18.

S. 59.

we to be so *clamorous*, when we crave from him; and so *dumb* when we should give him thanks.

Consider *lastly*, how *freely* God hath given thee, what he hath given thee. (a) *Dupliciter gratis*, saith Bernard: *Sine merito*, *sine labore*. Freely both waies: *freely* without thy *desert*; and *freely* without so much as thy *pains*. Freely *first*, without thy *desert*.

*Jacob*, a man as well deserving as thou, yet confest himself.

(b) *Not worthy of the least of all Gods mercies*. And Saint Paul cut-

teth off all challenge of desert, by that interrogatory, (c) *who*

*hath first given him*, and it shall be recompensed him? as who should

say, No man can challenge God, as if he owed him ought.

If he have made himself a debtor to us by his *Promise*, (and in-

deed he hath so made himself a debtor to us,) yet that is still

*gratis*, and for nothing: because the *promise* it self was *free*, without

either (d) *debt* in him, or *desert* in us. Nay more, God hath been

good to us, not only when we had *not deserved it*; but (which

still more magnifieth his bounty, and bindeth us the stronger to

be *thankfull*,) when we had *deserved* the quite contrary. And

how is it possible we should forget such his unspeakable kind-

ness, in giving us *much good*, when we had done *none*, nay in giving

us *much good*, when we had done *much ill*? And as he gave it

*sine merito*; so *sine labore* too; the Creature being *freely* bestowed on

us, as on the one side not by way of *reward* for any *desert* of ours; so

neither on the other side by way of wages, for any *labour* of ours.

To shew that God giveth not his  *blessings* for our labour merely:

he sometimes giveth them not, where they are *laboured for*; and a-

gain he giveth them sometimes, where they are *not laboured for*. If in

the ordinary dispensation of his Providence, he bestow them up-

on them that labour, as Solomon saith, (e) *The diligent hand maketh*

*rich*; and seldom otherwise, for (f) (*He that will not labour*, it is fit

*he should not eat*;) yet that *labour* is to be accounted but as *the means*,

not as a sufficient *cause* thereof. And if we dig to the *root*, we shall

still find it was *gratis*: for even that power to labour was *the gift* of

God; (g) *It is God that giveth thee power to get wealth*. Yea in this sense,

(h) *nature* it self is *grace*; because given *gratis* and *freely*, without a-

ny labour, preparation, disposition, desert, or any thing at all in us.

All these considerations; *the Excellency* of the Duty, *the Conti-*

*nuance* of Gods blessings, our future *Necessity*, our *Misery* in want-

ing, our *Importunity* in Craving, his free *Liberality* in bestowing,

should quicken us to a more conscionable performance of this so

*necessary*, so *just*, so *religious* a Duty. And thus having seen our

*unthankfullness* discovered in six points: and heard many *Conside-*

*rations* to provoke us to *thankfulness*: it may be we have seen e-

nough in that to make us *hate the fault*, and we would fain *amend*

it; and it may be we have heard enough in this to make us *af-*

*fect the duty*, and we would fain *practice* it, may some say; but we

are

A are yet to learn how. *The Duty* being hard, and our *backwardness* great; what good course might be taken, effectually to *reform* this our so great *backwardness*, and to *perform* that so hard a *Duty*? And so you see, my *second* Inference for *exhortation*: breedeth a *third*, and that is for *direction*; which for satisfaction of those men that pretend willingness, but plead ignorance, I should also prosecute, if I had so much time to spare. Wherein should be discovered, what be the principal *causes* of our so great *unthankfulness*; which taken away, the effect will instantly and of it self cease. Now those *Causes* are especially, as I conceive, these five, viz. 1. *Pride*, and Self-love; 2. *Envy*, and Discontentment; 3. *Riotousness*, and Epicurism; 4. Worldly *Carefulness*, and immoderate desires; 5. Carnal *Security*, and foreflowing the time. Now then, besides the application of that which hath already been spoken in the former *Discoveries* and *Motives*; (for every *Discovery* of a fault, doth virtually contain some *means* for the correcting of it; and every true *Motive* to a duty, doth virtually contain some *helps* unto the practice of it:) besides these, I say, I know not how to prescribe any better *remedies* against *unthankfulness*, or *helps* unto *thankfulness*, than faithfully to strive for the casting out of those *sins*, and the subduing of those *Corruptions* in us, which *cause* the one, and *hinder* the other. But because the time, and my strength are near spent; I am content to ease both my self and you, by cutting off so much of my provision, as concerneth this Inference for *Direction*: and desire you that it may suffice for the present, but thus to have pointed at these *Impediments*, and once more to name them. They are *Pride*, *Envy*, *Epicurisme*, *Carefulness*, *Security*.

"I place *Pride*, where it would be; the *formost*, because it is  
 "of all other (a) the principal *impediment* of *Thankfulness*.  
 D "Certainly there is no one thing in the World, so much as  
 " *Pride*, that maketh men *unthankfull*. He that would be truly  
 "thankfull, must have his eyes upon both; the one eye upon  
 "the *Gift*, and the other upon the *Giver*: and this the proud  
 "man never hath. Either through (b) *self-love* he is stark-  
 "blind, and seeth neither: or else through *Partiality*, he wink-  
 "eth on one eye, and will not look at both. Sometimes he seeth  
 "the *Gift*, but too much, and boasteth of it: but then he forget-  
 "teth the *Giver*; he (c) *boasteth*, as if he had not received it. Some-  
 "times again he over-looketh the *Gift*, as not good enough for  
 E "him; and so rebineth at the *Giver*, as if he had not given him  
 "according to his worth. Either he *undervalueth* the *Gift*, or else  
 "he *overvalueth* himself; as if he were himself the *Giver*, or at least  
 "the *deserver*: and is in both *unthankfull*. To remove this *Impedi-*  
 "ment, who ever desireth to be *thankfull*, let him *humble* himself,  
 "nay *empty* himself, nay *deny* himself, and all his *deserts*; confess

T t

'him-

§. 60.

(a) Maxime  
facit ingratus  
nimius sui sus-  
pectus, & infi-  
tum mortali-  
tatis vitium se  
suaq; mirandi.  
Senec. 2. de  
benef. 16.

(b) Cuius a-  
mor sui, Horat.  
1. Carm. od.  
18.

(c) 1 Cor. 4.7

(a) Gen. 32.

10.

(b) Sacrilegus

invasor gloria

eue. Bern. in

Cant. Sermon.

13.

S. 61.

(c) Superbie

prima soboles

inanis gloria

—mox inui-

diam gignet.

Greg. 31.

Mor. 31.

(d) Non potest

quisquam, &amp;

invidere, &amp;

gratias agere

Senec. 3. de

benef. 3.

(e) Vehemens,

&amp; importunum

malum inui-

dia: que nos

inquietat, dum

comparat. Hoc

mibi prestitit:

sed illi plus,

sed illi matu-

rius. Senec.

2. de benef. 28.

(f) Illis non

tam jucundum

est, multos

post se, videri;

quam graves,

aliquem an e

se. Senec. E-

pist. 73.

(g) Matth. 20.

15.

(h) ὁ τοῦ ἡ-

γενομένου καὶ τοῦ

ἐνδοξοῦ

καὶ τοῦ μέγα

καὶ τοῦ αὐτοῦ

ἐπικροτοῦ,

καὶ τὰ κατ'

ἐαυτοῦ.

Plutarch. de

tranquil. a-

nim. Nulli ad

aliena respi-

cienti, sua pla-

cent. Senec. 3.

de Ira 10.

(i) Quodq;

aliena capella

gratius discentius

libet, Tabescat,

neque se majori

pauperum Turba

comparat? Horat. 1. Serm. Sarr. 1.

Ei δὲ μὴ, τὸς

κατασκευῶν

himself with Jacob (a) less than the least of Gods mercies, and con-

demn his own heart of much sinfull (b) sacrilege, if it dare but

think the least thought tending to rob God of the least part of his

honour.

Envy followeth Pride; the (c) Daughter the Mother: a se-

cond (d) great impediment of thankfulness. The fault is, that

men not content only to look upon their own things and the

present; but (e) comparing these with the things of other

men, or times: instead of giving thanks for what they have,

(f) repine that others have more or better; or for what they now

have, complain that it is not with them as it hath been. These

thoughts are Enemies to the tranquillity of the mind: breed-

ing many discontents, and much unthankfulness; whilst our

(g) eyes are evil, because God is good to others, or hath been so

to us. To remove this impediment; who ever desireth to be

truly thankful, let him look upon (h) his own things, and not on

the things of other men; and therein consider, not so much

what he wanteth, and fain would have, as what he hath, and

could not well want. Let him think, that what God hath gi-

ven him, came from his free bounty, he owed it not; and

what he hath denied him, he with-holdeth it either in his Justice

for his former sins, or in his Mercy for his farther good: that

God giveth to no man all the desire of his heart in these out-

ward things, to teach him, not to look for absolute content-

ment in this life, least of all, in these things. If he will

needs look upon other mens things, let him compare himself ra-

ther (i) with them that have less, than those that have

more: and therein withall consider, not so much what

(k) himself wanteth which some others have, as what he hath which

many others want. If a few, that enjoy Gods blessings in

these outward things in a greater measure than he, be an eye-

sore to him: let those many others, that have a scantier portion,

make him acknowledge that God hath dealt liberally and

bountifully with him. We should do well to understand

that saying of Christ, not barely as a Prediction, but as a

kind of Promise too, (as I have partly intimated (l) before,)

The (m) poor you shall alwaies have with you: and to think that every

Beggard that seeketh to us, is sent of God, to be as well a Glass

wherein to represent Gods bounty to us, as an Object whereon

for us to exercise ours. And as for former times: let us not so much

think how much better we have been, as how well we are; that

we are not so well now, impute it to our former unthankfulness;

and fear, unless we be more thankful for what we have, it

Ei δὲ μὴ, τὸς κατασκευῶν δευτέρου, καὶ μὴ κατὰ πᾶν οἱ πολλοὶ πρὸς τὸς ἀπὸ χειρὸς αὐτοῦ

ἐκδύναται. Plutarch, ubi supra. (k) Nec ea intuemur, quæ nos aliis præposuere, sed ea sola

quæ fortuna præcedentium ostendat. Senec. 3. de benef. 3. (l) See §. 49. (m) Matth. 26. 11.

will



- A "will be yet and every day worse and worse with us.  
 "Counsell very needfull for us in these declining times :  
 "which are not ( God knoweth, and we all know ) as the  
 "times we have seen: the leprous humour of *Papery* secret-  
 "ly stealing in upon us, and as a *leprosie* spreading apace  
 "under the skinnē; and penury, and *poverty*, as an ulcerous  
 "sore, openly breaking out in the very face of the Land.  
 "Should we murmur at this; or repiningly complain that  
 "it is not with us, as it hath been? God forbid: that is  
 "the way, to have it yet, and yet worse. Rather let us  
 B "humble our selves for our former *unthankfulness*, whereby  
 "we have provoked GOD to with-draw himself in some  
 "measure from us: and *blesse* him for his great *mercy*, who  
 "yet continueth his goodnesse in a comfortable and graci-  
 "ous measure unto us, notwithstanding our so great *unwor-*  
 "thinesse, and *unthankfulness*. Thousands of our brethren in the  
 "world, as good as our selves, how *glad* would they be,  
 "how *thankfull* to God, how would they rejoyce and sing,  
 "if they enjoyed but a small part of that *peace* and *prosperi-*  
 "ty in ourward things, and of that *liberty* of treading in Gods  
 C "Courts, and partaking of his *ordinances*, which we make so  
 "little account of, because it is not every way as we have  
 "known it heretofore?  
 "The *third* *Impediment* of Thankfulness, is *Riot*, and *E-*  
 "*picarism*: that which the Prophet reckoneth in the Ca-  
 "talogue of *Sodoms* sins, (a) *Fulnesse of bread, and abundance* (a) *Ezek. 16.*  
 "*of Idleness*. This is both a *Cause* and a *Sign* of much 49.  
 "*unthankfulness*. *Whoredom*, and *iniquity*, *Fulnesse*, and *For-*  
 "*getfulness*; they are not more near in the sound of the  
 "words, than they are in the sequel of the things :  
 D "(b) *when thou hast eaten, and art full, Then beware lest thou* (b) *Deut. 2.*  
 "*forget the Lord thy God, Deut. 8.* It much argueth, that we 10, 11.  
 "make small account of the good *Creatures* of God, if we will  
 "not so much as take a little *paines* to get them: but much  
 "more, if lavishly and like prodigal *fooles* we make *waste*  
 "and havock of them. He that hath received some *token*  
 "from a dear friend, though perhaps of *little value* in it  
 "self, and of *lesse use* to him; yet if he retain any grate-  
 "full *memory* of his friend, he will (c) *value* it the more, (c) *Quod non*  
 "and set greater store by it, and be the more carefull to *me moxet affi-*  
 E "preserve it, for his *friends* sake: but if he should make *matione: Ve-*  
 "it away causelessly, and the rather, because it came so ea- *rum est*  
 "sily, (as the *Ding-thrifts* proverb is, *Lightly come, lightly go*;) *parabovot*  
 "every man would interpret it as an evidence of his *mei sodales.*  
 "*friendly* and *unthankfull* heart. But *riot* is not only a *sign*; it *Catall.*  
 "is also a *Cause*, of *unthankfulness*: in as much as it ma-

"keth us value the good things of God, at too low a rate. A  
 "For we usually value *the worth* of things, proportionably to  
 "their *use*; judging them more or lesse good, according to  
 "the good they do us, be it more or lesse. And how then  
 "can the *Prodigal* or *Riotous* Epicure, that consumeth the good  
 "Creatures of God in so short a space, and to so little pur-  
 "pose; set a *just price* upon them, seeing he reapeth so little  
 "good from them? A pound, that would do a *Poor man* that  
 "taketh paines for his living a great deal of good, main-  
 "tain him and his family for some weeks together, per-  
 "haps put him into fresh trading, set him up on his legs,  
 "and make him a man for ever; what good doth it to a B  
 "prodigal Gallant, that will set scores and hundreds of them fly-  
 "ing at one afternoones sitting in a Gaming-house? Shall  
 "any man make me believe, he *valueth* these good gifts of  
 "God as he should do, and as every truly thankfull Chri-  
 "stian man would desire to do; that in the *powdering* and  
 "perfuming of an excrement that never grew from his own  
 "scalp, in the *furnishing* of a Table for the pomp and luxu-  
 "ry of a few houres, in making up a *rich Suit* to case a  
 "rotten carcase in, in the pursuit of any other lustfull *vainity* C  
 "or *delight*, expendeth beyond the proportion of his *re-ve-*  
 "nue or *condition*, and the exigence of *just occasions*? To re-  
 "medy this, whoever would be truly thankfull, let him live  
 "in some honest *Vocation*, and therein bestow himself *faith-*  
 "fully and *painfully*, bind himself to *Sober, discreet, and mo-*  
 "derate use of God's Creatures; remember that CHRIST  
 "would not have the very *broken meats* lost; think that if for  
 "every word idly spoken; then by the same proportion for e-  
 "very penny idly spent, we shall be accountable to GOD at  
 "the day of Judgement.

§. 63.

(a) Non pati-  
 tur aviditas  
 quenquam esse  
 gratum. Senec.  
 2. de benef. 27.  
 Nullum habet  
 malum cupidi-  
 tas majus,  
 quam quod est  
 ingrata. Id E-  
 pist. 73.

(b) Novis sem-  
 per cupiditati-  
 bus occupati,  
 non quid ha-  
 beamus, sed quid  
 petamus, inspicimus. Quicquid domi est, vile est. Sequitur autem, ut ubi quid ac-  
 ceperis leve novorum cupiditas feceris, auctor quoque eorum non sit in pretio. ----- Ideoque caduca  
 memoria est, futuro imminetium. Id. 3. de benef. 3.

"Immoderate Care, and Sollicitude for outward things is  
 "another (a) *impediment* of Thankfulness. Under which  
 "title I comprehend *Covetousness* especially, but not only:  
 "Ambition also, and *Voluptuousness*, and every other vice, that  
 "consisteth in a *desire* and expectation of something (b) for  
 "the future. Which *desire* and expectation if *inordinate*,  
 "must needs in the end determine in *unthankfulness*. For the  
 "very true reason, why we desire things *inordinately*, is, be-  
 "cause we promise to our selves more *comfort* and *content* from  
 "them, than they are able to give us; this being ever our  
 "Errour, when we have any thing in *chase*, to sever the good E

"which

A " which we hope from it from the *inconveniencies* that go  
 " therewith, and looking only upon that, never so much as  
 " to think of these. But having obtained the thing we desi-  
 " red, we find the one as well as the other; and then the in-  
 " *conveniencies* we never thought of before, (a) abateth much  
 " of the weight and the price we formerly set thereupon, and  
 " taketh off so much from the estimation we had of the good:  
 " whereby it cometh to passe, that by how much we over-  
 " valued it in the pursuit, by so much we undervalue it in the posses-  
 " sion. And so instead of giving thanks to God for the good we  
 B " have received; we complain of the *inconveniencies* that adhere  
 " thereunto, and so much underprise it, as it falleth short of our ex-  
 " pectation: and look how farre we do underprise it, so farre  
 " are we *unthankfull* for it. To remove this Impediment; who  
 " ever would be *thankfull*, let him moderate his desires after these  
 " outward things; fore-cast as well the *inconveniencies* that follow  
 " them, as the *commodities* they bring with them; lay the one a-  
 " gainst the other, and prepare as well to digest the one, as to  
 " enjoy the other.

(a) Nihil equè  
adeptis, & con-  
cupiscentibus  
gratum. Plin.

" The last Impediment of thankfulness is *Carnal security* joyned  
 C " ever with *Delays* and *Procrastinations*. When we receive any  
 " thing from God, we know we should give him thanks for it,  
 " and it may be we think of doing such a thing: but we  
 " think withall another day will serve the turn, and so we  
 " put it off for the present, and so forwards from time to time, till in  
 " the end we have quite forgotten both his benefit, and our own  
 " Duty, and never perform any thing at all. My Text doth  
 " after a sort meet with this corruption: for here the Apostle  
 " saith, the Creature should be received with thanksgiving; as if the  
 " thanks should go with the receipt, the (b) receipt and the  
 D " thanks both together. To remove this Impediment: consider,  
 " how in every thing delays are hurtfull and dangerous; how  
 " our affections are best and hottest at the first, and do in pro-  
 " cess of time insensibly deaden, and at last dye, if we do not  
 " take the opportunity, and strike (as we say) whilest the iron  
 " is hot; how that, if pretensions of other businesses or occasions  
 " may serve the turn to put off the tendering of our devotions,  
 " and rendering of our thanks to God, the Devil will be sure  
 " to suggest enow of these pretensions into our heads, and to  
 " prompt us continually with such allegations, that we shall sel-  
 E " dome or never be at leasure to serve God, and to give him  
 " thanks.

S. 64.

(b) Qui gratus  
suius est.  
statim dum ac-  
cepit, de red-  
dendo cogitat.  
Sen. 2. de be-  
nef. 25.

" Let us remember these five Impediments, and beware of  
 " them; Pride, Envy, Epicurism, Worldly Carefulness, and Delay.  
 " All which are best remedied by their contraries. Good  
 " helps therefore unto thankfulness are, 1. Humility, and Self-

S. 65.



"denial; 2. Contentednesse, and Self-sufficiency; 3. Painfulnesse, A  
 "and Sobriety; 4. The Moderation of our desires after earthly  
 "things; 5. Speed and Maturity. And so much for this third  
 "Inference of Direction. I should also have desired, if the time  
 would have permitted, although my Text speaketh of our  
 Thanksgiving unto God precisely as it respecteth the Creature;  
 yet to have improved it a little farther by a fourth Inference:  
 that if we be thus bound to give God thanks for these outward  
 blessings, how much more ought we then to abound in all  
 thankfulness unto him for his manifold (a) spiritual blessings in  
 heavenly things in Christ; for Grace and Election, for Mercy and B  
 Redemption, for Faith and Iustification, for Obedience and San-  
 ctification, for Hope and Glorification. If we ought to pray  
 for, and to give thanks for our (b) daily bread, which nour-  
 isheth but our bodies, and then is (c) cast into the draught, and  
 both it and our bodies perish: how much more for that  
 (d) Bread of life which came down from Heaven, and feedeth  
 our Soules unto eternal life, and neither they nor it can pe-  
 rish? If we must say for that, Give us this day our daily bread:  
 shall we not much more say for this, (e) Lord evermore give  
 us this bread. But I have done. Beseech we now Almighty C  
 God, to guide us all with such holy discretion and wisdom,  
 in the free use of his good Creatures; that keeping our selves  
 within the due bounds of Sobriety, Charity, and civil Duty, we  
 may in all things glorifie God: and above all things, and  
 (f) for all things give thanks alwayes unto God and the Father in  
 the name of our Lord Jesus Christ. To which our Lord Jesus  
 Christ, the blessed Sonne of God, together with the Father,  
 and the Holy Spirit, three Persons, and one onely wise, gra-  
 cious, and everliving God, be ascribed (as is most due) by  
 us and his whole Church, all the Kingdome, the Power, and the D  
 glory, both now and for evermore. Amen. Amen.

(a) Ephes. 1. 3.

(b) Matth.

6. 11.

(c) Matth.

13. 17.

(d) Joh. 6. 51.

(e) Joh. 6. 34.

(f) Ephes. 5.

20.

THE

E



THE SIXTH  
SERMON  
AD POPULUM.

At S. Pauls Crosse London, April. 15. 1627.

GEN. 20. 6.

And God said unto him in a dream; *Tea, I know that thou didst this in the integrity of thine heart: For I also withheld thee from sinning against me; therefore suffered I thee not to touch her.*



Or our more profitable understanding of which words, it is needfull we should have in remembrance the whole story of this present Chapter; of which story these words are a part. And thus it was. *Abraham* commeth with *Sarah* his Wife, and their family, as a Stranger, to sojourn among the *Philistims* in *Gerar*: covenanteth with her beforehand, thinking thereby to provide for his own safety, because she was beautifull, that they should not be to know that they were any more than Brother and Sister. *Abimelech* King of the place heareth of their comming, and of her beauty; sendeth for them both; enquireth whence and who they were; heareth no more

S. I.

more from them, but that she was his *Sister*; dismisseth him; *taketh her* into his House. Hereupon God *plagueth him* and his House with a strange *Visitation*; *threatneth him* also with *Death*; giveth him to understand, that all this was for *taking another mans wife*. He *answereth* for himself; *G O D replieth*. The Answer is in the two next former Verses: the Reply in this, and the next following Verse.

§. 2.

(a) Verse 4, 5.

His Answer is by way of *Apology*: he pleadeth first *Ignorance*; and then, and thence, his *Innocence*. (a) [ *And he said, Lord wilt thou slay also a righteous Nation? Said not he unto me, She is my Sister? and she, even she herself said, He is my Brother: in the integrity of my heart, and innocency of my hands, have I done this.* ] That is his *Answer*. Now God replieth: of which reply, I pass the remainder in the next Verse, which concerneth the time to come, so much of it as is contained in this Verse, hath reference to what was already done and past; and it meeteth right with *Abimelechs* Answer. Something he *had done*; and something he *had not done*: he had indeed (b) *taken Sarah* into his House, but he had (c) not yet *come near* her. For that which he *had done*, in *taking her*; he thought he had a *just excuse*, and he pleadeth it: *that he did not know her to be another mans wife*; and therefore, as to any intent of doing wrong to the *Husband*, he was altogether *Innocent*. But for that which he *had not done*, in *not touching* her; because he took her into his House with an *unchaste purpose*, he passeth that over in silence, and not so much as mentioneth it. So that his *Answer*, so far as it reached, was *just*: but, because it reached not home, it was not *full*. And now Almighty God fitteth it with a *Reply*, most convenient for such an *Answer*: *admitting his Plea*, so far as he alleged it, for what he *had done*, in *taking Abrahams Wife*; having done it simply out of *ignorance*, [ *Yea I know thou didst this in the integrity of thy heart:* ] and withall supplying that which *Abimelech* had omitted, for what he *had not done*, in *not touching* her; by assigning the true cause thereof, *viz.* his powerfull restraint, [ *For I also with-held thee from sinning against me, therefore suffered I thee not to touch her.* ]

(b) Verse 2.

(c) Verse 4.

§. 3.

In the whole Verse we may observe, First the *manner of the Revelation*; namely, by what means it pleased God to convey to *Abimelech* the knowledge of so much of *his will*, as he thought good to acquaint him withall: it was even the same, whereby he had given him the first information, at Verse 3. it was by a dream, [ *And God said unto him in a dream:* ] and then after, the *substance of the Reply*; whereof again the *general parts* are two. The former, an *Admission* of *Abimelechs* Plea, or an *Acknowledgement* of the integrity of his heart, so far as he alleged it, in that which he had done, [ *yea I know that thou didst it in the integrity of thine heart.* ] The later, an *Instruction* or *Advertisement* to *Abimelech*,



A to take knowledge of Gods goodnesse unto, and providence withhim, in that which *he had not done*: it was God that over-held him from doing it, [ *For I also with-held thee from sinning against me, therefore suffered I thee not to touch her.* ]

By occasion of those first words of the Text, [ *And God said unto him in a dream*; ] if we should enter into some enquiries, concerning the nature and use of *divine Revelations* in general, and in particular of *Dreams*: the Discourse as it would not be wholly impertinent, so neither altogether unprofitable. Concerning all which these several *Conclusions* might be easily made good. *First*, that God revealed himself and *his will* frequently in old times, especially before the sealing of the *Scripture-Canon* (a) in sundry manners: as by *Visions*, *Prophecies*, *Extacies*, *Oracles*, and other supernatural means, and namely, and among the rest, by (b) *Dreams*. *Secondly*, that God imparted his Will by such kind of *supernatural Revelations*, not only to the *godly* and *faithfull* (though to them most frequently, and especially:) but sometimes also to *Hypocrites* within the Church, as to (c) *Saul* and others: yea and sometimes even to *Infidells* too out of the Church, as to (d) *Pharaoh*, (e) *Balaam*, (f) *Nebuchadnezzar*, &c. and here to *Abimelech*. *Thirdly*, that since the writings of the Prophets and Apostles weremade up, the *Scripture-Canon* sealed, and the Christian Church by the preaching of the *Gospel* become *Oecumenical*; *dreams*, and other *supernatural Revelations*, as also other things of like nature, as *Miracles*, and whatsoever more immediate and *extraordinary manifestations* of the will and power of God, have ceased to be of *ordinary* and familiar use: so as now, we ought rather to *suspect delusion* in them, than to *expect direction* from them. *Fourthly*, that although God have now (g) ryled us to his holy *written word*, as unto a perpetual infallible *Rule*, beyond which we may not *expect*, and against which we may not *admit*, any other direction, as from God: yet he hath no where *abridged* himself of the power and liberty, even still to intimate unto the *sonnes of men* the knowledge of his *will*, and the glory of his *might*, by *Dreams*, *Miracles*, or other like *supernatural manifestations*; if at any time, either in the want of the *ordinary means* of the Word, Sacraments, and Ministry, or for the *present necessities* of his Church, or of some part thereof, or for some other *just cause* perhaps unknown to us, he shall see it expedient so to do. He hath *prescribed* us: but he hath not *limited* himself. *Fifthly*, that because the Devil and wicked spirits may suggest *Dreams*, probably *foretell* future events foreseen in their causes, and *work* many strange effects in nature, *applicando activa passivis*; which because they are without the sphere of our comprehension, may to our seeming have fair appearances of *Divine*

Reve-

S. 4.

1.

(a) μαρτυρίαι  
(b) πνευματικῆς  
πνεύ. Heb. 1. 1.  
(b) Numb. 12.

6.  
Joel 2. 28.  
Job 33. 14,  
16.  
αὐτὸν ὁ θεὸς ὤρασε  
ἐν ὕπνῳ  
Homer. Iliad.

2.  
(c) 1 Sam. 10.

10.  
(d) Gen. 41.

25, 28, 18, 45.  
(e) Numb. 14.

2, 4. &c.  
(f) Dan. 2, 28,  
45.

3.  
(g) Esa. 8. 20.

5.

*Revelations* or *Miracles*, when they are nothing less: for the avoiding of strong delusions in this kind, it is not safe for us to give easie credit to *Dreams*, *Prophecies*, or *Miracles*, as Divine, untill upon due tryal there shall appear, both in the *End* whereto they point us, a direct tendance to the advancement of *Gods Glory*; and in the *Means* also they propose us, a (a) conformity unto the revealed will of *God* in his written word. *Sixthly*, that so to observe our ordinary *Dreams*, as thereby to (b) *divine* or *foretell* of future contingents, or to *forecast* therefrom good or ill-luck (as we call it) in the success of our affairs; is a silly and groundless, but withall an *unwarranted*, and therefore an *unlawfull*, and therefore also a *damnable* superstition. *Seventhly*, that there is yet to be made a *lawfull*, yea and a very *profitable* use, even of our ordinary *Dreams*, and of the observing thereof: and that both in *Physick* and *Divinity*. Not at all by *foretelling* particulars of things to come: but by taking from them, among other things, some reasonable *conjectures* in the general, of the present estate, both of our *Bodies* and *Souls*. Of our *Bodies* first. For since the predominancy of (c) *Choler*, *Bloud*, *Flegm*, and *Melancholy*; as also the differences of *strength*, and *health*, and (d) *diseases*, and *distempers*, either by *diet* or *passion* or otherwise, do cause impressions of different forms in the *fancy*: our (e) ordinary *dreams* may be a good help to lead us into those discoveries, both in time of *health*, what our natural *constitution*, complexion, and temperature is; and in times of *sickness*, from the *ranckness* and *tyranny* of which of the *humours* the malady springeth. And as of our *Bodies*; so of our *Souls* too. For since our *Dreams*, for the most part (f) look the same way, which our *freest thoughts* encline; as the *Voluptuous* beast dreameth most of *pleasures*, the *Covetous* wretch most of *profits*, and the proud or *ambitious* most of *praises*, *preferments*, or *revenge*: the observing of our ordinary *Dreams* may be of good use for us unto that discovery, which of these three is our *Master sin* (for unto one of the three every other sin is reduced,) (g) *The Lust of the flesh*, *the Lust of the eyes*, or *the Pride of Life*.

(a) See Deur. 13. 1, &c. 6.

(b) Contra onirocriticos. See Aquin. 2. 2. qu. 95. 6. Ioh. Sarisb. 2. Polycr. 17. Petr. Blef. Epist. 65.

7.

(c) Secundum morum & humorum varietates, variantur & somnia. Alia namq; vident sanguinei, alia Cholericæ, alia flegmaticæ, alia melancholicæ. Auctor. de spir. & anim. cap. 25. apud Augustin. Tom. 3.

(d) Juxta etiam infirmitatum diversitates, diversa accidunt somnia. Ibid.

(e) ἡγυρίαν & ἡδονὰς καὶ ἰσχυρίαν καὶ ἰσχυρίαν, ὅτι δὲ ἐν ὅσῳ δὲ ἐν ὅσῳ.

ἡγυρίαν τοῖς ἰσχυρίαις. Arist. cap. 1. de divinar. ex infom. (f) A dream commeth through the multitude of business, Ecclef. 5. 2. Res, quas in vita usurpant homines, cogitant, cutant, vident, Quæque agunt vigilantes, agitant; ea si cui in somnis accidunt, minus mirum est. Aretius. Quæcumq; mentis agitat infestus vigor, Ea per quietem sacer & arcanus refert Veloxq; sensus. Senec. in Octav. Act. 4. See Delt. ibid. (g) 1 Joh. 2. 16.

§. 5.

But concerning *Revelations* and *Dreams*, it shall suffice to have only proposed these few *Conclusions* without farther enlargement: the manner of *Gods* revealing his will here to *Abimelech* by *Dream*, being but an incidental *circumstance* upon the *bye*, and not belonging to the main of the present story. We will therefore without more ado proceed to the substance of *Gods* reply, in the rest of the verse: and therein begin with the former general part, which

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B "who is the searcher of all hearts, alloweth the allegation, and acknowledgeth that integrity, [*Yea I know that thou didst this in the integrity of thy heart.*]

The *b* Original word here translated *Integrity*, is rendred by some *c* Truth, by others *d* Purity, and by others *f* Simplicity: and it will bear them all, as signifying properly *g* Perfection or Innocency. You would think by that word, that *Abimelech* had in this whole business walked in the sight of God with a *pure*, and *upright*, and *true*, and *single*, and *perfect* heart. But alas, he was far from that. God *h* plagued him and his, for that he had done: and God doth not use to punish the carcase for that, where-  
 C in the heart is single. Again, God with-held him, or else he would have done more and worse: and it is a poor perfection of heart; where the active power only is restrained, and not the inward corruption subdued. Besides, *Sarah* was taken into the house, and there kept for lewd purposes: and how can truth and purity of heart consist with a continued resolution of sinful uncleanness? *Abimelech* then cannot be defended, as truly and absolutely innocent: though he plead *Innocency*, and God himself bear witness to the *Integrity* of his heart. For had his heart been upright in  
 D him and sincere, in this very matter of *Sarah*, he would never have taken her into his house at all, as he did. But that he pleadeth for himself is; that in this particular, wherewith it seemed to him God by so threatening him did charge him, in wronging *Abraham* by taking his wife from him, his conscience could witness the *Innocency* of his heart; how free he was from any the least injurious purpose or so much as thought, that way. It was told him by them both, that she was his *Sister*; and he knew no other by her than so, when he took her into his house, supposing her to be a *single Woman*: if he had known she had been any mans  
 E Wife, he would not for any good have done the man so foul an injury, nor have sinned against his own soul, by defiling anothers bed: In the integrity of his heart, and innocency of his hands he did, what he had done. This is the substance of his allegation: and God approveth the integrity of his heart so far; viz. as free in this particular from any intent, either to injure *Abraham*, or to

כחם  
 בקטיוח  
 Targ. Chald.  
 d עא עג-דאע  
 עשד'א. Sep-  
 tuag.  
 f Simpliciter cor-  
 de. Vulgar.  
 g In the perfe-  
 ction of thy  
 heart. H. A.  
 h Ver. 17. 28.



sin against the light of his own Conscience, by committing adultery with anothers wife.

1. The meaning of the words thus cleared: we may observe in them three things. First, the fact for which Abimelech pleadeth; and that was, the taking of Sarah, who was anothers wife, into his house.
2. Secondly, the ground of his plea; and that was his ignorance: he knew not when he took her, that she was anothers wife.
3. Thirdly, the thing he pleadeth upon that ground; and that was his Innocency and the Integrity of his heart. Each of these three will afford us some observable instruction for our use. And the first thing we will insist upon from these words shall be, The grievousnesse of the sin of Adultery, hatefull even in the judgement of those men, who made small or no conscience at all of Fornication. See how this is raised from the Text. Abimelechs heart never smote him for taking Sarah into his house, so long as he supposed her to be but a single Woman: led with the common blindness and custome of the Gentiles, he either knew not, or considered not, that such fornication (though in a King) was a Sin. But the very frame of his Apology sheweth, that if he had known her to be another mans Wife; and yet had taken her, he could not then have pretended the integrity of his heart, and the innocency of his hands, as now he doth, and God alloweth it: but he should have been *inwardly* condemned, his own heart would have condemned him for it, and he should therein have sinned grossly against the light of his own Conscience.

b Ps. 119. 105.

It cannot be doubtful to us, who by the good blessing of God upon us, have his holy word to be *a light unto our feet, and a lantern unto our paths*, from the evidence whereof we may receive more perfect and certain information, than they could have from the glimmering lights of depraved Nature; I say, it cannot be doubtfull to us, but that all fornication, how simple soever, is a sin foul and odious in the sight of God, and deadly to the committer. As first being opposite directly to that *holinesse and honour and sanctification*, which God prescribeth in his will. Secondly, causing usually consumption of *d estate*, rottennesse of *f bones*, and losse of *g good-name*. Thirdly, *h stealing away the hearts* of those that are once ensnared therewith, and bewitching them even unto perdition, in such powerful sort, that it is seldom seen, a man once brought under by this sin, to recover himself again and to get the victory over it. Fourthly, putting over the guilty to the severe *k immediate judgement* of God himself; who for this sin slew of the Israelites in one day *l 23* or *m 24* thousand. And having *n sibly* one singular deformity above all other sins in all other kindes, that it is a direct sin *n against a mans own body*; in depriving it (by making it the instrument of filthinesse, and the *p members* of an harlot,) of that honour where-

1. c1 Thes. 4. 3. 4.

2. d Prov. 5. 10; 6.

26. Job 31. 12.

f Prov. 5. 11.

g Prov. 6. 33.

Pro. 7. 22, 23.

3. b Hof. 4. 11.

4. k Heb. 13. 14.

l 1 Cor. 10. 2.

m Num. 25. 9.

5. n 1 Cor. 6. 18.

p 1 Cor. 6. 15.

unto

A unto God had ordained it, to be a *b* member of Christ, and *c* the Temple of the Holy Ghost.

But yet of this foul sin the Gentiles made no reckoning: So long as they abstained from *d* married persons, it never troubled their Consciences to defile themselves with those that were single by fornication; because they esteemed it either as *no sin*, or as one of the least. It was not only the fond speech of an indulgent and doating old Father in the excuse of his licentious son in the Comedy, *f Non est flagitium mihi crede adolescentulum scortari*; (and yet he spake but as the generality of them then thought: ) but it was the serious plea also of the grave Roman Oratour, in the behalf of his Client, in open Court, before the severity of the sage and Reverend bench of Judges, *g Quando hoc non factum est? quando reprehensum? quando non permissum?* and, *Datur omnium concessu*, &c. *h* Nor in the lust of concupiscence, (saith St. Paul) as the Gentiles which know not God. An error, so universally spread, and so deeply rooted in the mindes and in the lives of the Gentiles; who *k* having their understanding darkned through the ignorance that was in them, because of the blindness of their hearts, wrought such uncleannesse not only without remorse, but even with greedinesse: that the Apostles had much ado with those men, whom by the preaching of the Gospel they had converted from Gentilism to Christianity, before they could reclaim them from an Error so inveterate both in the judgement and practise. Saint Paul therefore, as it both became and concerned him being *l* the Apostle and Doctor of the Gentiles, often toucheth upon this string in his *m* Epistles written unto the Churches of the Gentiles. But no where doth he set himself more fully and directly, with much evidence of reason and strength of argument, against this Sin and error, than in the *n* first Epistle he wrote to the Corinthians: because among them this sin, was both it self most rife in the practise, (the *p* Corinthians being notably infamous for lust and wantonnesse;) and it was also as much *q* slighted there as any where: many of them thinking that the *r* body was made for fornication, as the belly for meats; and that fornication was as fit and convenient for the body, as meats for the belly. Out of which consideration, the Apostles in that first General Councel holden at Jerusalem, Acts 15. thought it needful by Ecclesiastical Canon, among some other indifferent things for the Churches peace, to lay this restraint upon the converted Gentiles,

E &c. 10. 8. *p* Hinc KoerdaZuv pro scortari. Hadr. Jun. in Adag. & *traiçes* KoerdaZuv habet Ari-  
stoph. in Pluro. A.R. 1. Sc. 2. Quas supra mille prostare ad sanum Veneris qd. est in Corintho scribit Strab. 8.  
Geograph. Atq. hinc natam paronymiam. 'Ou παντὶς ἀσλεις ἰς Κορινθῶν ἰδὲ ὁ πλῆς. -Κακὸς ἀκούων  
[ἰς Κορινθῶν] ὁ διαβάλλωνται ἐπὶ τῇ πορνείᾳ καὶ ἀμαρτίᾳ καὶ τὰς ἀσλεις ἰδὼν. Bourdin. in  
Comment. ad Aristoph. Thesmophor. 9. --Libidinis, que nusquam gentium regnabat i: punitionis, quam Co-  
rinthi. \* Erasim. Paraphras. in 1 Corinth. in Argumen.

*b* 1 Cor. 6. 15.  
*c* 1 Cor. 6. 19.

*d* Viri licitò se  
errare credunt,  
si solo abstine-  
ant adulterio:  
meretricios au-  
tem usum tan-  
quam legi na-  
tura suppetere  
putant. Am-  
bros. 2. de A-  
brah. 11. Solo  
supra atque a-  
dulterio con-  
demonio, passim  
per lupanaria  
ancillulas li-  
bido permissi-  
tur.

Hieronym.  
Epist. 30.  
isum scotio-  
rum terrena  
civitas licitam  
impudenciam  
fecit.

Augustin. 14.  
de Civitat.  
18.

*f* Misio apud  
Terent. in  
Adelph. 1. 2.  
*g* Cicero. pro  
Catio.

*h* 1 Thes. 4. 5.  
*k* Ephes. 4. 18.  
19.

*l* Rom. 11. 13;

Gal. 2. 7;

1 Tim. 2. 7;

& 2 Tim. 1.

11.

*n* At Rom. 1.

19; & 13. 13

1 Cor. 12. 31;

Gal. 5. 19;

Ephes. 4. 19;

& 5. 3. &c.

Col. 3. 5;

1 Thes. 4. 3;

&c.

*o* 1 Cor. 5. 1. 9.

--11; 6. 9.

--18; 7. 1.

b A.R. 15. 28,  
29.

c Quod ali-  
quando qui com-  
mittunt, nescio  
qua perversita-  
te contemnunt; &  
nescio unde  
sibi testimonia  
nulla & vana  
conquirunt, di-  
centes, Peccata  
carnis Deus non  
curat. Auguſt.  
Serm. 16. de  
verb. Domin.  
cap. 1. Iſta pu-  
nenda & ni-  
mum gravia  
mala, ideo a  
multis viis ſi-  
ne ullo timore  
Domini commit-  
tuntur, quia ita  
a pluribus in  
conſuetudinem  
miſſa ſunt, & ita  
vilia vel levia ducuntur, ut nec jam inter  
gravia crimina putentur. Serm. de Temp. 143.  
d Durand. 4. diſtinct. 33. q. 2 & alii. f Myſterium iniquitatis 2 Thel. 2. 7. g 1 Cor. 7. 2. h Un-  
derſtand that in this paſſage concerning Abimelech, I uſe the word Fornication, as it doth include  
Concubinatum alſo.

b Eph. 5. 3.

c Eph. 4. 18.

d & greek  
word in  
S. ex. Baſil.

f Rom. 1. 18.

g Heb. 13. 4.

that they ſhould b abſtain from Fornication. Not, as if Fornica-  
tion were in it ſelf an indifferent thing, as thoſe other things were;  
nor, as if thoſe other things were in themſelves and ſimply unlaw-  
full, as Fornication was: but the Apoſtles did therefore joyn For-  
nication, and thoſe other indifferent things together in the ſame Ca-  
non; becauſe the Gentiles accounted fornication a thing as indiffe-  
rent, as what was moſt indifferent. Some remainders of the com-  
mon error there were, it ſeemeth, among ſome Chriſtians in S. Au-  
guſtines daies: who both c relateth the opinion, and confuteth it.  
And ſome in the Popiſh Church have not come far behinde here-  
in: ſo many of them I mean as hold that d ſimple fornication is  
not intrinſecally, and in the proper nature of it, a ſin againſt the  
Law of Nature; but only made ſuch, by divine poſitive Law. A  
ſtrange thng it is, and to my ſeeming not leſſe than a f myſtery,  
that thoſe men that ſpeak ſo harſhly of Marriage which God hath  
ordained, ſhould withall ſpeak ſo favourably of fornication which  
God hath forbidden: prepoſterouſly preferring the diſeaſe which  
ſpringeth from our corruption, before the g remedy which God  
himſelf hath preſcribed in his word. But howſoever, if ſome Chri-  
ſtians have ſpoken, and written, and thought ſo favourably of for-  
nication, as (to their ſhame) it appeareth they have done: the leſſe  
may we marvell, to ſee Abimelech, a King and an Infidel, allow  
himſelf the liberty to continue in the ſin of b Fornication; and  
yet notwithstanding ſuch allowance, ſtand ſo much upon his own  
innocency, and integrity as he doth.

God forbid any man that heareth me this day, ſhould be ſo ei-  
ther ignorant or uncharitable, as to conceive all, or any of that I  
have yet ſaid, ſpoken to give the leaſt ſhadow of liberty or excuſe,  
to Fornication or any uncleannesse, which Saint Paul would not  
have ſo much as b named among the Saints; --not named with  
allowance, not named with any extenuation, not named but with  
ſome deteſtation. But the very thing for which I have ſpoken all  
this, is to ſhew, how inexcusable the Adulterer is: when even thoſe  
of the Gentiles, who (by reaſon of the c darkneſſe of their un-  
derſtandings, and the want of Scripture-light,) could eſpy no ob-  
liquity in Fornication; could yet through all that darkneſſe ſee  
ſomething in Adultery, deſervedly puniſhable (even in their judge-  
ments) with death. They could not ſo far quench that d ſpark  
of the light of nature which was in them, nor f hold back the  
truth of God in unrighteouſneſſe: as not by the glimpe thereof, to  
diſcern a kinde of reverend Maieſty in Gods holy ordinance, of  
Wedlock; which they knew might not be g diſhonoured, nor the  
bed



A bed defiled by Adultery, without guilt. They saw *Adultery* was a *mixt crime*, and such as carried with it the face of *Injustice* as well as *Uncleanness*; nor could be committed by *the two* offending parties, without wrong done to a *third*. And therefore if any thing might be said *colourably* to excuse *Fornication*, (as there can be nothing said *justly*;) yet if any such thing could be said for *Fornication*, it would not reach to excuse *Adultery*: because of *the injury* that cleaveth thereunto. Against *Fornication* God hath ordained *b Marriage* as a Remedy: what a *beast* then is the *Adulterer*, and what a *Monster*, whom that *remedy* doth no good upon?

B In the *marriage knot*, there is some expression and representation of the *Love-covenant* betwixt *c Christ*, and his *Church*: but what good assurance can the *Adulterer* have that he is within that *Covenant*, when he breaketh this *Knot*? Every married person hath *ipso facto* surrendered up the *right* and interest he had in and over *d his own body*, and put it out of his own into the power of another: what an arrant *Thief* then is the *Adulterer*, that taketh upon him to dispose at his pleasure that which is none of his? But I say too well by him, when I compare him but to a *thief*; *Solomon* maketh him worse than a *Thief*. [ *f Mende not despise a thief if he steal to satisfy his soul, when he is hungry, &c.* But who so committeth adultery with a *Woman*, lacketh understanding: he that doth it destroyeth his own soul, &c.] Where he maketh both the injury greater, and the reconciliation harder, in and for the *Adulterer*, then for the *Thief*. Nay God himself maketh him worse than a *Thief* in his Law: in his *Moral Law*, next after murder placing *g Adultery* before *Theft*, as the greater sin; and in his *Judicial Law*, punishing *h Theft* with a *mule*, but *k Adultery* with *Death*, the greater Punishment. To conclude this first point: *Abimelech*, an *Heathen man*, who had not the knowledge of the *true God* of Heaven to direct him in the right way; and withall a *King*, who had therefore none upon earth above him, to controul him if he should transgresse: would yet have abhorred to have defiled himself knowingly by *Adultery* with another mans Wife, although the man were but a *stranger*, and the woman exceeding beautiful. Certainly *Abimelech* shall one day rise up in judgement, and condemn thy filthiness and injustice, whosoever thou art, that committest, or causeth another to commit adultery: *l Who knowing the judgement of God, that they which do such things are worthy of death*, either doest the same things thy self, or hast pleasure in them that do them; or being in place and office to punish incontinent persons, by *easy commutations* of publick penance for a private pecuniary mule, dost at once both *beguile* thine own conscience with sordid *Bribery*, and embolden the *adulterer* to commit that sin again without fear, from which he hath once escaped without shame, or so much as valuable loss.

b 1 Cor. 7. 2.

c Ephes. 5. 23.

d 1 Cor. 7. 4.

f Prov. 6. 30, &amp;c.

g Ex. 20. 13, 15.

h Ex. 22. 1, &amp;c.

k Lev. 20. 10.

Deut. 22. 21.

l Rom. 1. 32.

And

And thus much for that *first Observation*. The next thing, we shall observe from Gods approving of *Abimelechs* answer; and acknowledgement of the integrity of his heart, is, *That some Ignorance hath the weight of a just excuse*. For we noted before, that *Ignorance* was the ground of his *Plea*. He had indeed taken *Sarah* into his house, who was *another mans Wife*: but he hopeth that shall not be *imputed* to him as a fault, because he knew not she was *a married woman*; the parties themselves (upon inquiry) having informed him otherwise. And therefore he appealeth to God himself, the trier and judger of mens hearts, whether he were not *innocent* in this matter: and God giveth sentence with him, [*Yea I know that thou diddest this in the integrity of thy heart.*] Where you see his *ignorance* is allowed for a sufficient *excuse*. A

For our clearer understanding of which point, (that I may not wade farther into that great *question* so much mooted among Divines; than is pertinent to this story of *Abimelech*, and may be usefull for us thence, *viſ.* whether or no, or how far, *Ignorance* and *Error* may *excuse*, or lessen sinful Actions proceeding therefrom, in point of Conscience,) let us first lay down one general, certain, and *fundamental ground*, whereupon indeed dependeth especially the *resolution* of almost all those difficulties, that may occur in this, and many other like Questions. And that is this. It is a condition so essential to every *sin* to be *Voluntary*, that all other circumstances and respects laid aside, every *sin* is simply and absolutely by so much *greater* or *lesser*, by how much it is *more* or *lesse* voluntary. For whereas there are in the reasonable soul *three* prime faculties, from whence all humane Actions flow; *the Understanding*, *the Will*, and *the sensual Appetite* or *Affections*: all of these concur indeed to every Action *properly* Humane; yet so, as *the Will* carrieth the greatest sway, and is therefore the justest measure of *the Moral goodnesse*, or *badnesse* thereof. In any of *the three* there may be a fault, all of them being depraved in the state of *corrupt Nature*; and the very truth is, there is in every sin (every *complete sin*) a fault in every of *the three*. And therefore *all sins*, by reason of *the blindness* of the Understanding, may be called *Ignorances*; and by reason of *the impotency* of the Affections, *Infirmities*; and by reason of *the perverseness* of the will, *Rebellions*. But for the most part it falleth out so, that although all *the three* be faulty, yet *the obliquity* of the sinful Action springeth most immediately and chiefly from *the special default* of some one or other of *the three*. If the main defect be in *the Understanding*, not apprehending that good it should, or not aright: the sin arising from such defect we call more properly a *sin of Ignorance*. If the main defect be in *the Affections*, some passion blinding or corrupting the Judgement: the sin arising from such defect we call a *sin of Infirmitie*. If the main defect be in *the Will* B

C

D

E

A Will with perverse resolution bent upon any evil: the sin arising from such wilfulness we call a *Rebellion*, or a *sin of Presumption*. And certainly these sins of *Presumption* are the *b* greatest of the three, because *the wilfullest*: and those of *Ignorance* the least; because there is in them the least disorder of *the will*, which doth its office in some measure, in *following* the guidance of *the understanding*: the greater fault being rather in *the understanding*, for *misguiding* it. And of sins of *Ignorance*, compared one with another, that is ever *the least*, wherein the defect is greater in *the understanding*, and in *the will* less.

B From this Principle do issue sundry material conclusions: and namely, amongst many other, most pertinently to our purpose these two. *The one*, that all *Error* and *Ignorance* doth not *always* and *wholly* excuse from sin. *The other*, that yet some kinde of *Ignorance* and *Error* doth excuse from sin, sometimes *wholly*, but very often at least *in part*. The whole truth of both these conclusions, we may see in this *one* action of *Abimelech*, in taking *Sarah* into his house. In him there was a *twofold Error*, and thence also a *twofold Ignorance*. *The one* was an *Error in universali*, (*Ignorantia juris*, as they call it,) concerning the nature of *Fornication*: which being an *heinous sin*, he took to be either *none* at all, or a very *small one*. *The other* was an *error in particulari*, (*Ignorantia facti*,) concerning the personal condition and relation of *Sarah* to *Abraham*: whose *sister* he thought her to be, and not *wife*, though she were *both*.

D That former *Ignorance* (*Ignorantia juris*) in *Abimelech*, was in some degree *voluntary*. For *Abimelech* had in him the common Principles of *the Law of nature*; by the light whereof, if he had been careful to have improved it, but even so far as *right reason* might have led a prudent and dispassionate *natural man*, he might have discerned in the most *simple Fornication* such *incongruity* with those Principles, as might have sufficiently convinced him of *the unlawfulness* thereof. It is presumed, that all *Ignorance* of that, which a man is *bound to know*, and *may know* if he be not wanting to himself, is so far forth *misful*. Now *Abimelech* was *bound to know*, that all *sexual knowledge* of man and woman out of the state of *Wedlock* was simply *unlawful*, and so much, if he had not been wanting to himself in the use of his *Naturals*, he might have known: and therefore it was a kinde of *misful ignorance* in him in some degree, that he did not know it. And therefore further, he cannot be *wholly* excused from sin, in taking *Sarah*, notwithstanding both *that*, and his *other* ignorance: for although he did not know her to be *Abraham's wife*, yet he knew well enough she was not *his own wife*; and being not so to him, whatsoever she was to *Abraham* it skilled not, he should certainly not have *taken* her. To plead *Ignorance*, that he

b Gravis quidem infirmitas, quam ignorantia; sed multo gravius studio quam infirmitate peccatur. De penit. 43. ex Gregor.



b Rom. 1. 20.

c Verſ. 12.

he knew not *Fornication* to be a *ſin*, would little help him in this caſe. For men muſt know, they ſtand answerable unto God for their *Actions*; not meerly according to the preſent *knowledge* they *actually* have: but according to the *knowledge* which they *ought* and *might* to have had, thoſe *means* conſidered, which he had afforded them of knowledge. Thoſe *means*, even where they are ſcantest, being ever *ſufficient*, at the leaſt thus farre, *b* *ὡς ἵνα ἀναμάρτυροι*, as the Apoſtle ſpeaketh, *Rom. 1.* to leave the tranſgreſſor without *excuse*, and to make void all pretenſions of *Ignorance*.

That *Error* then did not *wholly* excuſe *Abimelech* from ſin; be-  
 cauſe his *Ignorance* was partly wilful: yet we may not deny, but  
 even that *error* did leſſen and *extenuate* the ſinfulneſſe of the  
 Action ſomething, and ſo excuſe him in part: a *tanto*, though  
 not *atoto*. Becauſe it appeareth by many evidences, that his *ig-  
 norance* therein was not *groſſly affected* and wilful: and look how  
 much *measure* you abate in the wilfulneſſe, ſo much *weight* you  
 take off from the ſin. The *light of Nature*, though to a man that  
 could have made the beſt of it, it had been *ſufficient* to have  
 diſcovered the *vicious deformity*, and conſequently the *moral un-  
 lawfulneſſe* of Fornication; yet was it nothing ſo clear in this  
 particular, as in many other things that concerned common *equity*,  
 and commutative *juſtice*. Beſides common *Opinion*, and the  
*Customs* of the times, and *Conſent* (though corrupt *conſent*) of  
 moſt nations, in making but a *light matter* of it; might eaſily car-  
 ry him with the ſtream, and make him adventure to do as moſt  
 did, without any ſcruple, or ſo much as *ſuſpicion* of ſuch foul  
 wickedneſſe, in a courſe ſo *univerſally* allowed and practiſed. Theſe  
 reſpects make his wilfulneſſe leſſe, his *ignorance* more pardonable,  
 and his ſin more excuſable. And I make no queſtion, the pre-  
 miſes conſidered, but that *Abrahams* ſin in denying *Sarah* to be  
 his wife (notwithſtanding c the *equivocating* trick he had to  
 help it) was by many degrees greater, than was *Abimelechs* in  
 taking her: as being done more *againſt knowledge*, and therefore  
 more *wilfully*. *Abimelechs* ſin in taking her, though with ſome  
 degrees of *wilfulneſſe*, being yet a ſin rather of *Ignorance*: whereas  
*Abrahams* ſin in denying her, was a ſin of *Infirmity* at the leaſt, if not  
 much rather a ſin of *Preſumption*.

Now although this *former Error* (*Ignorantia Juris*), could  
 not *wholly* excuſe *Abimelech* from ſin in what he had done, but  
 in *part* only; for he ſinned therein, by giving way to *unchaſte*  
 deſires and purpoſes, againſt the ſeventh Commandement:  
 yet that other *Error* of his (*Ignorantia facti*), in miſtaking a mar-  
 ried woman for a ſingle) doth *wholly* excuſe his fact from the  
 ſins of *iniuſtice*, in *coveting* and *taking* another mans Wife,  
 againſt the eighth and the tenth Commandements. He had not  
 the

A the least *injurious* intent against *Abraham*, in that kinde and degree: and therefore though he took *his wife* from him indeed, yet not knowing any such matter by her, especially having withall made ordinary and requisite *enquiry* thereafter, it must be granted he did it *unwittingly*, and therefore *unwilfully*: and therefore also *unsinfully*, as to that *species* of sin. *St. Augustine* saith truly, *Peccatum ita est voluntarium; ut si non sit voluntarium, non est peccatum*: without some consent of the will, no compleat *actual* sin is committed. Such *ignorance* therefore, as preventeth *à toto*, and cutteth off all consent of *the will*, must needs also *excuse*, and that *à toto*, the Actions that proceed there-from from being sins. It is clear from the words of my Text, that *Abimelechs* heart was sincere in this action of taking *Sarah*, from any injury intended to *Abraham* therein; although *de facto* he took his wife from him: because he did it *ignorantly*.

By what hath been spoken we may see in part, what kinde of Ignorance it is, that will *excuse* us from sin, either *in whole*, or *in part*; and what will not. Let us now raise some profitable Inferences from this observation. First, our *Romish* Catholiques often twit us with our fore-elders, [What, say they, were they not all down-right Papists? believed, as we believe? worshipped, as we worship? You will not say, they all lived and dyed in Idolatry, and so are damned. And if they were saved in their faith, why may not the same faith save us? and why will not you also be of that religion that brought them to Heaven?] A motive more plausible, than strong: the Vanity whereof our present Observation duly considered and rightly applyed fully discovereth. We have much reason to conceive good hope of *the salvation* of many of our *Fore-fathers*: who led away with *the common superstitions* of those blinde times, might yet by those *general truths*, which by the mercy of God were *preserved* amid the foulest overspreadings of *Popery*, agreeable to the Word of God, (though clogged with an *addition* of many superstitions and *Antichristian* inventions withal,) be brought to true Faith in the Son of God; unfeigned *Repentance* from dead works; and a sincere desire and endeavour of new and holy *Obedience*. This was *the Religion*, that brought them to Heaven; even Faith, and Repentance, and Obedience. This is *the true*, and *the Old*, and *Catholique* Religion: and this is *our Religion*, in which we hope to finde *salvation*; and if ever any of you that miscal your selves *Catholiques* come to Heaven, it is *this Religion* must carry you thither. If together with this true Religion, of Faith, Repentance, and Obedience, they embraced also your *additions*, as their blinde guides then led them; prayed to our *Lady*, kneeled to an *Image*, crept to a *Cross*, flocked to a *Mass*, as you now do: these were

41 Cor. 3. 12.

their spots and their blemishes; these were their *bay* and their stubble; these were their *Errors* and their *Ignorances*. And I doubt not, but as *S. Paul* for his blasphemies and persecutions, so they obtained mercy for these sins, because they did them ignorantly in misbelief. And upon the same ground, we have cause also to hope charitably of many thousand poor souls in *Italy*, *Spain*, and other parts of the Christian World at this day: that by the same blessed means they may obtain mercy and salvation in the end, although in the mean time through ignorance they defile themselves with much foul *Idolatry*, and many gross *Superstitions*.

But the *Ignorance* that excuseth from sin, is *Ignorantia facti*, according to that hath been already declared: whereas theirs was *Ignorantia juris*, which excuseth not. And besides, as they lived in the practise of that worship which we call *Idolatry*, so they dyed in the same without repentance: and so their case is not the same with *Saint Pauls*, who saw those his sins, and sorrowed for them, and forsook them: But how can *Idolaters*, living and dying so without repentance, be saved? It is answered, that ignorance in point of fact, so conditioned as hath been shewed, doth so excuse à toto; that an *Action* proceeding thence, though it have a material inconformity unto the Law of God, is yet not formally a sin. But I do not so excuse the *Idolatry* of our Forefathers, as if it were not in it self a sin, and that (without repentance) damnable. But yet their *Ignorance* being such as it was: nourished by *Education*, *Custom*, *Tradition*, the *Tyranny* of their leaders, the *Fashion* of the times, not without some shew also of *Piety* and *Devotion*; and themselves withall, having such slender means of better knowledge: though it cannot wholly excuse them from sin without repentance damnable, yet it much lesseneth and qualifyeth the sinfulness of their *Idolatry*; arguing that their continuance therein was more from other prejudices, than from a wilful contempt of Gods holy Word and Will. And as for their *Repentance*, it is as certain, that as many of them as are saved, did repent of their *Idolatries*, as it is certain no *Idolater*, nor other sinner can be saved without *Repentance*. But then, there is a double difference to be observed, between *Repentance* for *Ignorances*, and for *known sins*. The one is, that *known sins* must be confessed, and repented of, and pardon asked for them in particular, every one singly by it self, (I mean for the *kinde*, though not ever for the *individuals*;) every kinde by it self, at least where God alloweth time and leisure to the *Penitent*, to call himself to a punctual examination of his life past, and doth not by sudden death, or by some disease that taketh away the use of reason deprive him of opportunity to do that: Whereas for *Ignorances*, it is enough to wrap them up all together in a general and implicate confession, and to crave pardon for them by

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A *the lump*, as David doth in the 19. Psalm, [*a Who can understand all his Errors? Lord, cleanse thou me from my secret sins.*] The other difference is, that *known sins* are not truly repented of, but where they are *b forsaken*; and it is but an hypocritical semblance of *penance* without the truth of the thing, where is no care, either endeavour of *reformation*. But *ignorances* may be faithfully repented of, and yet still continued in. The reason; because they may be repented of in *the general* and in *the lump*, without *special knowledge* that they are sins: but without such special knowledge they cannot be reformed. Some of our fore-fathers then, might not only live in Popish Idolatry, but even dye in an Idolatrous act, breathing out their last with their lips at a *Crucifix*, and an *Ave-Mary* in their thoughts: and yet have truly repented, (though but in *the general*, and in *the croud* of their unknown sins,) even of those very sins; and have at the same instant true Faith in Jesus Christ, and other *Graces* accompanying salvation.

But why then may not I, will some *Popeling* say, continue as I am, and yet come to heaven, as well as they continued what they were, and yet went to heaven? If I be an *Idolater*, it is out of my Error and Ignorance: and if that *general Prayer* unto God at the last, to forgive me all my *Ignorances*, will serve the turn, I may run the same course I do without danger or fear: God will be merciful to me for what I do ignorantly. Not to preclude all possibility of *mercy* from thee, or from any sinner: Consider yet, there is a great difference between *their state* and *thine*, between *thine ignorance* and *theirs*. They had but a very small enjoyment of *the light* of Gods Word, *a hid* from them under *two bushels* for sureness: under the bushel of a *tyrannous Clergy*, that if any man should be able to understand the books, he might not have them; and under the bushel of an *unknown tongue*, that if any man should chance to get the books, he might not understand them. Whereas to thee, *the light* is holden forth, and set on a *Candlestick*; *the books* open; *the language* plain, legible, and familiar. They had eyes, but saw not: because the *light* was kept from, and the land was dark about them, as the *b darkness* of Egypt. But thou livest as in a *Goshen*, where *the light* encompasseth thee in on all sides; where there are *c burning and shining lamps* in every corner of the land. Yet is thy blindness greater, (for who so blinde, as he that will not see?) and more *inexcusable*: because thou *d shuttest* thine eyes against *the light*, lest thou shouldst see and be converted, and God should heal thee. Briefly, they wanted the light, thou *shunnest* it: they lived in darkness; thou *delightest* in it: their ignorance was *simple*; thine *affected* and wilful. And therefore although we doubt not, but that the times of their ignorance God *e winked* at; yet thou hast no warrant to presume, that God will also

a Psal. 19. 12.

b Prov. 28. 13.

a Matth. 5. 15.

b Exod. 18. 21, 23.

c Job. 5. 35.

d Mar. 13. 15.

e Act. 17. 30.

f Luke 7. 30.  
g 2 Thes. 2. 10,  
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also in these times *wink* at thee, who *rejectest* the counsel of God against thine own soul, and for want of *a* love and affection to the truth, art just y given over to *strong delusions*, to believe *fables*, and to put thy confidence in things that are *lies*. So much for that matter.

*Secondly*, here is a needful *admonition* for us all, not to flatter our selves for our *ignorance* of those things, that concern us in our *general* or *particular* Callings; as if for that *ignorance* our reckoning should be *easier* at the day of judgement. *Ignorance* indeed *excuseth* sometimes, sometimes *lesseneth* a fault; but yet not *all* ignorance, *all* faults; not wilful and affected ignorance *any* fault.

Nay, it is so far from doing that, that on the contrary it maketh the offence *a* much more grievous, and the offender much more *inexcusable*. A *heedless servant*, that *b* neither knoweth, nor doth his Masters will, *deserveth some stripes*. A *stubborn servant* that knoweth it, and yet transgresseth it, *deserveth more stripes*. But worse than them both is that *ungracious servant*, who fearing his Master will appoint him something he had rather let alone, *keepeth* himself out of the way beforehand, and *hideth* in a corner out of sight, of purpose that he might not know his Masters will; that so he may after stand upon it when he is chidden, and say, *He knew it not*:

such an untoward servant *deserveth yet more stripes*. Would the Spirit of God, think you, in the Scripture so often *call* upon us to *c* get the knowledge of Gods will, and to *increase* therein; or would he *commence* his *d* suit against a land, and *enter* his action against the people thereof, for want of such knowledge, if *ignorance* were better or safer? O it is a fearful thing for a man to *e* *shun* instruction, and to say he *desireth not* the knowledge of God. *f* *Noluerunt intelligere, ut bene agerent*. When men are once come to that pass, that they *will not* understand nor seek after God; when they *hate* the light, because they take pleasure in the *h* works of darkness;

when they *i* are afraid to *know* too much, lest their hearts should *condemn* them for not doing thereafter; when like the *k* deaf Adder they *stop their ears* against the voyce of the charmer, for fear they should be *charmed* by the power of that voyce out of their crooked and Serpentine courses; when they are so *resolved* to take freedom to sin, that they *chuse* to be still *Ignorant*, rather than hazard the foregoing of any part of that freedom: what do they, but even run on *blindfold* into hell? and through *inner*, poast along unto *m* *utter darkness*, where shall be weeping and gnashing of teeth? *n* *Frustra sibi de ignorantia blandiuntur*, saith S. Bernard,

*qui ut liberius peccent libenter ignorant*. Saint Paul so speaketh of such men, as if their case were desperate; [*o* *If any man be ignorant, let him be ignorant*:] as who say; if he will needs be *wilful*, at his peril be it. But as many as desire to walk in the fear of God with upright and sincere hearts, let them *thirst* after the knowledge

of

a Ignorantia directè & per se voluntaria auget voluntarium, & per consequens peccatum. Aquin. 1. 2. qu. 76. 4. b Luke 12. 48.

c Prov. 2. 3, 4.

7. 13. 23.

d 11. 1. 4. 1.

e See Prov. 1.

24. & c.

f Psal. 36. 3.

g John 3. 20.

h Ephes. 5. 11.

i impia mens

odit etiam ipsum

intelle-

ctum: & homo

aliquando nimium

mente per-

uersa timet in-

telligere ne co-

gatur quod in-

tellegerit face-

re. Aug. de ver.

Apost. ser. 13.

k Psal. 58. 4, 5.

l Ex intentione

voluntatis ad

peccandum pro-

venit, quod ali-

quis vult subire

ignorantia

dammum, prop-

ter libertatem

peccandi.

Aqu. 1. 2. 76. 4.

m 70. 10. 27.

n Bernard. e

12. grad. hu-

mil.

o 1 Cor. 14. 38.

A of God and his will, as *the p Hart* after the rivers of waters; let them *q cry* after knowledge, and *lift up* their voices for understanding; let them *seek* it as silver, and *dig* for it as for hid treasures; let their feet *tread* often in Gods Courts, and even *wear* the thresholds of his house; let them *delight* in his holy Ordinances, and *rejoyce* in the light of his Word; depending upon *the ministry* thereof with *unsatisfied* ears, and *unwearied* attention, and feeding thereon with *uncloyed* appetites: that so they may *see*, and *hear*, and *learn*, and *understand*, and *believe*, and *obey*, and *increase* in wisdom, and in grace, and in favour with God and all good

B men.

But then in *the third* place consider, that if *all ignorance* will not *excuse* an offender, (though some do:) how canst thou hope to finde any colour of *excuse* or *extenuation*, that sinnest wilfully with knowledge, and against *the light* of thine own conscience? *The least sin* thus committed, is in some degree a *Presumptuous sin*, and carryeth with it a *contempt of God*: and in that regard is

C a greater, than any sin of *Ignorance*. *b To him that knoweth to do good, and doth it not, to him it is a sin*, saith Saint James: *Sin* beyond all plea of *excuse*. Saint Paul though he were a *c Persecutor* of the Truth, a *Blasphemer* of the Lord, and *injurious* to the Brethren; yet he obtained *Mercy*, because he did all that *ignorantly*. His bare *ignorance* was not enough to *justify* him: but he stood need of *Gods mercy*, or else he had perished in those sins for all his *ignorance*. But yet who can tell, whether ever he should have found that *mercy*, if he had done the same things and not in *ignorance*? *Ignorance* then, though it do not *deserve* pardon, yet it often *findeth* it: because it is not joyned with open *contempt* of him, that is able to pardon. But he that sinneth against knowledge, doth *Ponere obicem*, (if you will allow *the phrase*, and it may be allowed in this *sense*;) he doth not only *provoke* the *Justice* of God by his *sin* (as every other sinner doth,) but he doth also *damb up the Mercy* of God by his *contempt*, and doth his part to *shut* himself out for ever from all possibility of *pardon*; unless the boundless *overflowing* mercy of God come in upon him with a *strong* tide, and with an *unresisted current* break it self a passage through. Do this then my beloved Brethren. Labour to *get* knowledge, labour to *increase* your knowledge, labour to *abound* in knowledge: but beware you *rest* not in your knowledge. Rather *d* give all diligence, to adde to your knowledge *Temperance*, and *Patience*, and *Godliness*, and *brotherly kindeness*, and *Charity*, and other good graces. Without these, your knowledge is *unprofitable*; nay, *damnable*. *e Qui apponit scientiam, apponit dolorem*; is true in this sense also. He that increaseth *knowledge*, unless his care of *obedience* rise in some good proportion with it, doth but lay more *rods* in steep for his own back, and increase the number of his *stripes*, and adde to the weight and

E measure

p Psalm 41. 2.  
q Prov. 2. 3, 4.

a Quod quisque melius sapit, & deterius delinquit. Greg. in pastorali.  
b Jam. 4. 17.  
c 1 Tim. 1. 13.

d 2 Pet. 1. 5, 7.

e Eccles. 1. 18.



measure of his own most just *condemnation*. Know this, that although *Integrity of heart* may stand with some *ignorances*, as *Abimelech* here *pleadeth* it, and *God alloweth* it: yet that mans heart is devoid of all singleness and sincerity, who *alloweth* himself in any course he knoweth to be sinful, or taketh this *liberty* to himself, to continue and persist in any known ungodlinesse. And thus much for our *second Observation*.

I adde but a *Third*: and that taken from the very thing which *Abimelech* here *pleadeth*, *viç. the integrity of his heart*; considered together with his present *personall estate* and condition. I dare not say, he was a *Cast-away*: for what knoweth any man, how God might after this time, and even from these beginnings, deal with him in the riches of his mercy? But at the time, when the things storied in this chapter were done, *Abimelech* doubtlesse was an *unbeleever*, a stranger to the covenant of God made with *Abraham*, and so in the state of a carnal and meer *natural* man. And yet both he *pleadeth*, and God *approveth*, the innocency and integrity of his heart in this businesse, [*Yea, I know that thou diddest this in the integrity of thine heart.*] Note hence, That in an *unbeleever* and *natural* man, and therefore also in a wicked person and a *cast-away*, (for as to the present state, *the unregenerate* and *the Reprobate*, are equally incapable of good things;) there may be *truth* and *singleness*, and *integrity* of heart in some *particular Actions*.

We use to teach, and that truly, according to the plain evidence of *Scripture*, and the judgement of the ancient *Fathers*, against the contrary tenet of the later *Church of Rome*; that all the works of *unbelievers* and *natural* men, are not only stained with sin, (for so are the best works of *the faithful* too;) but also are *really* and *truly* sins: both in their own *nature*, because they spring from a corrupt fountain, for <sup>a</sup> *That which is born of the flesh is flesh*, and it is impossible that a <sup>b</sup> *corrupt tree* should *bring forth good fruit*; and also in *Gods estimation*, because he beholdeth them as out of *Christ*, <sup>c</sup> *in and through whom alone he is well pleased*. *St. Augustines* judgement concerning such mens works is well known, who pronounceth of the best of them, that they are but *splendida peccata*, glorious sins: and the best of them are indeed no better. We may not say therefore, that there was in *Abimelechs* heart, as nor in the heart of any *man*, a *legal integrity*; as if his person, or any of his *actions* were innocent, and free from sin, in that *perfection* which *the Law* requireth. Neither yet can we say, there was in his heart, as nor in the heart of any *unbeleever*, an *Evangelical integrity*; as if his *person* were accepted, and for the persons sake all or any of his *actions* approved with God, accepting them as perfect, through the supply of the abundant *perfections* of *Christ* then to come. That first and *legall integrity*, supposeth the righteousnesse of *works*, which no *man* hath; this latter and *Evangelical integrity*, the

<sup>a</sup> Job. 3. 6.

<sup>b</sup> Mar. 7. 18.

<sup>c</sup> Mar. 3. 17.

- A the righteousness of Faith, which no unbeliever hath: no mans heart being, either legally perfect, that is in Adam; or Evangelically perfect, that is out of Christ. But there is a third kinde of integrity of heart, inferiour to both these, which God here acknowledgeth in Abimelech, and of which only we affirm, that it may be found in an unbeliever, and a Reprobate: and that is, a Natural or Moral integrity; when the heart of a meer natural man is careful to follow the direction and guidance of right reason, according to that light (of Nature, or Revelation) which is in him, without holownesse, halting, and hypocrisie; *Rectus usus Naturalium* we might well call it: the term were fit enough to expresse it; had not the Papists and some other Sectaries, by sowing it with the leaven of their Pelagianism, rendred it suspicious. The Philosophers and learned among the Heathen, by that which they call a good conscience, understand no other thing, then this very Integrity whereof we now speak. Not that an Unbeliever can have a good conscience, taken in strict propriety of truth, and in a spiritual sense. For the whole man being corrupted through the fall of Adam; the conscience also is wrapped in the common pollution: so that
- C <sup>d</sup> to them that are defiled and unbelieving nothing is pure, but even their minde and conscience is defiled, as speaketh S. Paul, Tit. 1. and being so defiled, can never be made good, till <sup>e</sup> their hearts be sprinkled from that pollution, <sup>f</sup> by the blood of Christ, who through the eternal spirit offered himself without spot to God, and till the Conscience be purged by the same blood from dead works to serve the living God, as speaketh the same Apostle, Heb. 9. and 10.

d Tit. 1. 15.

e Heb. 10. 22.

f Heb. 9. 14.

- But yet a good Conscience in that sense as they meant it, a Conscience morally good, many of them had; who never had Faith in Christ, nor so much as the least inckling of the Doctrine of Salvation. By which, <sup>a</sup> Not having the Law, they were a Law unto themselves; doing by nature many of the things contained in the Law: and chusing rather to undergo the greatest miseries, as shame, torment, exile, yea death it self, or any thing that could befall them, than wilfully to transgress those rules, and notions, and dictates of piety and equity, which the God of Nature had imprinted in their Consciences. Could heathen men and unbelievers have taken so much comfort in the testimony of an excusing Conscience, as it appeareth many of them did; if such a Conscience were not in the kinde, (that is Morally) Good? Or how else could
- E St. Paul have made that protestation he did in the Councel, [<sup>b</sup> Men and Brethren, I have lived in all good conscience before God untill this day:] At least, if he meant to include, (as most of the learned conceive he did) the whole time of his life, as well before his conversion, as after? Balaam was but a cursed Hypocrite, and therefore it was but a copy of his countenance, and no better,

a Rom. 2. 14.

b Act. 23. 1.

(for

c 2 Pet. 2. 15.

d Num. 23. 18.

(for his heart even then hankered after *c* the wages of unrighteousness,) when he looked a squint upon Balaks liberal offer, with this answer. *d* If Balak would give me his house full of gold and silver, I cannot go beyond the word of the Lord my God, to do lesse or more. But I assure my self, many thousands of unbelievers in the world, free from his hypocrisie would not for ten times as much as he there spake of, have gone beyond the Rules of the Law of Nature written in their hearts, to have done either lesse or more. Abimelech seemeth to be so affected; at least, in this particular action and passage with Abraham: wherein God thus approveth his integrity, *Tea, I know that thou diddest this in the integrity of thy heart.*

a Rom. 2. 14.

The Reason of which moral integrity in men unregenerate and meerly natural, is that Imperium Rationis, that power of natural Conscience and Reason, which it hath, and exerciseth over the whole man: doing the office of a Law-giver, and having the strength of a law; [*a* They are a law unto themselves,] saith the Apostle, Rom. 2. As a Law, it prescribeth, what is to be done: as a Law, it commandeth, that what is prescribed be done: as a Law, it proposeth rewards and punishments, accordingly as what it prescribeth and commandeth is done or not done. Abimelechs own Reason, by the light of Nature informed him, that to take another mans wife from him was injurious; and enjoyneth him therefore, as he will avoid the horrors and upbraidings of a condemning heart, by no means to do it. Resolved accordingly to do, and to obey the law of Reason written in his heart, before he durst take Sarah into his house, he maketh inquiry first, whether she were a single woman or a wife: and therefore, although (upon mis-information) he took another mans wife, unwitting that she was so, he pleadeth here, and that justly, the integrity of his heart. And from obedience to the same Law especially, spring those many rare examples of Justice, Temperance, Gratitude, Beneficence, and other moral virtues, which we read of in Heathen men, not without admiration: which were so many strong evidences also of this moral integrity of their hearts.

A point that would bear much enlargement, if we intended to amplify in by Instances; and did not rather desire to draw it briefly into use, by Inferences. A just condemnation, it may be first, to many of us, who call our selves Christians, and Believers, and have many blessed means of direction and instruction for the due ordering of our hearts and lives which those Heathens wanted: yet come so many paces, nay leagues short of them, both in the detestation of vicious and grosse enormities, and in the conscionable practise of many offices of vertue. Among them what strictnesse of Justice? which we either slack or pervert. What zeal of the common good? which we put off each man to other, as an unconcerning



A cerning thing. What remission of *private injuries*? which we pursue with implacable revenge. What contempt of *honours*, and *riches*? which we so pant after, so adore. What *temperance* and *frugality* in their provisions? wherein no excessse satisfieth us. What *free beneficence* to the poor, and to pious uses? whereto we contribute penuriously and with grudging. What conscience of *oathes* and *promises*? which we so slight. What reverence of their *Priests*? whom we count as the scum of the people. What loathing of *swinish drunkenness*? wherein some of us glory. What detestation of *usury*, as a monster in nature? whereof some of ours make a *trade*. Particularities are infinite, but what should I say more? Certainly, unlessse our *righteousnesses* exceed theirs, we shall never come to *heaven*: but how shall we escape the nethermost *hell*, if our *unrighteousnesses* exceed theirs? *a Shall not Vncircumcision which is by nature, if it keep the law, judge thee, who by the Letter and Circumcision doest transgresse the law?* said S. Paul to the *Jew*: make application to thy self, thou that art *Christian*.

*a Rom. 2. 27.*

C Secondly, if even in unbelievers, and Hypocrites, and Cast-aways there may be, in *particular Actions*, integrity and singleness of heart: then it can be but an *uncertain Rule* for us to judge of the true state of our own or other mens hearts, by what they are in some few *particular actions*. Men are indeed that, not which they shew themselves in some *passages*, but what they are in the more general and *constant tenor* of their lives. If we should compare *Abimelech* and *David* together, by their different behaviour in the same kinde of temptation, in *two particulars* of the sacred History, and look no farther: we could not but give sentence upon them quite contrary to right and truth. We should see *Abimelech* on the one side, though *allured* with *Sarahs* beauty; yet free from the least *injurious* thought to her husband, or *adulterous* intent in himself. We should behold *a David* on the other side, enflamed with lust after *Bathsheba*, whom he knew to be another mans Wife: *plotting* first, how to *compasse* his filthy desires with *the Wife*, and then after how to *conceal* it from *the Husband*, by many wicked and politick fetches; and, when none of those would take, at last to have him *murdered*, being one of his principal *b Worthies*, in a most base and unworthy fashion, with *the losse* of the lives of a number of *innocent persons* more; besides *the betraying* of Gods cause, *the dis-heartning* of his people, and *the discouragement* of his and their enemies. When we should see and consider all this on both sides, and lay the one against the other: what could we think but that *Abimelech* were the *Saint*, and *David* the *Infidel*; *Abimelech* the man after Gods own heart, and *David* a stranger from *the Covenant* of God? Yet was *David* all this while, within that *Covenant*: and (for any thing we know, or

*a 2 Sam. 11. 2, &c.*

*b 2 Sam. 23. 39.*

c Rom. 7. 23.

is likely,) *Abimelech* not. *Particular actions* then, are not good evidences either way: as wherein both an *unbeliever* awed sometimes by *the law* of natural *Conscience*, may manifest much simplicity and *integrity* of heart; and the true *Childe of God*, swayed sometimes with *c the law* of sinful *concupiscence*, may bewray much foul *Hypocrisie*, and infidelity. But look into the more *constant course* of both their lives: and then may you finde the Hypocrite and the unbeliever wholly *distinguished* from the godly, by the want of those right *marks of sincerity* that are in the godly: no *Zeal* of Gods glory; no *sense* of original corruption; no *bemoaning* of his privy hypocrisie and secret *Atheisme*; no *suspicion* of the deceitfulness of his own heart; no *tenderneſſe* of *Conscience* in smaller duties; no faithful *dependence* upon the providence or promises of God for *outward things*; no *self-denial*, or poverty of spirit; no *thirst* after the salvation of his brethren, and the like: none of these I say, to be found in any *constant manner* in the *general course* of his life; although there may be some sudden light *flashes* of some of them now and then in some *particular Actions*. Measure no mans heart then, especially not thine own, by those rarer discoveries of moral integrity in *particular actions*: but by the powerful manifestations of *habitual grace*, in the more *constant tenor* of life and practise.

a Psal. 35. 11.

We may learn hence *thirdly*, not to flatter our selves too much upon every *integrity of heart*; or to think our selves *discharged* from sin in the sight of God, upon every *acquittal* of our own *Consciences*: when as all this may befall an *Hypocrite*, an *Unbeliever*, a *Reprobate*. When men *accuse* us of hypocrisie or unfaithfulness, or *a lay to our charge things we never did*: it is, I confesse, a very comfortable and a blessed thing, if we can finde *protection* against their *accusations* in our own hearts, and be able to plead *the integrity* thereof in barre against their calumniationes. Our *integrity*, (though it be but *Moral*, and though but only in those *actions* wherein they charge us wrongfully,) and *the testimony* of our own consciences, may be of very serviceable use to us thus farre, to make us *regardlesse* of the accusations of unjust men: that *one testimony within* shall relieve us more, than a thousand false witnesses *without* can injure us.

b 1 Cor. 4. 3.

*b With me it is a very small thing*, saith Saint Paul, *that I should be judged of you, or of mans judgement*: as if he should have said, I know my self better than you do; and therefore so long as I know nothing by my self of those things, wherein you *censure me*, I little reckon what either you, or any others shall think or say by me. We may by his example make use of this; *the inward testimony* of our hearts being sufficient to *justifie* us against *the accusations of men*: but we may not rest upon this; as if *the acquittal* of our hearts were sufficient to *justifie* us in the sight of God. S. Paul knew it, who durst not rest there.

- A thereupon : but therefore addeth in the very next following words,  
*c* *Yea, I judge not mine own self; for I know nothing by my self,*  
*yet am I not hereby justified: but he that judgeth me, is the Lord.*  
 Our hearts are close, and false; and nothing so *d* *deceitful* as they:  
 and who can know them perfectly, but he that *made* them, and  
 can search into them? *Other men* can know very little of them:  
*our selves* something more: but *God* alone all. If therefore  
 when *other men* condemn us, we finde our selves agrieved:  
 we may remove our cause into an *Higher Court*; appeal from  
 them to our own *Consciences*, and be relieved there. But  
 B that is not *the Highest Court* of all; there lyeth yet an ap-  
 peal further and higher than it, even to *the Judgement-seat*, or  
 rather to the *Mercy-seat* of God: who both can finde just mat-  
 ter in us, to condemn us, even in those things wherein our own  
 hearts have acquitted us; and yet can withall finde a gracious  
 means to justify us, even from those things wherein our own  
 hearts condemn us. Whether therefore our hearts condemn us,  
 or condemn us not: *God is greater than our hearts, and knoweth*  
*all things.* “To conclude all this point, and therewithal the  
 “*first general part of my Text*; Let no *Excusations* of our own  
 C “*Consciences* on the one side, or *confidence* of any integrity in our  
 “*selves*, make us *presume* we shall be able to stand just in the sight  
 “of *God*, if he should enter into judgement with us: but let us ra-  
 “ther make suit unto him, that since we cannot *f* *understand* all  
 “*our own errors*, he would be pleased to *cleanse* us from our secret  
 “*sins*. And on the other side, let no *accusations* of our own *Con-*  
 “*sciences*, or *guiltiness* of our manifold frailties and secret hy-  
 “*pocrisies*, make us *despair* of obtaining his *favour* and righte-  
 “*ousness*: if *denying* our selves, and renouncing all *integrity* in  
 “our selves, as of our selves, we cast our selves wholly at the foot-  
 D “*stool* of his *mercy*, and seek his *favour* in the face of his only be-  
 “*gotten Son Jesus Christ* the righteous.

Of the former branch of *Gods* reply to *Abimelech*, in those former  
 words of the Text, [*Yea I know that thou didst this in the integrity*  
*of thy heart*] hitherto. I now proceed to the latter branch thereof, in  
 those remaining words [*For I also with-held thee from sinning*  
*against me: therefore suffered I thee not to touch her.*] *ΤΩΝΤΙ*. The  
 word signifieth properly to *hold in*, or to *keep back*; *a* *Retinui*, or  
*b* *Cohibui*, or as the Latine hath it, *c* *Custodivite*: implying *Abime-*  
*lechs forwardness* to that sin; certainly he had been gone, if *God*  
 E had not kept him in, and held him back. The Greek rendreth it,  
*d* *ἔκτεινον μὴ οὐ. I spared thee*: and so the Latine *Parcere*, is some-  
 times used for *impedire*, or *prohibere*, to hinder, or not to suffer;  
 as in that of *Virgil*, *Parcite oves nimium procedere*. Or taking  
*parcere* in the most usual signification, for *sparing*; it may very  
 well stand with the purpose of the place; for indeed *God spareth*

c 1 Cor. 4. 3, 4.

d Jer. 17. 9, 10.

e 1 Joh. 3. 20.

f Psal. 19. 19.

a Vatablus in  
 Schol. hic.  
 b Iunius hic.  
 c Vulgar. hic.  
 d Septuag. hic.

e Virg. Eclog. 3.



f Psal. 51. 4.

g Septuag. hic.  
h Vulg. hic.

i כחתי.

k H. A. hic.

l Psal. 16. 10.  
m Gen. 31. 73.  
Exod. 3. 19. &  
12. 23. Num.  
21. 13. Jud. 1.  
24. & 15. 1.  
Ester. 9. 14.

us no less, indeed he *sparath* us much more, when he maketh us forbear to *sin*, than when having sinned he forbeareth to *punish*; and as much cause have we to acknowledge his *mercy*, and to rejoyce in it, when he holdeth *our hands* that we *sin* not, as when he holdeth his *own hands* that he *strike* not. For I also with-held thee from *sinning against me*. How? Did not *Abimelech* sin in taking *Sarah*, or was not that as *f* every other sin is, a sin *against God*? Certainly, if *Abimelech* had not *sinned* in so doing, and that *against God*; God would not have so *plagued* him as he did, for that deed. The meaning then is; not, that God *with-held* him wholly from *sinning* at all therein; but that God *with-held* him from sinning against him in that *foul* kinde, and in that high degree, as to defile himself by *actual filthiness* with *Sarah*, which but for *Gods restraint* he had done: [Therefore suffered I thee not] *g in actus. h Non dimisi* te, that is, I did not let thee go: I did not leave thee to thy self: or most agreeably to the letter of the Text in the *i Hebrew*, *Non dedi*, or *non tradidi*; I did not deliver, or give. That may be, *non dedi potestatem*, I did not give thee *k leave* or power, and so *giving* is sometimes used for *suffering*, as *Psal. 16. l Non dabis sanctum tuum, Thou wilt not suffer, &c.* and *m elsewhere*. Or *non dedi te tibi*, I gave thee not to thy self. A man cannot be put more desperately into the hands of any *enemy*, than to be left *in manu consilii sui*, delivered into his own hands, and given over to the lust of his own heart. Or as it is here translated, *I suffered thee not*. We should not draw in *God* as a *party*, when we commit any *sin*, as if he *joynd* with us in it, or lent us his helping hand for it: we do it so *alone*, without his *help*, that we never do it, but when he letteth us *alone*, and leaveth us destitute of his *help*. For the *kinde*, and *manner*, and *measure*, and *circumstances*, and *events*, and other the appurtenances of *sin*; God *ordereth* them by his Almighty *power* and *providence* so, as to become serviceable to his most *wise*, most *just*, most *holy* purposes: but as for the very *formality* it self of the *sin*, God is (to make the most of it,) but a *sufferer*; [Therefore suffered I thee not, *To touch her.*] Signifying that God had so *far restrained Abimelech* from the accomplishment of his wicked and unclean purposes, that *Sarah* was preserved *free* by his good providence, not only from *actual adultery*, but from all unchaste and wanton *dalliance* also with *Abimelech*.

It was *Gods great mercy* to all *the three parties*, that he did not *suffer* this evil to be done: for by this means he graciously preserved *Abimelech* from the *sin*, *Abraham* from the *wrong*, and *Sarah* from both. And it is to be acknowledged *the great mercy* of *God*, when at any time he doth, (and he doth ever and anon more or less,) by his gracious and powerful restraint *with-hold* any man, from running into those extremities of *sin* and *mischief*, where-

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- A whereinto his own corruption would carry him headlong, especially when it is set a gog by the cunning persuasions of *Satan*, and the manifold temptations that are in *the world* through lust. The *Points* then that arise from this part of my Text, are these.
1. Men do *not always* commit those evils, their own *desires*, or outward temptations prompt them unto.
  2. That they do it not, it is from *Gods restraints*.
  3. That *God restraineth* them, it is of his own gracious goodness and mercy.
- The common subject matter of the whole *three points*, being one, *viz. Gods restraint of mans sin*; we will therefore wrap them up all *three* together, and so handle them, in this *one* entire *Observation*, as the *total* of all three. *God in his mercy oftentimes restraineth men from committing those evils, which, if that restraint were not, they would otherwise have committed.*

- This *Restraints*, whether we consider *the Measure*, or *the Means* which God useth therein; is of great variety. For *the Measure*; God sometimes *restraineth* men *à Tòto*, from *the whole sin*, whereunto they are tempted; as he with-held *Joseph* from consenting to the persuasions of his Mistress: sometimes only *à Tanto*, and that more or less, as in his infinite wisdom he seeth expedient; suffering them perhaps but only to *desire* the evil, perhaps to *resolve* upon it, perhaps to *prepare* for it, perhaps to begin to *act* it, perhaps to *proceed* far in it, and yet keeping them back from falling into *the extremity* of the sin, or accomplishing their whole desire in the full and final *consummation* thereof; as here he dealt with *Abimelech*. *Abimelech* sinned against *the eighth* Commandment, in taking *Sarah* injuriously from *Abraham*, say he had been but her brother; and he sinned against *the seventh* Commandment in a foul degree, in harbouring such wanton and *unchaste thoughts* concerning *Sarah*, and making such way as he did, (by taking her into his house,) for *the satisfying* of his *lust* therein: but yet God with-held him from plunging himself into *the extremity* of those sins, not suffering him to fall into *the act* of uncleanness.
- And as for *the Means* whereby God with-holdeth men from sinning; they are also of wonderful variety. Sometimes he taketh them off, by *diverting* the course of the corruption, and turning *the affections* another way. Sometimes he awaketh *natural-Conscience*; which is a very tender and tickle thing, when it is once stirred, and will *boggle* now and then at a very small matter in comparison, over it will do at some other times. Sometimes he *af-frighteth* them with apprehensions of *outward Evils*; as shame, infamy, charge, envy, loss of a friend, danger of humane lawes, and sundry other such like discouragements. Sometimes he *cooleth* their resolutions, by presenting unto their thoughts *the terrors of the Law*, the strictness of the last *Account*, and the endless unsufferable torments of *Hell-fire*. Sometimes, when all things

\* *Quædam præcians Deus multa peccare posse, flagellat eos infirmitate corporis, ne peccent, ut ei utilis sit frangi languoribus ad salutem, quam remanere incolumes ad damnationem, Hug. 2. de Anim.*

*a* See Gen. 31. 23, &c.

*b* Gen. 31. 29.

*c* Gen. 27. 41.

*d* Ibid. v. 44. 45.

*e* Gen. 31. 38.

*f* Gen. 32. 6.

*g* Ibid. v. 7, 8.

*h* Gen. 33. 4, &c.

things are ripe for execution; he denyeth them *opportunity*, or casteth in some unexpected *impediment* in the way, that quasheth all. Sometimes he \* *disables* them, and weakeneth the arm of flesh wherein they trusted, so as they want *power* to their *will*; as here he dealt with *Abimelech*. And sundry other ways he hath, more than we are able to search into, whereby he layeth a *restraint* upon men, & *keepeth* them back from many sins and mischiefs, at least from the *extremity* of many sins and mischiefs, whereunto otherwise *Nature* and *Temptation* would carry them with a strong current. Not to speak yet of that sweet, and of all other the most blessed and powerful *restraint*, which is wrought in us by the *Spirit of Sanctification*, renewing the soul, and subduing the *corruption* that is in the *Flesh* unto the *Obedience of the Spirit*: at which I shall have fitter occasion to touch anon.

In the mean time, that there is something or other, that *restraineth* men from doing some *evils*, unto which they have not only a *natural proneness*, but perhaps withal an *actnal desire* and purpose; might be shewn by a world of *instances*: but because every mans daily *experience* can abundantly furnish him with some, we will therefore content our selves with the fewer. *a* *Laban* meant no good to *Jacob*, when taking his Brethren with him, he *pursued* after him seven days journey in an hostile manner; and he had *power* to his will, to have done *Jacob* a mischief, *Jacob* being but *imbellis turba*, no more but himself, his wives and his little ones, with his flocks and herds, and a few servants to attend them, unable to *defend* themselves, much more unmeet to *resist* a prepared enemy: yet for all his power, and purpose, and preparation, *Laban* when he had overtaken *Jacob*, durst have nothing at all to do with him, and he had but very little to say to him neither: The worst was but this, [*Thus and thus have you dealt with me.* And *b* *It is in the power of mine hand to do you hurt: but the God of your father spake unto me yesternight, saying; Take thou heed that thou speak not to Jacob either good or bad:*] See the story in Gen. 31. The same *Jacob* had a Brother, as unkinde as that *Uncle*, nay much more despightfully bent against him than he; for he had *vowed* his destruction, (*c* *The days of mourning for my Father are at hand, and then I will slay my Brother Jacob;*) and although the *d* Mother well hoped, that some few days *time* and *absence* would appease the fury of *Esau*, and all should be forgotten; yet *e* *twenty years* after the old grudge remained, and upon *Jacobs* approach *f* *Esau* goeth forth to meet him with 400. men, *armed* (as it should seem) for his destruction: which cast *g* *Jacob* into a terrible fear, and much *distressed* he was good man, and glad to use the best wit he had, by *dividing* his Companies, to provide for the *safety* at least of some part of his charge. And yet behold at the *encounter*, no use at all of the 400. men, unless to be spectators and witnesses of the joyful *h* *em-*  
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A *braces*, and kinde loving *complements* that passed between the two brothers, in the liberal *offers* and modest *refusals* each of others courtesies; in the 32. and 33. of *Genesis*. A good *Probatum* of that *Observation* of *Solomon*, *When a mans ways please the Lord, he maketh even his enemies to be at peace with him.* Balaam the Conjuror, when the King Balac had cast the hook before him, baited with ample *rewards* in hand, and great *promotions* in reversion, if he would come over to him and curse *Israel*; had both *Covetousness* and *Ambition* enough in him to make him bite: so that he was not only *willing*, but even *desirous*, to satisfy the King; for he loved the wages of *unrighteousness* with his heart, and therefore made *tryal* (till he saw it was all in vain,) if by any means he could wring a *permission* from God to do it. But when his eyes were opened to behold *Israel*, and his mouth open that he must now pronounce something upon *Israel*: though his eyes were full of *Envy*, and his heart of *Cursing*, yet God put a parable of *Blessing* into his mouth, and he was not able to utter a syllable of any thing other than good concerning *Israel*, in 22. & 24. of *Numbers*.

C In all which and sundry other *instances*, wherein when there was intended before-hand so much *evil* to be done, and there was withall in the parties such a forward *desire*, and such solemn *preparation* to have it done; and yet when all came to all, so little or nothing was done, of what was intended, but rather the contrary: it cannot first be imagined, that such a *stop* should be made, but by the *powerful restraint* of some superiour, and over-ruling hand; neither may we doubt in the second place, that every such *restraint*, by what second and subordinate means soever it be furthered, is yet the proper work of God, as proceeding from and guided by his Almighty and irresistible *providence*. As for that which happened to Balaam, that it was Gods doing, the evidence is clear; we have it from the mouth of two or three witnesses. The Wisard himself confesseth it, *The Lord will not suffer me to go with you*, Num. 22. The King that set him on work, upbraideth him with it; *I thought indeed to promote thee to great honour: but lo the Lord hath kept thee back from honour*: Num. 24. And Moses would have *Israel* take knowledge of it; *The Lord thy God would not harken unto Balaam, but the Lord thy God turned the curse into a blessing, because the Lord thy God loved thee*, Dent. 23. It was God then that turned Balaams curse into a *blessing*, and it was the same God, that turned Labans revengeful thoughts into a friendly *Expostulation*; and it was the same God, that turned Esaus inveterate malice into a kinde brotherly *congratulation*. He that hath set bounds to the Sea, which, though the waves thereof rage horribly, they cannot pass, (*Hitherto shalt thou go, and here shalt thou stay thy proud waves*;) and did command the waters of the

i Prov. 16. 7.

k Num. 22. 7. 17.

l 2 Pet. 2. 15.

m Num. 23. 13, 14, 17, 28.  
n Num. 24. 3, &c.

a Num. 22. 13.

b Num. 24. 11.

c Deut. 23. 5.

d Job 38. 11.

e Exod. 15. 8.

f Pſal. 114. 3.

g Prov. 21. 1.

b Pſal. 76. 10.

שארית  
חמה  
חמר  
Residuum ira-  
rum cinges.  
Varabius.

k Pſal. 76. 11.

a Pſal. 14. 2.

b Eccl. 1. 6.

c John 3. 6.

the <sup>e</sup> Red Sea to stay their course, and stand up as on heaps; and by his power could enforce the waters of the <sup>f</sup> River Jordan, to run quite against the current up the Channel; he hath <sup>g</sup> in his hands, and at his command the hearts of all the sons of men, yea though they be the greatest Kings and Monarchs in the world, as the Rivers of waters; and can winde and turn them at his pleasure, inclining them which way soever he will. <sup>h</sup> The fierceness of man shall turn to thy praise, (saith David in Ps. 76. 10.) and the fierceness of them shalt thou retain: the latter clause of the verse is very significant in the Original, and cometh home to our purpose; as if we should translate it, <sup>i</sup> Thou shalt gird the remainder of their wrath, or of their fierceness. The meaning is this. Suppose a mans heart be never so full fraught with envie, hatred, malice, wrath, and revenge, let him be as fierce & furious as is possible; God may indeed suffer him, and he will suffer him to exercise so much of his corruption, and proceed so far in his fierceness, as he seeth expedient and usefull for the forwarding of other his secret and just and holy appointments, and so order the sinful fierceness of man by his wonderful providence, as to make it serviceable to his ends, and to turn it to his glory: but look whatsoever wrath and fierceness there is in the hearts of a man, over and above so much as will serve for those his eternall purposes, all that surpluse, that overplus and remainder whatsoever it be he will gird; he will so binde, and hamper, and restrain him, that he shall not be able to go an inch beyond his tether, though he would fret his heart out. The fierceness of man shall turn to thy praise, so much of it as he doth execute: and the remainder of their fierceness thou shalt refrain, that they execute it not. Be he never so great a Prince; or have he never so great a spirit: all is one; he must come under. No difference with God in this, betwixt him that sitteth on the Throne, and her that grindeth at the Mill: <sup>k</sup> He shall refrain the spirit of Princes, and is wonderful among the Kings of the earth: in the last vers. of that Psalm.

Now of the truth of all that hath been hitherto spoken in both these branches of the Observation, (viz. that first there is a restraint of evill; and then secondly, that this restraint is from God;) I know not any thing can give us better assurance, taking them both together, than to consider the generality and strength of our Natural corruption. General it is first, in regard of the Persons; overspreading the whole lump of our nature: there is not a childe of Adam free from the common infection; <sup>a</sup> They are all corrupt, they are altogether become abominable, there is none that doth good, no not one. General secondly, in regard of the subject, overrunning the whole man, soul and body, with all the parts and powers of either, so as <sup>b</sup> from the sole of the foot to the crown of the head there is no whole part. <sup>c</sup> Whatsoever is born of the flesh

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A is flesh; and <sup>d</sup> To them that are defiled and unbelieving nothing is pure, but even their minde and Conscience is defiled; and <sup>e</sup> All the imaginations of the thoughts of their hearts are only evil continually. General thirdly, in regard of the object: averse from all kinde of good, (<sup>f</sup> In me, that is in my flesh, dwelleth no good thing;) and prone to all kinde of evil, (<sup>g</sup> He hath set himself in no good way, neither doth he abhorre any thing that is evil.) Adde to this generality, the strength also of our corruption; how vigorous, and stirring, and active it is, and how it carrieth us headlongly with full speed into all manner of evill, <sup>h</sup> As the horse rusheth into the battell; so as we have no hold of our selves, neither power to stay our selves, till we have run as far as we can, and without the mercy of God plunged our selves into the bottome of the bottomlesse pit. Lay all this together, and there can be no other sufficient reason given, than this *restraint* whereof we now speak, why any one man should at any one time *refrain* from any one sin being tempted thereunto; whereinto any other man at any other time hath fallen, being alike tempted. Every man would kill his brother, as <sup>i</sup> Cain did Abel; and every man defile his sister, as <sup>k</sup> Amnon did Thamar; and every man oppresse his inferiour, as <sup>l</sup> Ahab did Naboth; and every man supplant his betters, as <sup>m</sup> Zibah did Mephibosheth; and every man betray his Master, as <sup>n</sup> Judas did Christ: every man being as deep in the loynes of Adam, as either Cain, or Judas, or any of the rest. Their nature was not more corrupt than ours, neither ours lesse corrupt than theirs: and therefore every one of us should have done those things, as well as any one of them, if there had not been <sup>o</sup> something without and above nature to withhold us, and keep us back therefrom, when we were tempted, which was not in that measure afforded them, when they were tempted. And from whom can we think that *restraint* to come, but from that God, who is the Author and the Lord of nature, and hath the power and command and rule of nature; by whose grace and goodnesse we are whatsoever we are: and to whose powerful assistance we owe it, if we do any good, (for it is he that setteth us on;) and to his powerful restraint, if we eschew any evil, (for it is he that keepeth us off) Therefore I also withheld thee from sinning against me.

E And as to the third point in the Observation, it is not much lesse evident than the two former; namely, that this *Restraint*, as it is from God, so it is from the Mercy of God. Hence it is that Divines usually bestow upon it the name of *Grace*: distinguishing between a twofold Grace; a special renewing Grace, and a Common restraining Grace. The special and renewing Grace is indeed so incomparably more excellent, that in comparison thereof the other is not worthy to be called by the name of *Grace*, if we would speak properly and exactly: but yet the word [*Grace*] may not

d Tit. 1. 15.

e Gen. 6. 5.

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f Rom. 7. 18.

g Psal. 36. 4.

h Jer. 8. 6.

i Gen. 4. 8.

k 2 Sam. 13. 11

l 1 Kin. 21. 16.

m 2 Sam. 16. 3.

n Mar. 26. 15.

o Nullum peccatum est quod unquam fecerit homo, quod non possit facere alter homo, si Creator desit à quo factus est homo. Augustin. soliloqu. cap. 15.



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unfitly be so *extended*, as to reach to every act of Gods providence, whereby at any time he *restraineth* men from doing those evils which otherwise they would do; and that in a *threefold* respect: of *God*, of *themselves*, of *others*. First, in respect of *God*, every *restraint* from sin may be called *Grace*; in as much as it proceedeth *ex mero motu*, from the meer good will and *pleasure* of *God*, without any cause, motive, or inducement in the man that is so restrained. For take a man in the state of *corrupt nature*, and leave him to himself; and think, how it is possible for him to *forbear* any sin, whereunto he is tempted. There is no *power* in nature, to *work* a restraint: nay there is not so much as any *proneness* in nature, to *desire* a restraint: much lesse then is there any *worth* in Nature, to *deserve* a restraint. Issuing therefore, not at all from the *Powers of Nature*, but from the *free pleasure of God*, as a *beam* of his *merciful providence*, this *Restraint* may well be called *Grace*. And so it may be *secondly*, in respect of the *Persons themselves*: because, though it be not available to them for their everlasting salvation; yet it is some *favour* to them, more than they have deserved, that by this means their *sins* (what in *number*, what in *weight*) are so much *lesser*, than otherwise they would have been; whereby also their *account* shall be so much *the easier*, and their *stripes* so many *the fewer*: a Saint *Chrysostome* often observeth it, as an effect of the *mercy* of God upon them, when he cutteth off great offenders betimes with some speedy destruction: and he doth it out of this very consideration, that they are thereby *prevented* from committing many sins, which if God should have lent them a longer time, they would have committed. If his observation be sound; it may then well passe for a *double Mercy* of God to a sinner, if he both *respites* his destruction, and withall *restrain* him from sin: for by *the one*, he giveth him so much longer time for repentance, which is *one Mercy*; and by *the other*, he preventeth so much of the increase of his sin, which is *another Mercy*. Thirdly, it may be called *Grace*, in respect of *other men*. For in *restraining* men from doing evil, God intendeth, as principally his own *glory*, so withall the *good* of mankind, especially of his *Church*, in the preservation of *humane society*: which could not subsist an hour, if every man should be left to the *wildenesse* of his own nature, to do what mischief, the Devil and his own heart would put him upon, without restraint. So that the *restraining* of mens corrupt purposes and affections, proceedeth from that *φιλανθρωπία* (as the Apostle somewhere calleth it,) that *love* of GOD to mankind, whereby he willeth their *preservation*: and might therefore in that respect bear the name of *Grace*, though there should be no good at all intended thereby to the person so restrained. Just as those *χαισματα*, those *spiritual* gifts, which God hath distributed in a wonderful variety for the

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a Chrysostome  
in Gen. hom.  
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et alibi sepe.

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b Tit. 3. 4.

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**A** edifying of his Church, though they often-times bring no good to the receiver, are yet stiled *graces* in the Scriptures: because the distribution of them proceedeth from the *gracious love* and favour of God to his Church, whose benefit he intendeth therein. God here restrained *Abimelech*; as elsewhere he did *Laban*, and *Esau*, and *Balaam*, and others: not so much for *their own sakes*, though perhaps sometimes that also; as for *their sakes*, whom they should have injured by their sins, if they had acted them. As here *Abimelech* for his chosen *Abrahams* sake; and *Laban* and *Esau* for his servant *Jacobs* sake; and *Balaam* for his people *Israels* sake. As it is said in *Psal. 105.* and that with special reference (as I conceive it) to this very story of *Abraham*, *He suffered no man to do them wrong, but reprov'd even Kings for their sakes*; saying, *Touch not mine anointed, and do my Prophets no harm*: He reprov'd even Kings, by restraining their power, as here *Abimelech*; but it was for *their sakes* still, that so *Sarah* his anointed might not be touched, nor his Prophet *Abraham* sustain any harm.

c *Psal. 105. 14.*

We see now the *Observation* proved in all the points of it. 1. Men do not alwaies commit those evils, they would, and might do. 2. That they do not, it is from *Gods restraint*, who with-holdeth them. 3. That *restraint* is an act of his merciful providence, and may therefore bear the name of *Grace*: in respect of God, who freely giveth it; of *them*, whose sins and stripes are the fewer for it; of *others*, who are preserved from harmes the better by it. The *Inferences* we are to raise from the premises for our Christian practise and comfort, are of *two sorts*: for so much as they may arise from the consideration of *Gods Restraining Grace*, either as it may lye upon *other men*, or as it may lye upon *our selves*.

**D** First, from the consideration of *Gods restraint* upon *others*; the Church, and children, and servants of God may learn, to whom they owe their preservation: even to the power and goodnesse of their God, in restraining the fury of his and their enemies. We live among *a* *Scorpions*, and *b* as sheep in the midst of *Wolves*; and they that *c* hate us without a cause, and are mad against us, are more in number than the hairs of our heads: And yet as many and as malicious as they are, by the Mercy of God still we are, and we live, and we prosper in some measure, in despite of them all. Is it any thanks to *them*? None at all. The *d* seed of the Serpent beareth a natural and an immortal hatred against God, and all good men: and if they had *horns* to their curstnesse, and power answerable to their *wills*, we should not breath a minute. Is it any thanks to *our selves*? Nor that neither: we have neither *number* to match them, nor *policy* to defeat them, nor *strength* to resist them; *weak*, *silly*, *a little flock*, as we are. But to whom then is it thanks? As if a little flock of sheep escape, when a multitude of ravening

a *Ezek. 2. 6.*b *Mat. 10. 16.*c *Psal. 69. 4.*d *Gen. 3. 15.*e *Luk. 12. 31.*

f Psal. 115. 1.

g Prov. 12. 10.

h Psa. 80. 1.

i Psal. 95. 7.

k Psal. 107. 8.  
15. &c.

l Dan. 6. 23.

m Dan. 3. 27.

n Acts 28. 5.

o Mat. 3. 7.

*Wolves*, warch to devour them, it cannot be ascribed either in whole or in part, either to *the sheep* in whom there is no *help*, or to *the Wolf* in whom there is no *mercy*; but it must be imputed all and wholly to the good care of *the shepherd*, in safe guarding his *sheep*, and keeping off *the Wolf*: so for our safety and preservation in the midst, and in the spight of so many Enemies, *Not unto us; O Lord, not unto us*, whose greatest strength is but weaknesse; much lesse *unto them*, whose tenderest & mercies are cruel; but *unto thy Name be the glory*, O thou *Shepherd of Israel*, who out of thine abundant love to us, who are *the flock* of thy Pasture, and *the sheep* of thy hands, hast made thy power glorious, in curbing and restraining their malice against us. *Oh that men would therefore praise the Lord for his goodnesse, and declare the wonders that he doth for the children of men.* Wonders we may well call them; indeed they are *Miracles*: if things strange, and above, and against the ordinary course of Nature may be called *Miracles*. When we read the stories in the Scriptures, of *Daniel* cast into the den among *the Lions*, and not touched; of *the three children* walking in the midst of *the fiery furnace*, and not scorched; of a *viper* fastning upon *Pauls* hand, and no harm following: we are stricken with some amazement; at the consideration of these strange and supernatural accidents; and these we all confesse to be *miraculous escapes*. Yet such *Miracles* as these, and such *escapes*, God worketh daily in our preservation: notwithstanding we live encompassed with so many *fire-brands of hell*, such *herds* of ravening *Wolves*, and *Lions*, and *Tygers*, and such numerous *generations of vipers*: I mean wicked and ungodly men, the *spawn* of the *old Serpent*, who have it by kinde from their father, *to thirst after the destruction of the Saints* and servants of God; and to whom it is as *natural* so to do, as for *the fire* to burn, or a *viper* to bite, or a *Lion* to devour. *Oh that men would therefore praise the Lord for this his goodnesse, and daily declare these his great wonders, which he daily doth for the children of men.*

Secondly, since this restraint of wicked men is so only from God, as that *nothing* either they, or we, or any Creature in the world can do, can *with-hold* them from doing us mischief, unlessse God lay his *restraints* upon them: it should teach us so much *wisdom*, as to take heed how we *trust* them. It is best and safest for us, as in all other things, so in this, to keep *the golden mean*, that we be neither too *timorous*, nor too *credulous*. If wicked men then *threaten* and plot against thee, yet *fear* them not: God can *restrain* them if he think good, and then assure thy self they shall not *harm* thee. If on the other side they *colloague*, and make shew of much *kindnesse* to thee, yet *trust* them not: God may *suffer* them to take their own way, and not *restrain* them, and then assure thy self they will not *spare* thee. Thou maist think perhaps

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A haps of some one or other of these, that sure his own *good nature* will hold him in; or thou hast had *trial* of him heretofore, and found him faithfull as heart could wish; or thou hast some such *eye* upon him by kindred, neighbourhood, acquaintance, covenant, oath, benefits, or other *natural* or *civill* obligation, as will keep him off, at least from falling foul upon thee all at once. Deceive not thy self; these are but slender assurances for thee to abide upon. *Good nature*! alas where is it? since *Adam* fell, there was never any such thing in *verum natura*: if there be any *good* thing in any man, it is all from *Grace*; nature is all naught, even that which

B seemeth to have the preheminance in nature, <sup>a</sup> *id quicquid in natura*, is stark naught. We may talk of this and that, of *good natured men*, and I know not what! But the very truth is, let *grace* aside, (I mean all *grace*, both *renewing* and *restraining* *grace*;) there is no more *good nature* in any man than there was in *Cain* and in *Judas*. That thing, which we use to call *good nature*, is indeed but a subordinate means or instrument, whereby *God* *restraineth* some men more than others from *their birth*, and special *constitution*, from sundry *extraneous* exorbitancies, and so is a branch of this *restraining Grace* whereof we now speak. And as for thy past *Experience*,

C that can give thee little security: thou knowest not what *fetters* *God* *layed* upon him then, nor how he was *pleased* with those *fetters*. *God* might full sore against his will, not only *restrain* him from doing thee *hurt*, but also *constrain* him <sup>b</sup> to do thee *good*: as sometimes he commanded *the Ravens* to feed *Elijah*; a bird so <sup>c</sup> *unnatural* to her young ones, that they might famish for her, if *God* did not otherwise provide for them; and therefore it is noted in the Scripture as a special argument of *Gods providence*, that he feedeth *the* <sup>d</sup> *young Ravens* that call upon him. But as nothing that is *constrained* is *durable*, but every thing when it is *constrained*

D against its natural inclination, if it be let alone, will at length *return* to his own kinde, and primitive disposition; as these *Ravens* which now fed *Elijah*, would have been as ready another time to have *pecked out* his eyes: so a *Natural man* is a natural man still, howsoever *over-ruled* for the present: and if *God*, as he hath hitherto by his *restraints* with-held him, shall but another while with-hold his *restraints* from him; he will soon discover the inbred *hatred* of his heart against good things and men, and make thee at the last beſhrew thy *folly* in trusting him, when he hath done thee a *mischiefe* unawares. And therefore if he have done thee *seven courtesies*, and promise fair for *the eighth*; yet trust him not; for there are *seven abominations* in his heart. And as for whatsoever

E other *hatch* thou maieſt think thou hast over him, be it never so strong: unless *God* manacle him with his powerful *restraints*, he can as easily *unfetter* himself from them all, as *Sampson* from the green withs and cords wherewith the *Philistines* bound him.

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a Rom. 8. 7.

b 3 Reg. 17. 4.  
c *id quicquid in natura*  
d *id quicquid in natura*  
e *id quicquid in natura*  
f *id quicquid in natura*  
g *id quicquid in natura*  
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w *id quicquid in natura*  
x *id quicquid in natura*  
y *id quicquid in natura*  
z *id quicquid in natura*

f Prov. 26. 35.

g Judg. 16. 9.  
11.

b Gen. 3. 15.

i Mat. 10. 36.

a Hab. 1. 13.

b Psal. 104. 26.

c Job 41. 31. 32.

d Ibid. vers. 5.

All those fore-mentioned *relations* came in but upon *the bye*, and since: whereas the *h* *haired* of the wicked against goodness is of an *ancienter date*, and hath his root in (*corrupt*) *nature*: and is therefore of such force, that it maketh *void* all obligations, whether *civil, domestical*, or other, that have grown by vertue of any succeeding contract. It is a ruled case, *i Inimici domestici*. A mans enemies may be they of his own house. Let not any man then, that hath either *Religion* or *Honesty*, have any thing to do with that man; at least let him not *trust* him more than needs he must, that is an *Enemy* either to *Religion* or *Honesty*. So far as common *Humanity*, and the necessities of our lawful *Occasions* and *Callings* do require, we may have to do with them, and rest upon *the good providence* of God for the success of our affairs even in their hands, not doubting but that God will both *restrain* them from doing us harm, and *dispose* them to do us good, so far as he shall see expedient for us: but then, this is not to *trust* them, but to *trust* God with them. But for us to put our selves *needlelessly* into their hands, and to hazard our safety upon their *faithfulness* by way of *trust*; there is neither *wisdom* in it, nor *warrant* for it. Although God may do it, yet we have no reason to presume that *he will restrain* them for our sakes, when we might have *prevented* it our selves, and would not: and this we are sure of, that nothing in the world can *preserve* us from receiving mischief from them, unless God do *restrain* them. Therefore *trust* them not.

*Thirdly*, if at any time we see wickedness set aloft, bad men grow to be *great*, or great men shew themselves *bad*, sinning with an *high hand*, and an arm stretched out, and God seemeth to strengthen their hand by adding to their *greatness*, and encreasing their *power*; if we see the *a* wicked *devouring* the man that is more righteous than he, and God hold his tongue the whilest; if we see the ungodly *course* it up and down at pleasure which way soever the lust of their corrupt heart carryeth them without controul, like a wilde *untamed Colt* in a spacious field; God (as it were) laying *the reins* in the neck, and letting them run; in a word, when we see the whole *world* out of frame and order: we may yet frame our selves to a *godly patience*, and sustain our hearts amid all these evils with this *comfort* and *consideration*; that still God keepeth *the reins* in his own hands, and when he seeth his *time*, and so far as he seeth it *good*, he both *can* and *will*, check, and controul, and *restrain* them at his pleasure; as the cunning *Rider* sometimes giveth a *fiery horse* head, and letteth him *fling* and run as if he were mad; he knoweth he can give him *the stop*, when he list. The great *b* *Leviathans*, that take their *pastime* in the Sea, and with a little stirring of themselves can make *c* the deep to boyl like a pot, and cause *a* *path* to *shine* after them as they go; he can *d* *play* with them as children do with

- A** *with a bird*: he suffereth them to swallow his *hook*, and to play upon the *line*, and to roll and tumble them in the *waters*; but anon he *strieth the hook* through their noses, and *fetcheth* them up, and *layeth* them upon the shore, there to *beat themselves* without help or remedy, exposed to nothing but *shame and contempt*. What then if God *suffer* those that hate him to *prosper* for the time, and in their prosperity to *Lord* it over his heritage! What if Princes should *sit and speak against us* without a cause, as it was sometimes *Dauids* case! Let us not  *fret at the injuries*, nor *envy at the greatness* of any: let us rather betake us to *Dauids* refuge, to be *occupied* in the statutes, and to *meditate* in the holy Word of God. In that holy Word we are taught, that the *hearts* even of *Kings*, how much more then of *inferiour persons*, are in his rule and governance, and that he doth *dispose* and turn them, as seemeth best to his godly wisdom; that he can *restrain* the spirit of Princes, *binde* Kings in chains, and Nobles in links of Iron; and though they *rage* furiously at it, and *lay* their heads together, in consultation how to break his *bands*, and cast away his *cords* from thē, yet they imagin but a *vain thing*; whilst they strive against him on earth, he *laugheth them to scorn* in heaven, and maugre all opposition will *establish* the Kingdom of his Christ, and *protect* his people. Say then the *great ones* of the world exercise their *power* over us, and lay what *restraints* they can upon us: our comfort is, they have not greater *power* over us, than *God* hath over them; nor can they so much *restrain the meanness* of us, but God can *restrain the greatest* of them much more. Say our enemies *curse* us with *Bell, Book, and Candle*: our comfort is, God is able to *return the curse* upon their own heads, and in despite of them too, *turn* it into a blessing upon us. Say they make warlike preparations against us to *invade* us: our comfort is, God can *break the Ships of Tarshish*, and scatter the most *invincible Armadoes*. Say they that hate us be more in number than the *hairs* of our head: our comfort is, the very *hairs* of our head are *numbered* with him, and without his sufferance nor the least *hair* of our heads shall *perish*. Say (to imagine the worst) that our Enemies should *prevail against us*, and *they* that hate us should be *Lords over us* for the time: our comfort is, he that loveth us, is *Lord* over them, and can *bring* them under us again, when he seeth time. In all our *fears*, in all our *dangers*, in all our *distresses*, our comfort is, that *God can do* all this for us: our care should be by our holy *obedience* to strengthen our interest in his *protection*, and not to make him a *stranger* from us, yea an *enemy* unto us, by our *sin* and impenitency; that so we may have yet more comfort, in a cheerful confidence; that *God will do* all this for us. The *Affyrian*, whose ambition it was to be the *Catholick King*, and *universal Monarch* of the world, stiling himself the *Great King*, (thus saith the

e Psal. 119. 23.  
f Ibid. vers. 161.

g Ibid. ver. 23.

h Psal. 76. 12.

i Psal. 119. 3.

k Psal. 2. 6.

l Regum commendatum in proprios greges, Reges in ipsius imperium est Jovin. Hor. 3. Carm. O. 1. m Deut. 23. 5.

n Psal. 48. 7.

o Psal. 69. 4.

p Mar. 10. 30.

q Luke 21. 18.

r Psal. 106. 41.

s Esay 10. 7.

t Esay 36. 4.

Great



<sup>u</sup> Esay 27. 28,  
29.

<sup>x</sup> Esay 10. 12.

<sup>y</sup> Esay 37. 33.

<sup>z</sup> Job 41. 34.

<sup>a</sup> Ephes. 2. 2.

<sup>b</sup> Mat. 8. 31,  
32.

<sup>a</sup> Luke 6. 36.

<sup>\*</sup> Cicero.

Great King, the King of *Assyria*; when he had sent <sup>u</sup> *messengers* to revile *Israel*, and an *Army* to besiege and destroy *Jerusalem*: yet for all his *rage* he could do them no harm, the Lord <sup>x</sup> *brought down* the stout heart of the King of *Assyria*, <sup>y</sup> put a *hook* in his nose, and a *bridle* in his lips, and made him *return back*, by the way by which he came, without *taking* the City, or so much as *casting* a bank, or *shooting* an arrow against it. Nay, he that is indeed <sup>z</sup> *the great King* over all the children of pride, and hath better title to the stile of *most Catholick King* than any that ever yet bare it, whose Territories are large as *the Earth*, and spacious as *the Air*, I mean *the Devil*, *the* <sup>a</sup> *Prince* of this world; he is so *fettered* with the chain of Gods *power* and *providence*, that he is not able with all his *might* and *malice*, no not though he raise his whole *forces*, and muster up all *the powers* of darkness and Hell into one band, to do us any harm in our *souls*, in our *bodies*, in our *children*, in our *friends*, in our *goods*, no not so much as our very <sup>b</sup> *Pigs*, or any small thing that we have, without the special *leave* and *sufferance* of our good God. He must have his *Dedimus potestatem* from him, or he can do nothing.

*Fourthly*, since this *restraint* is an act of Gods *mercy*, whom we should strive to *resemble* in nothing more <sup>a</sup> than in *showing mercy*: let every one of us in *imitation* of our Heavenly Father, and in *compassion* to the souls of our brethren, and for our own good and the good of humane society, endeavour our selves faithfully the best we can to *restrain*, and withhold, and keep back *others* from sinning. *The Magistrate*, *the Minister*, *the Householder*, every other man in his place and *calling*, should do their best by rewards, punishments, rebukes, encouragements, admonitions, persuasions, good example, and other like means to *suppress* vice, and *restrain* disorders, in those that may any way come within their charge. Our *first desire* should be, and for that we should bend our utmost *endeavour*s, that if it be possible, their *hearts* might be seasoned with *grace* and the true *fear* of God: but as in other things, where we cannot attain to the full of our first aims, <sup>\*</sup> *Pulchrum est* (as he saith) *in secundis tertiusve consistere*; so here, we may take some contentment in it, as some *fruit* of *our labours*, in our *Callings*, if we can but wean them from *gross disorders*, and reduce them from extremely *debaucht courses* to some good measure of *Civility*. It ought not to be, it is not our desire, to make men *Hypocrites*; and a *meer Civil* man is no better: yet to us, that cannot judge but by the *outward behaviour*, it is less grief, when men are *Hypocrites*, than when they are *Profane*. Our first aim is, to make you *good*: yet some rejoycing it is to us, if we can but make you *less evil*. Our aim is, to make you of *Natural*, holy and *Spiritual* men; but we are glad, if of *dissolute*, we can but make you good

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A good Moral men: if instead of planting *Grace*, we can but root out *Vice*: if instead of the power of *Godliness* in the reformation of the inner-man, we can but bring you to some tolerable *staydness* in the conformity of the outward-man. If we can do but this, though we are to strive for that, our labour is not altogether in vain in the Lord. For hereby, *first*, mens sins are both *less* and *fewer*: and that *secondly*, abateth somewhat both of the *number* and *weight* of their stripes, and maketh their *punishment* the easier: and *thirdly*, there is less *scandal* done to *Religion*; which receiveth not so much soil and dis-reputation by close *hypocrisie*, as by lewd and open *prophaneness*: *Fourthly*, the Kingdome of Satan is *diminished*, though not directly in the *strength*, for he loseth never a Subject by it; yet somewhat in the *glory* thereof, because he hath not so full and absolute command of some of his subjects, as before he had, or seemed to have. *Fifthly*, much of the hurt that might come by *evil example*, is hereby prevented. *Sixthly*, the people of God are preserved from many *injuries* and *contumelies* which they would receive from evil men, if their barbarous manners were not thus civilized; as a fierce *Mastiffe* doth least hurt, when he is *chained* and *muzzled*. *Seventhly* and lastly, and which should be the strongest motive of all the rest, to make us industrious to *repress* vicious affections in others; it may please God these sorry *beginnings* may be the *b* *fore-runners* of more blessed and more solid *graces*. My meaning is not, that these *Moral restraints* of our wilde corruption, can either *actually* or but *virtually* prepare, dispose, or qualifie any man for the *grace* of Conversion and Renovation; or have in them *Virtutem seminalem*, any natural power which by ordinary help may be cherished and improved so far, as an *EGGE* may be hatched into a *BIRD*, and a *kernel* sprowt and grow into a *tree*; (far be it from us to harbour any such *Pelagian* conceits:) but this I say, that God, being a God of order, doth not ordinarily work but *in order* and by degrees, bringing men from the one extream to the other by *middle* courses; and therefore seldom bringeth a man from the wretchedness of *forlorn nature* to the blessed estate of *saving grace*, but where first by his *restraining grace* in some good measure he doth *correct* nature, and *moralize* it. Do you then that are *Magistrates*, do we that are *Ministers*, let all *Fathers*, *Masters*, and others whatsoever, by wholesome *severity* (if fairer courses will not reclaim them) *deter* audacious persons from offending, *break* those that are under our charge of their wills and wilfulness, *restrain* them from lewd and licentious practices and company, *c* *not* suffer sin upon them for want of *reproving* them in due and seasonable sort, *d* *snatch* them out of the fire, and *bring* them as far as we can out of the *snare* of the Devil to God-ward; and leave the rest to him. Possibly, when we have *faithfully done* our

A a a

part,

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2.

3.

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7.

*b* In ip[s]is im-  
probi[s] dum for-  
midato suppli-  
cio[rum] anatur sa-  
cultas, invo-  
cato Deo sana-  
tur voluntas,  
August. Tom.  
2.

*c* Levit. 19. 17.

*d* Jude, ver. 23.

part, to the utmost of our power; he will set in *graciously*, and begin to do his part, in their *perfect conversion*. If by our good care, they may be made to *forbear* swearing, and cursing, and blaspheming; they may in time by his good grace be brought to *feare an Oath*: If we *restrain* them from grosse *prophanations* upon his holy-day in the mean time; they may come at length to think his Sabbath *a delight*: If we keep them from *swilling*, and *gaming*, and *revelling*, and *rioting*, and *roaring*, the while; God may frame them ere long to a *sober* and *sanctified use* of the Creatures: and so it may be said of other *sins* and *duties*. I could willingly enlarge all these points of *Inferences*, but that there are yet behinde sundry other good *Uses*, to be made of this *restraining Grace* of God, considered as it may lye upon *our selves*; and therefore I now passe on to them.

*First*, there is a root of *Pride* in us all, whereby we are apt to think *better* of our selves, than there is cause: and every *infirmity* in our brother, (which should rather be an *item* to us of our frailty) serveth as *fuel* to nourish this vanity, and to *swell* us up with a *Pharisaical* conceit, that forsooth we are *not like other men*. Now, if at any time, when we see any of our brethren fall into some sin, from which by the good hand of God upon us we have been hitherto *preserved*, we then feel this *swelling* begin to rise in us, as sometimes it will do: the point already delivered may stand us in good stead, to *prick* the bladder of our *pride*, and to let out some of that *windy vanity*; by considering, that this our *forbearance* of evill, wherein we seem to excell our brother, is not from *nature*, but from *grace*; not from our *selves*, but from *God*. And here a little let me close with thee, whosoever thou art, that pleasest thy self with *odious comparisons*, and standest so much upon terms of *betternesse*; thou art neither *Extortioner*, nor *adulterer*, *drunkard*, nor *swearer*, *thief*, *slanderer*, nor *murderer*; as such and such are. It may be thou art none of these: but I can tell thee what thou art, and that is as odious in the sight of God as any of these: thou art a *proud Pharisee*, which perhaps they are not. To let thee see thou art a *Pharisee*, do but give me a direct answer, without shifting or mincing, to that *Question* of Saint Paul, *Quis te discrevit? Who hath made thee to differ from another?* Was it *God*, or *thy self*, or both together? If thou sayest it was *God*; thou art a *dissembler*, and thy *boasting* hath already confuted thee: for what hast thou to do to *glory* in that which is not thine? *If thou hast received it, why doest thou glory, as if thou hadst not received it?* If thou sayest it was from *thy self*; what *Pharisee* could have assumed more? All the shift thou hast, is to say it was *God* indeed that made the difference, but he saw something in thee for which he made thee to differ: thou acknowledgest his *restraint* in part, but thine own good nature did something. If this be all, thou

e Ecclef. 9. 2.

f Esay 21. 13.

a Luk. 18. 11.

b 1 Cor. 4. 7.

c Ibid.



**A** thou art a *very Pharisee* still, without all escape: That *Pharisee* never denied God a part; no nor the *chiefest part* neither, he began his *vain* prayer with an acknowledgement of Gods work, (*and I thank thee, O God, that I am not like other men.*) It was not the denial of all unto God, but the assuming of any thing unto himself, that made him a right *Pharisee*. Go thy way then, and if thou wilt do God and thy self right; deny thy self altogether, and give God the whole glory of it, if thou hast been preserved from any evil. And from thy brothers fall, besides *compassioning* forlorn Nature in him, make a quite contrary use unto thy self; even to humble thee thereby, with such like thoughts as these; *Considering thy self, lest thou also be tempted.* [Am I any better than he? of better mould than he? or better tempered than he? Am not I a childe of the same Adam, a vessel of the same clay, a chip of the same block, with him? why then should I be *high-minded*, when I see him fallen before me? why should I not rather fear, lest my foot slip, as well as his hath done? I have much cause, with all thankfulness to bless God, for his good providence over me, in not suffering me to fall into this sin hitherto: and with all humility to implore the continuance of his gracious assistance for the future, without which I am not able to avoid this, or any other evil.]

**B** *Secondly*, since all restraints from sin, by what second means so ever they are conveyed unto us, or forwarded, are from the merciful providence of God: whensoever we observe that God hath vouchsafed us, or doth offer us, any means of such his gracious restraint; it is our duty joyfully to embrace those means, and carefully to cherish them, and with all due thankfulness to bless the name of God for them. Oh how oft have we plotted, and projected, and contrived a course for the expediting of our perhaps ambitious, perhaps covetous, perhaps malicious, perhaps voluptuous designs: and by the providence of God some unexpected intervening accident hath marred the curious frame of all our projects, that they have come to nothing; as a Spiders web spun with much art and industry is suddenly disfigured, and swept away with the light touch of a besome. How oft have we been resolved to sin, and prepared to sin, and even at the pits brink ready to cast our selves into hell: when he hath plucked us away, as he plucked <sup>a</sup> Lot out of Sodom, by affrightments of natural Conscience, by apprehensions of dangers, by taking away the opportunities, by ministering impediments, by shortning our power, by sundry other means! Have we now blessed the Name of God for affording us these gracious means of prevention and restraint? Nay have we not rather been enraged thereat, and taken it with much impatience, that we should be so crossed in the pursuit of our vain and sinful desires and purposes? As wayward Children cry and take pet, when

d Luk. 18. 11.

\* Gratia tua depreco, &amp; quicquid non feci mala. August. 2, Confess. 7.

e Gal. 6. 1.

f Rom. 11. 30.

a Gen. 19. 16.

b Horat. 2. Epist. 1.

c 1 Sam. 25. 32, &c.

d Psal. 19. 13.

the Nurse snatcheth a knife from them, wherewith they might perhaps cut their fingers, perhaps haggie their throats; or putteth them back from the wels mouth when they are ready, with catching at babies in the water, to type over: and as that merry mad man in the Poet, was in good earnest angry with his friends for procuring him to be cured of his madnesse, wherein he so much pleased himself, as if they could not have done him a greater displeasure, b -- *Pol me occidisti, amici, -- Non servastis* --: such is our folly. We are offended with those that reprove us; seely at those that hinder us; impatient under those crosses that disable us: yea we fret and turn again at the powerful application of the holy Word of God, when it endeavoureth to reform us, or restrain us from those evils wherein we delight. Let us henceforth mend this fault; cheerfully submit our selves to the discipline of the Almighty; and learn of Holy David with what affections to entertain the gracious means he vouchsafeth us of restraint or prevention: as appeareth by his speeches unto Abigail, when she by her wisdom had pacified his wrath against Nabal, whose destruction he had a little before vowed in his heart, c *Blessed be the Lord God of Israel which sent thee this day to meet me; and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging my self with mine own hand. He blessed God, as the Cause, and her, as the Instrument; and her discrete behaviour and advice, as the Means; of staying his hand from doing that evill, he had vowed with his mouth, and was in his heart purposed to have done.*

Thirdly, since we owe our standing to the hand of God, who holdeth us up, without whose restraints we should fall at every turn, and into every temptation: we cannot but see what need we have to seek to him daily and hourly to withhold us from falling into those sins, whereunto either our corrupt nature would lead us, or outward occasions draw us. We may see it by the fearful falls of David and Peter, men nothing inferiour to the best of us, how weak a thing man is to resist temptation, if God withdraw his support, and leave him but a little to himself. Which made David pray to God that he would d *Keep back his servant from presumptuous sins.* He well knew though he were the faithful servant of God, that yet he had no stay of himself; but unlesse God kept him back, he must sin, and he must in, and he must in deep, even as far as to presumptuous sins. No man, though he be never so good, hath any assurance, as upon his own strength, though it be never so great, that he shall be able to avoid any sin, though it be never so foul. When a Heathen man prayed unto Jupiter, to save him from his Enemies; one that overheard him would needs mend it with a more needful prayer, that Jupiter would save him from his Friends: he thought they might do him more hurt, because he trusted them; but as for

his

- A** his *Enemies* he could look to himself well enough, for receiving harm from them. We that are *Christians*, had need pray unto the God of Heaven, that he would not give us up into the hands of our *professed enemies*; and to pray unto God, that he would not deliver us over into the hands of our *false-hearted Friends*; but there is another prayer yet more needful, and to be pressed with greater importunity than either of both, that God would save us from *ourselves*, and not give us up into our *own hands*; for then we are utterly cast away. There is a wayward *old-man* that lurketh in every of our bosoms, and we make but too much of him: than whom, we
- B** have not a more *spightful enemy*, nor a more *false friend*. Alas we do not think, what a man is given over to, that is given over to himself: he is given over to *b vile affections*; he is given over to a *c reprobate sense*; he is given over to *d commit all manner of wickedness with greediness*. It is the last and fearfullest of all other judgements, and is not usually brought upon men, but where they have obstinately refused to hear the voice of God, in whatsoever other tone he had spoken unto them; then to leave them to themselves, and to their own counsels: [*e My people would not hear my voice, and Israel would none of me: so I gave them up unto their own hearts lust, and let them follow their own imaginations.*] As we conceive the state of the *Patient* to be desperate, when the *Physician* giveth him over, and letteth him eat, and drink, and bave, and doe, *what, and when, and as much* as he will without prescribing him any diet, or keeping back any thing from him he hath a minde unto. Let us therefore pray faithfully and fervently unto God, as *Christ* himself hath taught us, that he would not by leaving us unto our selves *f lead us into temptation*, but by his gracious and powerful support deliver us from all those evils, from which we have no power at all to deliver our selves.
- D** Lastly, since this *Restraint* whereof we have spoken, may be but a *common Grace*, and can give us no sound nor solid comfort if it be but a bare restraint, and no more: though we ought to be thankful for it, because we have not deserved it; yet we should not rest, nor think our selves safe enough, till we have a well grounded assurance, that we are possessed of an higher and a better grace, even the *grace of sanctification*. For that will hold out against temptations, where this may fail. We may deceive our selves then, (and thousands in the world do so deceive themselves;) if upon our abstaining from sins, from which God withholdeth us, we presently conclude our selves to be in the state of *Grace*, and to have the power of godliness, and the spirit of sanctification. For, between this *restraining Grace*, whereof we have now spoken, and that *renewing Grace* whereof we now speak; there are sundry wide differences. They differ first, in their fountain. *Renewing grace* springeth from the special love of God towards those that are his
- E**

b Rom. 1. 16.

c Ibid. ver. 18.

d Eph. 4. 19.

e Psal. 81. 11, 12.

f Mat. 6. 13.

1.

in



a Psal. 145.

2.

b 1 Thes. 6. 23.

3.

4.

c Dan. 3. 25.

d Dan. 6. 22.

e Ibid. vers. 24.

his in Christ: *restraining grace* is a fruit of that *general mercy* of God, whereof it is said in the Psalm, that *this mercy is over all his works*. They differ *secondly*, in their extent: both of *Person*, *Subject*, *Object*, and *Time*. For the *Person*; *restraining Grace* is *common* to good and bad: *Renewing Grace* proper and peculiar to the *Elect*. For the *Subject*; *Restraining Grace* may binde *one part* or faculty of a man, as the *hand* or *tongue*, and leave *another* free, as the *heart* or *ear*: *Renewing Grace* worketh upon *all* in some measure, sanctifieth the whole man, *Body*, and *soul*, and *spirit*, with all the parts and faculties of each. For the *Object*; *Restraining Grace* may withhold a man from *one sin*, and give him scope to *another*: *Renewing Grace* carrieth an *equal* and *just* respect to all Gods Commandements. For the *Time*; *Restraining Grace* may *tye* us *now*, and *by* and *by* unloose us: *Renewing Grace* holdeth out unto the end, more or lesse, and never leaveth us *wholly* destitute. *Thirdly*, they differ in their *Ends*. *Restraining Grace* is so intended chiefly for the good of *humane society*, (especially of the *Church of God*, and of the members thereof;) as that indifferently it may, or may not do good to the *Receiver*; but *Renewing Grace* is especially intended for the *Salvation* of the *Receiver*, though *Ex consequenti* it do good also unto others. They differ *fourthly*, and lastly, in their *Effects*. *Renewing Grace* *mortifieth* the corruption, and *subdueth* it, and *diminisheth* it; as *water* quen- cheth fire, by abating the heat: but *Restraining Grace* only *inhi- biteth* the exercise of the corruption, for the time, without any *real diminution* of it either in substance or quality; as the *fire* wherein the *three Children* walked, had as much *heat* in it at that very instant, as it had before and after, although by the greater power of God, the natural power of it was then *suspended* from working upon them. The *Lions* that spared *Daniel* were *Lions* still, and had their ravenous disposition still; albeit God *stop- ped their mowthes* for that time, that they should not hurt him: but that there was no change made in their *natural disposition* ap- peareth by their entertainment of their next guests, whom they devoured with all greedinesse, *breaking their bones* before they came to the ground. By these two instances and exam- ples, we may in some measure conceive of the nature and power of the *re- straining grace* of God in wicked men. It *bridleth* the corruption that is in them for the time, that it cannot break out; and *man- cleth* them in such sort, that they do not shew forth the ungodly disposition of their heart: but there is no *reall change* wrought in them all the while; their heart still remaining *unsanctified*, and their natural corruption *undiminished*. Whereas the *renewing* and *sanctifying Grace* of God, by a *reall change* of a *Lion* maketh a *Lamb*; altereth the natural disposition of the soul, by draining out some of the corruption; begetteth a new heart, a new spirit, new habits.

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- A *habits, new qualities, new dispositions, new thoughts, new desires;* maketh a *new man* in every part and faculty compleatly *New*. Content not thy self then with a bare *forbearance* of sin, so long as thy *heart* is not changed, nor thy *will* changed, nor thy *affections* changed: but strive to become a *new man*, to be *transformed by the renewing of thy minde*, to hate sin, to love God, to wrestle against thy *secret corruptions*, to take delight in *holy duties*, to subdue thine understanding, and will, and affections, to the obedience of Faith and *Godliness*. So shalt thou not only be restrained from sinning against God, as *Abimelech* here was; but also
- B be enabled, as faithfull *Abraham* was, to please God: and consequently assured with all the faithfull children of *Abraham*, to be preserved by the almighty power of God through faith unto salvation. Which Grace, and Faith, and salvation, the same Almighty God, the God of Power, and of Peace, bestow upon us all here assembled, *With all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours*: even for the same our Lord Jesus Christs sake, his most dear Son, and our blessed Saviour and Redeemer, to which blessed Father, and blessed Son, with the blessed Spirit, *most holy, blessed, and glorious Trinity*, be ascribed by us and the whole Church, all the *Kingdome, the power, and the glory*, from this time forth and for ever. Amen.
- C
- D
- E

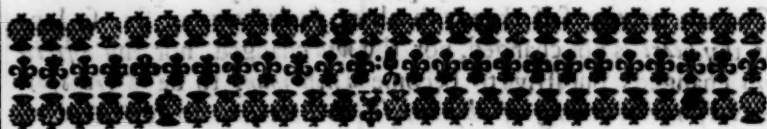
f Ephel. 4. 24.

g Rom. 2. 2.

h 1 Pet. 1. 5.

i 1 Cor. 1. 2.

AD



# AD POPULUM.

The Seventh Sermon.

At S. Pauls Cross, London, 6. May, 1632.

I PET. 2. 16.

*As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.*



Here is not any thing in the world more generally desired than *Liberty*; nor scarce any thing more generally abused. Inſomuch as even that blessed *liberty* which the eternal Son of God hath purchased for His Spouſe the Church, and endowed her therewithal, hath in no age been free from *abuses*: whileſt ſome have ſinfully neglected their Chriſtian liberty, to *their own* prejudice; and other ſome have as ſinfully ſtood upon it, to the prejudice of *their brethren*. So hardly, through *pride* and *ignorance*, and other corruptions that abound in us, do we hit upon the *golden mean*, either in this, or almoſt in any thing elſe: but eaſily ſwarve into the *vitious extreams* on both hands, declining ſometimes into the *deſect*, and ſometimes into the *exceſs*. The Apoſtles therefore, eſpecially *Saint Peter*, and *Saint Paul*, the two chiefeſt planters of the Churches, endeavoured early to inſtruct believers in the *true doctrine*, and to direct them in the *right uſe* of their *Chriſtian liberty*, ſo often in their ſeveral *Epistles*, as fit occaſion was offered there-



A thereunto. Which, we may observe them to have done most frequently and fully in those *two cases*, which being very common, are therefore of the greater consequence, *viz.* the case of *Scandal*, and the case of *Obedience*.

And we may further observe concerning these two Apostles, that S. Paul usually toucheth upon this argument of *liberty*, as it is to be exercised in the case of *Scandal*; but S. Peter oftner, as in the Case of *Obedience*. Whereof, on S. Peters part, I conceive the reason to be this: That being <sup>a</sup> *the Apostle of the Circumcision*, and so having to deal most with the *Jews*, who <sup>b</sup> could not brook *subjection*, but were of all Nations under heaven the most impatient of a *forain yoke*; he was therefore the more careful to deliver the doctrine of *Christian liberty* to them in such a manner, as might frame them withal to yeeld such reverence and *obedience* to their *Governours*, as became them to do. And therefore S. Peter beareth much upon the point of *Obedience*.

But he no where presseth it more fully than in this Chapter: Wherein after the *general exhortations* of *subduing the lusts* that are in their own bosoms, *vers. 11.* and of *ordering their conversation* so as might be for their credit and honesty in the sight of others, *ver. 12.* when he descendeth to more *particular duties*, he beginneth *first* with, and insisteth *most* upon this duty of *subjection and obedience* to authority, in the greatest remaining part of the Chapter. The *first Precept* he giveth in this kinde, is set down with sundry amplifications and reasons thereunto belonging, in the next *verses* before the Text (*Submit your selves to every Ordinance of man for the Lords sake:*) And then he doth by way of *Prolepsis*, take away an *objection*, which he foresaw would readily be made against that and the following Exhortations, from the pretext of *Christian liberty*: in the words of the Text (*As free and not using your liberty for a cloak of maliciousness, but as the servants of God.*)

Conceive the words as spoken in *answer* to what those new converts might have *objected*. We have been taught, that the Son of God hath made us *free*, and then we are *free indeed*: and so not bound to subject our selves to any *Masters* or *Governours* upon earth, no not to *Kings*; but much rather bound not to do it, that so we may *preserve* that freedom which Christ hath purchased for us, and *reserve* our selves the more entirely for *Gods service*, by refusing to be *the servants of men*.

E This *objection* the Apostle clearly taketh off in the *Text*, with much holy wisdom, & truth. He telleth them, that being indeed set at *liberty* by Christ, they are not therefore any more to *enslaver* themselves to any living soul or other creature; not to *submit* to any ordinance of *man as slaves*, that is, as if the ordinance it self did by any proper, direct and immediate vertue, *binde the conscience*.

B b b

But

a Gal. 2. 7.

b Seditiosissima  
gens, Ioh. Scallig.  
not. in  
Lucam. 53.

a Iohn 8. 36.

b 1 Cor. 7. 22.

c Exo. 20. 12.

d Rom. 13. 1.

But yet all this notwithstanding, they might and ought to submit thereunto as *b the Lords freemen*, and in a free manner; that is, by a voluntary and uninforced both *subjection to their power*, and *obedience to their lawful commands*. They must therefore take heed they use not their *liberty for an occasion to the flesh*, nor under so fair a title palliate an *evil licentiousness*, making that a cloak for their irreverent and undutiful carriage towards their *Superiours*. For albeit they be not *the servants of men*, but of *God*; and therefore owe no *obedience to men* as upon immediate tie of conscience, and for their own sake, but to *God only*: yet for his sake, and out of the conscience of that *obedience* which they owe to his command of *c honouring father and mother*, and of being a *subject to the higher powers*, they ought to give unto them such *honour and obedience*, as of right belongeth unto them according to the eminency of their high places. (*As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.*)

- From which words thus paraphrased, I gather *three observations*: all concerning our *Christian liberty*, in that branch of it especially which respecteth *humane ordinances*, and the use of the *creatures*, and of all *indifferent things*. Either 1. in the *existence* of it, (*As free,*) or 2. in the *exercise* of it, (*And not using your liberty for a cloak of maliciousness,*) or 3. in the *end* of it, (*but as the servants of Gods.*)
1. The first observation this; We must so submit our selves to *superiour authority*, as that we do not thereby impeach our *Christian liberty*: (*As free.*)
  2. The second this; We must so maintain our *liberty*, as that we do not under that colour either *commit any sin*, or *omit any requisite office* either of *charity* or *duty*: (*and not using your liberty for a cloak of maliciousness.*)
  3. The third this; In the whole exercise both of the *liberty* we have in *Christ*, and of the *respects* we owe unto men, we must evermore remember our selves to be, and accordingly behave our selves as those that are *Gods servants*: (*but as the servants of God.*)
- The sum of the whole *three points* in brief this; We must be careful without either *infringing* or *abusing* our *liberty*, at all times, and in all things to *serve God*.

Now then to the several points in that order as I have proposed them, and as they lye in the *Text*: (*in iudicijs. As free.*) Which words have manifest reference to the *exhortation* delivered three verses before the text; as declaring the *manner* how the *duty* there exhorted unto ought to be performed: yet so as that the force of them stretcheth to the *exhortations* also contained in the verses next after the text. *Submit your selves to publick governors* both *supreme* and *subordinate*; *be subject to your own particular masters*; *honour all men* with those proper respects that belong to them in their several stations: But look you do

all

- A all this (*ὡς ἀνθρώποι*) not as slaves, but as free : doe it without impeachment of *the liberty* you have in Christ. Of which *liberty*; it would be a profitable labour (but that I should then be forced to omit sundry other things which I deem needful to be spoken, and more neerly pertinent to the points proposed) to discover at large *the nature*, and *parts*, and *causes*, and *effects*, and *ad-juncts*; that we might the better understand the amplitude of that *dower* which *Christ* hath settled upon his *Church*, and thence learn to be the more careful to preserve it. But I may not have time so to do; it shall therefore suffice us to know, that as the other
- B branches of our *liberty*, whether of *glory* or *grace*; whether from *the guilt* of sin in our *justification*, or from *the dominion* of sin in our *sanctification*, with the several appendices and appurtenances to any of them: so this branch of it also which respects the use of *indifferent things*; First is *purchased* for us by *the blood* of <sup>a</sup> Christ, and is therefore usually called by the name of *Chri-stian liberty*. Secondly, is *revealed* unto us outwardly in the preaching of *the Gospel* of God and of Christ, which is there-fore called <sup>b</sup> *the law of liberty*. And thirdly, is *conveighed* un-to us inwardly and effectually by the operation of *the Spirit* of
- C God and of Christ, which is therefore called <sup>c</sup> *free spirit* (O sta-blish thou me with thy free spirit) because, *where the Spirit of the Lord is, there is liberty.* 2 Cor. 3. 17.

- Now this *liberty*, so dearly *purchased*, so clearly *revealed*, so firmly *conveyed*; it is our duty to *maintain* with our utmost strength in all the parts and branches of it, and (as the Apostle exhorteth) to <sup>a</sup> *stand fast in the liberty wherewith Christ hath made us free*, and not to suffer our selves either by the devises of other men, or by our own sloth and wilful default *to be intang-led again with the yoke of bondage*. And namely in this particu-lar branch whereof we now speak, whatsoever *serviceable offices* we do to any of our *brethren*, especially to those that are *in autho-rity*, we must perform our duty therein with all *cheerfulness of spirit*, and for Conscience sake, but still with *freedom of spirit*, & with liberty of Conscience; as being *servants to God alone*, and not *to men*. We finde therefore in the Scriptures a peremptory charge both ways; that we neither usurp *mastership*, nor undergo *servitude*. A charge given by our Saviour *Christ* to his Disciples in the former behalf, that they should <sup>b</sup> *not be called Rabbi*, neither Masters, *Matth.* 23. and a charge given by the Apostle *Paul* to all believers in the latter behalf, that they should <sup>c</sup> *not be servants of men*, 1 Cor. 7.
- E

God forbid any man of us, possessed with an *Anabaptistical* spirit, or rather frenzy, should understand either of those passages, or any other of like sound, as if *Christ* or his *Apostle* had had any purpose therein to slacken those *sinews* and *ligaments*, and to dissolve those *joynts* and *consignations*, which tye into *one body*, and claspe

B b b 2

into

1.  
a Joh. 8. 36. &  
Gal. 5. 1.

2.

b Jam. 1. 25. &  
2. 12.

3.  
c Psal. 51. 12.

a Gal. 5. 1.

b Mat. 23 8.  
10.

c 1 Cor. 7. 23.



\* Non venit  
Christus condi-  
tiones mutare.  
Hieron. in  
Ep. 6.

a Mat. 21. 21.  
b Rom. 13. 1.  
&c. Eph. 6. 5.  
Col. 3. 22.

a Ephes. 6. 5.

b—secundum  
carnem: quia est  
& Dominus se-  
cundum spiritum.  
Ille est verus  
Dominus—  
Augustin. in  
Psal. 124.

c Mat. 13. 9.

a Ephes. 6. 7.

b—distingue-  
bant Dominum  
eternum à tem-  
porali: tamen  
subditi erant,  
propter domi-  
num eternum,  
etiam domino  
temporali. Au-  
gustin. in Psal.  
124.

into one structure, those many little members and parts, whereof all humane societies consist: that is to say, to \* forbid all those mutual relations of superiority and subjection which are in the world, and so to turn all into a vast Chaos of Anarchy and Confusion. For such a meaning is contrarious to the express determination of <sup>a</sup> Christ, and to the constant doctrine of <sup>b</sup> S. Paul in other places: and we ought so to interpret the Scriptures, as that one place may consist with another, without clashing or contradiction. The true and plain meaning is this; that we must not acknowledge any our *supreme Master*, nor yeeld our selves to be wholly and absolutely ruled by the will of any, nor enthrall our Judgements and Consciences to the sentences or laws of any man, or Angel, but only Christ our Lord and Master in Heaven.

And this interpretation is very consonant to the Analogy of Scripture in sundry places. In Ephes. 6. (to omit other places) there are two distinctions implied, the one in the 5. the other in the 7. verses, both of right good use for the reconciling of sundry texts that seem to contradict one another, and for the clearing of sundry difficulties in the present argument. <sup>a</sup> Servants (saith S. Paul there) be obedient to them that are your Masters according to the flesh. Which limitation affordeth us the distinction of Masters <sup>b</sup> according to the flesh only, and of Masters after the spirit also. Intimating that we may have other Masters of our flesh, to whom we may (and must) give due reverence, so far as concerneth the flesh; that is, so far as appertaineth to the outward man, and all outward things. But of our spirits, and souls, and consciences; as we can have no fathers, so we may have no Masters upon earth, but only our Master and our Father which is in heaven. And therefore (in Mat. 23.) Christ forbiddeth the calling of any man upon earth <sup>c</sup> Father, as well as he doth the calling of any man Master. And both the prohibitions are to be understood alike, and as hath been now declared.

Again (saith S. Paul there) <sup>a</sup> with good will doing service, as to the Lord, and not to men; which opposition importeth a second distinction, and that is of Masters, into *supreme*, and *subordinate*: those are *subordinate Masters*, to whom we do service in *ordine ad alium*, and as under another. Those are *supreme Masters*, in whom our obedience resteth in the final resolution of it, without looking farther or higher. Men may be our Masters, and we their servants, the first way; with subordination to God, and <sup>b</sup> for his sake: And we must do them service, and that with good will: but with reservation ever of our bounden service to him, as our only *supreme* sovereign and *absolute Master*. But the later way, it is high sacrilege in any man to challenge, and it is high Treason against the sacred Majesty of God and of Christ for us to yeeld to any other but them, the *mastership*, that is, the sovereign and *absolute mastership* over us.

Briefly,

A Briefly, we must not understand those Scriptures that forbid either *Mastership* or *servitude*, as if they intended to discharge us from those mutual obligations, wherein either in *nature* or *civility* we stand tyed one to another, in the state *Oeconomical*, *Political*, or *Ecclesiastical*; as anon it shall further appear: but only to beget in us a *just care*, amidst all the offices of *love* and *duty* which we perform to men, to preserve inviolate that *liberty* which we have in *Christ*; and so to do them *service*, as to maintain withal our own *freedom* *ὡς ἐλεύθεροι*, as free.

A thing whereof it becometh us to have a special care, and that for sundry and weighty respects. First, in regard of the *trust* reposed in us in this behalf. Every <sup>a</sup> honest man taketh himself bound to discharge with faithfulness the *trust* reposed in him, and to preserve what is committed unto him by way of *trust*, (though it be *another mans*) <sup>b</sup> no less, if not rather much more carefully, than he would do if it were *his own*; that so he may be able to give a good account of his trust. Now these two, the *Christian Faith*, and the *Christian Liberty*, are of all other the choicest jewels, whereof the Lord Jesus Christ hath made his Church the depositary. Every man therefore in the Church

C ought <sup>c</sup> earnestly to contend, as for the maintenance of the *faith*, (as S. *Jude* speaketh) so also for the maintenance of the *liberty*, which was once delivered to the *Saints*: even *eo nomine*, and for that very reason, because they were both delivered unto them under such a trust. <sup>d</sup> O *Timothee*, *depositum custodi*: S. *Paul* more than once calleth upon *Timothy* to keep that which was committed to his trust. He meaneth it in respect of the *Christian Faith*: which he was bound to keep intire as it was delivered him, at his peril, and as he would answer it another day. And the like obligation lyeth upon us, in respect of this other rich *depositum*, this

D *ἡ ἐλευθερία* of *Christian liberty*: for which we shall be <sup>e</sup> answerable to *Christ*, from whom we received it, how we have both kept it, and used it. And if by our default, and for want either of care or courage in us (*dolo vel lata culpa*, as the Lawyers say) we lose or imbezell it (as she said in the Canticles, <sup>f</sup> *They made me the keeper of the Vineyard, but mine own Vineyard have I not kept*:) No doubt it will lie heavy upon us, when we come to give in our accounts. Rather we should put on a resolution (like that of <sup>g</sup> *Moses*, who would not yeeld to leave so much as an *hoof* behinde him) not to part with a jot of that *liberty* wherewith *Christ* hath entrusted us, by making our selves the *servants of men*.

E Especially since we cannot so do, Secondly, without manifest wrong to *Christ*; nor thirdly, without great dishonour to *God*. Not without wrong to *Christ*: S. *Paul* therefore disputeth it as upon a ground of right, 1 *Cor.* 7. *Ye are bought with a price*, (saith he) <sup>a</sup> *be ye not the servants of men*: and in the next chapter

before

a Religiosus homo sanctusque diligenter & circumspiciet & solent tueri fidei commissam. Senec. de tranquill.

cap. 11.

b Nisi ad suum modum curam in deposito prestat, fraude non caret. l. 32. ff. de deposito.

c Jude, vers. 3.

d 1 Tim. 6. 20. & 2 Tim. 1. 14.

e *הוא יאמר אליו האבן הזה הוא אבן השן*. Pizaci distum apud Syr. Sermon. 1. f Cant. 1. 6.

g Exod. 10. 26.

a 1 Cor. 7. 23.

b 1 Cor. 6. 19,  
20.

c Mat. 20. 13.  
15.

a Mat. 6. 24.

b Ephes. 5. 15.

c Col. 3. 5.

d Phil. 3. 19.

e Rom. 16. 18.

f 2 Cor. 4. 4.

g 1 John 5. 19.

b Mat. 4. 10.

a Ephes. 4. 1.

b Gal. 5. 13.

c V. Paul ff. de  
capit. deminut.

before that, <sup>b</sup> ye are not your own, for you are bought with a price. As if he had said, Though it were a great weakness in you to put your selves out of your own power into the power of others, by making your selves their *servants*: yet if you were *your own*, there should be no injury done thereby to any *third person*; but unto who-soever should complain as if he were wronged, you might return this reasonable answer, (<sup>c</sup> Friend I do thee no wrong, is it not lawful for me to do as I will with mine own? ) But, saith he, this is not your case: you are *not your own*, but *Christs*. He hath bought you with his most precious blood; he hath payed a *valuable* (rather an *invaluable price*) for you: and having *bought* you and *payed* for you, you are now *his*; and you cannot dispose your selves in any *other service* without apparant wrong to him.

Neither only do we *injure Christ*, by making our selves the *servants of men*; but we *dishonour God* also: which is a *third reason*. For to whom we make our selves *servants*, him we make our *Lord and God*. The covetous worldling therefore, by <sup>a</sup> *serving Mammon*, maketh Mammon his *God*: which made S. Paul two several times to set the brand of *Idolatry* upon covetousness (<sup>b</sup> the covetous man which is an *Idolater*, Ephes. 5. and <sup>c</sup> covetousness which is *Idolatry*, Col. 3.) And the voluptuous Epicure is therefore said to make his <sup>d</sup> *belly his God*, Phil. 3. because he <sup>e</sup> *serveth his own belly*, as the the phrase is, Rom. 16. Neither can I imagin upon what other ground the Devil should be called <sup>f</sup> *the God of this world*, than this, that γὰρ ὁ κόσμος ἐστὶν τοῦ πονηροῦ, the men of this evil world by doing him *service* do so make a *God* of him. For service is a principal part of that honour that belongeth to *God* alone, and whereof in his jealousy he will not endure that any part should be given away from him to another: <sup>b</sup> *Ipsi soli servies, thou shalt worship the Lord thy God, and him only shalt thou serve*. We cannot *serve* any other, but to *his* great dishonour.

Yea and *our own* too; which may stand for a *fourth reason*. Ye see your *calling brethren*, saith the Apostle, 1 Cor. 1. 26. He would have men take notice of their *Christian calling*, (it is a holy and a high calling :) that so they might <sup>a</sup> *walk worthy* of it, and carry themselves in every respect answerably thereunto. Now by our calling we are *freemen*: for <sup>b</sup> *brethren you have been called unto liberty*, Gal. 5. or (which is all one) to the *service* of God. And being so, we infinitely abase our selves, and disparage *our calling*; when of *freemen* we become *slaves*; and make our selves of *Gods, mens servants*: incomparably more to our own dishonour, than if one that is *free* of a rich company, and hath born office in it, should for base respects binde himself *apprentice* again with a master of poor condition in some pelting trade. It is <sup>c</sup> *deminutio capitis* (as the Civilians call it,) for a man to descend from a higher to a lower condition: of the three degrees whereof that is esteemed the greatest,

(maxima



**A** (*maxima deminutio capitis*) which is with loss of liberty. *Leo* the Emperor therefore by special and severe constitution (as you may see it in *d the Novels*) forbade all *freemen* within the Empire the sale of their liberties; calling it *facinus* in those that were so presumptuous as to buy them, and no less than folly, yea madness (*dementia* and *vesania*) in those that were so base as to sell them: not without some indignation at the former laws, for suffering such an indignity to be so long practised without either chastisement or restraint. And if he justly censured them as men of *a object minds*, that would for any consideration in the world willingly forgo their civil and Roman liberty: what flatness of spirit possesseth us, if we wilfully betray our Christian and spiritual liberty?

*d Leo Novell. consil. 59.*

*e — qui tam ignavi & obiecti animi est — Ibid.*

**B** Whereby, besides the dishonour, we do also (which is the fifth reason, and whereunto I will add no more) with our own hands pull upon our own heads a great deal of unnecessary cumber. For whereas we might draw on *a casie yoke*, carry a light burden, observe *b commandments* that are not grievous, and so live at much hearts ease, in the service of God and of Christ: by putting our selves into the service of men, we thrust our necks into a *c hard yoke* of bondage, such as neither we nor any of our fathers were ever able to bear; we lay upon our own shoulders *pesita sapientie & doctrinae*, heavy and importable burdens; and subject our selves to ordinances, which are both grievous and unprofitable, and such are so far from preserving those that use them from perishing, that themselves *a perish in the using*.

*d Mat. 23. 30.*

*b 1 John 5. 3.*

*c scripta a S. S. sapientie doctrinae. dicitur 17. & si non ad doctrinam. Plat. apud. Stob. Ser. 46.*

*d Col. 2. 23.*

**C** Now against this liberty, (which if we will answer the trust reposed in us, and neither wrong Christ, nor dishonour God, nor yet debase and encomber our selves, where we should not,) we must with our utmost power maintain: The offenders are of two sorts: to wit, such as either injuriously encroach upon the liberty of others; or else unworthily betray away their own. The most notorious of the former sort are the Bishops of Rome; whose usurpations upon the consciences of men, shew them to be the true successors of the Scribes and Pharisees, in *a laying heavy burdens upon mens shoulders* which they ought not, and in *b rejecting the Word of God to establish their own traditions*, rather than the successors of S. Peter, who forbiddeth *c dominatum in Clero*, in the last chapter of this Epistle at verse 3. To teach their own judgements to be infallible; To make their definitions an universal and unerring rule of faith; To stile their decrees and constitutions *oracles*; To assume to themselves *all power* in heaven and earth; To require subjection both to their laws and persons, as of necessity unto salvation; To suffer themselves to be called by their parasites *d Dominus Deus noster Papa*, and *e Optimum, maximum, & supremum in terra nomen*; all which and much more is done and taught and professed by the Popes, and in their behalf: if all this will not reach to S. Pauls

*a Mat. 23. 4.*

*b Mark 7. 9.*

*c 1 Pet. 5. 3.*

*d Gloss. in extravag. lab. 23. e. Cum inier. e. Stapleton de princip. fid. in prefat.*

*f exal.*

f 2 Thel. 2. 4.  
g 1 Pet. 5. 3.

*f exaltari Supra omne quod vocatur Deus*: yet certainly, and no modest man can deny it, it will amount to as much as *S. Peters & dominari in Clero*, even to the exercising of such a Lordship over the Lords heritage, the Christian Church, as will become none but *the Lord* himself, whose heritage the Church is.

Besides these, that do it thus by *open Assaults*, I would there were not others also, that did by *secret underminings* go about to deprive us of that liberty, which we have in Christ Jesus, even then when they most pretend the maintenance of it. They inveigh against *the Church Governours*, as if they Lorded it over Gods heritage; and against *the Church orders and constitutions*, as if they were contrary to *Christian liberty*. Wherein, besides that they do manifest wrong to the Church in both particulars: they consider not, that those very accusations, which they thus irreverently dart at the face of their Mother, (to whom they owe better respect,) but miss it, do recoil part upon themselves, and cannot be avoided. For whereas these *constitutions* of the Church are made for *order, decency, and uniformity* sake, and to serve unto *edification*; and not with any intention at all to lay a tie upon the *consciences* of men, or to work their judgements to an opinion, as if there were some *necessity*, or inherent *holiness* in the things required thereby; neither do our *Governors*, neither ought they to press them any farther: (which is sufficient to acquit both *the Governors* from that *Lording*, and *the Constitutions* from that trenching upon *Christian liberty*, wherewith they are charged:) Alas that our *brethren* who thus accuse them, should suffer themselves to be so far blinded with prejudices and partial affections, as not see, that themselves in the mean time, do *really* exercise a *spiritual Lordship* over their disciples, who depend in a manner wholly upon their judgements, by imposing upon their consciences sundry *Magisterial conclusions*, for which they have no sound warrant from the written Word of God. Whereby, besides the great injury done to their brethren in the *impairment* of their *Christian liberty*, and leading them into *error*: they do withall *exasperate* against them the mindes of those that being in *authority* look to be obeyed; and *engage* them in such *sufferings*, as they can have no just cause of rejoicing in.

For, beloved, this we must know, that as it is *injustice* to condemn the *innocent*, as well as it is *injustice* to clear the *guilty*, and both these are equal *abominable* to the Lord: so it is *superstition* to forbid that as *sinful*, which is in truth *indifferent*, and therefore *lawful*; as well as it is *superstition* to enjoin that as *necessary*, which is in truth *indifferent*, and therefore *arbitrary*. Doth that heavy *wee* in *Isay 5.* appertain (think ye) to them only, that out of *prophaneness* *call evil good*: and nothing at all concern them, that out of *preciseness* call *good evil*? Doth not he *decline* out of the way, that turneth aside on *the right hand*, as well as he that turneth

a Prov. 17. 15.

b Esay 5. 10.

on

A on the left: They that *positively* make that to be sin, which the Law of God never made so to be: how can they be excused from symbolizing with the *Pharisees* and the *Papists*, in making the narrow waies of God yet narrower than they are, in *c teaching for doctrines mens precepts*, and so *d casting a snare* upon the consciences of their brethren? If our Church should presse things as far, and upon such grounds, the one way, as some *forward spirits* do the other way, if as they say (it is a *sin* to kneel at the Communion, and therefore we *charge you* upon your consciences not to do it,) so the Church should say (it is a *sin* not to kneel, and therefore we *require you* upon your consciences to do it,) and so in all other *lawful* (yet *arbitrary*) ceremonies: possibly then the Church could no more be able to acquit her self from encroaching upon *Christian liberty*, than they are that accuse her for it. Which since they have done, and she hath not: she is therefore free, and themselves only guilty.

It is our duty, for the better securing of our selves, as well against those *open impugnors*, as against their *secret underminers*, to look heedfully to our trenches and fortifications, and to *a stand fast in that liberty wherewith Christ hath made us free*, lest by some device or other we be lusted out of it. To those that seek to enthrall us, we should *b give place by subjection, no not for an hour*; lest we be *enslaved* by our own default, ere we be aware. For indeed we cannot be *enslaved* in this kinde, but meerly by *our own defaults*; and therefore S. Paul often admonisheth us, to take heed that none *c deceive, spoil or beguile us*: as if it were in our power, if we would but use requisite care thereunto, to prevent it; and as if it were *our fault* most, if we did not prevent it. And so in truth it is. For we oftentimes *betray away our own liberty*, when we might *maintain* it; and so become *servants* unto men, when we both might and ought to keep our selves free.

Which fault we shall be the better able to avoid, when we shall know the *true causes*, whence it springeth: which are evermore one of these two, an *unsound head*, or an *unsound heart*. Sometimes we esteem too highly of others, so far as either to *en-vassal our judgements* to their *opinions*, or to enthrall our *consci-ences* to their *precepts*; and that is our *weaknesse*: there the fault is in the *head*. Sometimes we apply our selves to the *wills* of others, with an eye to our own benefit or satisfaction in some other *carnal* or *worldly respect*; and that is our *fleshlinesse*: there the fault is in the *heart*. This latter is the worst, and therefore in the first place to be avoided. The most and worse sort, unconscionable men, do often transgresse this way. When for fear of a *frown* or worse displeasure; or to curry *favour* with those they may have use of, or in hope either of raising themselves to some *advancement*, or of raising to themselves some *advantage*, or for some other

Ccc

like

c Mat. 15. 9.  
d 1 Cor. 7. 39.

a Gal. 5. 1.

b Gal. 2. 5.

c Ephes. 5. 6;  
Col. 2. 4. 8. 18;  
2 Thes. 2. 3.



a 1 Sam. 22. 18.

b 2 Sam. 13. 28.

c Mar. 15. 15.

d Job. 19. 12.

e Dan. 3. 18.

f Acts 4. 19.

g Gal. 1. 10.

a Rom. 16. 18.

b Jude vers. 16.

c Aët. 14. 15.

d Iam. 5. 17.

e Humana au-

thoritas ple-

rumque fallit.

Aug. 2. de or-

din. 9.

f Neg. vero

probatu scilicet id,

quod de Pythi-

goriciu acceptu-

mus—

Cic. 1. de nat.

deorum.

g 1 Pet. 4. 11.

like respects, they become *efficient instruments* to others for the accomplishing of their lusts in such *services*, as are evidently (even to their own apprehensions) sinful and wicked. So *Daag* did King *Saul* service in shedding the blood of fourscore and five innocent Priests: and *Abfalons* servants murdered their masters brother upon his bare command: and *Pilate* partly to gratifie *the Jewes*, but especially for fear of *Cesars* displeasure, gave sentence of death upon *Jesuw*, who in his own conscience he thought had not deserved it. In such cases as these are, when we are *commanded* by our superiours, or *required* by our friends, or any other way *solicited* to do that which we know we cannot do without sin, we are to maintain our liberty (if we cannot otherwise fairly decline *the service*) by a flat and peremptory denial, though it be to the greatest power upon earth. As the three young men did to the great *Nebuchadnezzar*, *Be it known unto thee O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.* And the ancient Christians to the heathen Emperors, *Da veniam Imperator: tu carcerem, ille gehennam.* And the Apostles to the whole council of the Jewes, *Whether it be right in the sight of God to hearken to you, more than unto God, judge ye: Acts 4.* He that will displease God to please men, he is *the servant of men*, and cannot be *the servant of God.*

But honest and conscionable men, who do not easily and often fail this way, *a* is *deceiv* (as the word is *Rom. 16.*) *men* that are *not evil*, are yet apt sometimes to be so far carried away with *an high estimation* of some men, as to subject themselves wholly to their judgements, or wills, without ever questioning *the truth* of any thing they *teach*, or *the lawfulness* of any thing they *enjoyn*. It is a dangerous thing *b* *daupd* *deceiv*, as *S. Jude* speaketh, *so have mens persons in admiration*; though they be of never so great learning, wisdom, or piety: because the best and wisest men that are, are *c* *deceiv* *men*, *subject to the like infirmities as we are* both of sin and error, and such as may both *d* *deceive* others, and be themselves *deceived*. That honour which *Pythagoras* his Scholars gave to their *Master*, in resting upon his bare authority (*auris ipa*) as a sufficient proof, yea as *e* *a divine Oracle*, many judicious even among the heathen altogether *f* *mis-* liked, as too *servile*, and prejudicial to that *libertas Philosophica*, that freedom of judgement which was behooveful for the study of Philosophy. How much more then must it needs be prejudicial in the judgement of Christians to that *libertas Evangelica*, that freedom we have in Christ, to give such honour to any other man, but *the man Christ Jesuw* only, or to to any other writings than to those which are in truth *the Oracles of God*, the holy Scriptures of the old and new Testament.

There

- A There is I confesse much reverence to be given to the writings of the godly ancient *Fathers*; more to the *Canons* and decrees of general and provincial *Councils*; and not a little to the judgement of learned, sober, and godly *Divines* of later and present times, both in our own and other reformed Churches. But we may not *a jurare in verba*, build our faith upon them as upon a sure foundation, nor pin our belief upon their sleeves; so as to receive for an undoubted *truth* whatsoever they *hold*, and to reject as a grosse *error* whatsoever they *disallow*, without farther examination. Saint *John* biddeth us *b try the spirits*, before we believe them: 1 *Joh.* 4. And the *c Berceans* are remembered with praise for so doing, *Act.* 17. We blame it in the *Schoolmen*, that some adhere pertinaciously to the opinions of *Thomas*, and others as pertinaciously to the opinions of *Scotus*, in every point wherein they differ; insomuch as it were *grande piaculum*, a heinous thing and not to be suffered, if a *Dominican* should dissent from *Thomas*, or a *Franciscan* from *Scotus*, though but in one single controverted conclusion. And we blame it justly: for *S. Paul* blamed the like findings and partakings in the Church of Corinth (whilest one professed himself to be *of Paul*, another *of Apollo*, another *of Cephas*),
- C as a fruit of *d carnality* unbecoming Christians. And is it not also blame-worthy in us, and a fruit of the same *carnality*, if any of us shall affect to be accounted rigid *Lutherans*, or perfect *Calvinists*: or give up our judgements to be wholly guided by the writings of *Luther* or *Calvin*, or of any other mortal man whatsoever? Worthy *instruments* they were both of them of Gods glory, and such as did excellent *service* to the Church in their times, whereof we yet finde the benefit; and we are unthankful, if we do not blesse God for it: and therefore it is an unfavoury thing for any man to gird at their names, whose memories ought to be precious.
- D But yet were they not *men*? had they received the spirit in the fulnesse of it, and not *by measure*? knew they otherwise than *in part*, or prophesied otherwise than *in part*? might they not in many things, did they not in some things, *mistake* and *erre*? Howsoever the Apostles interrogatories are unanswerable: what, saith he, *e was Paul crucified for you? or were ye baptized in the name of Paul?* even so, was either *Luther* or *Calvin* crucified for you? or were ye baptized into the name either of *Luther* or *Calvin*, or any other man? that any one of you should say, I am of *Luther*; or any other, I am of *Calvin*; and I of him, and I of him? what
- E is *Calvin* or *Luther*, nay *f what is Paul or Apollo*, but *Ministers by whom ye believed?* that is to say, *instruments*, but not *Lords* of your belief.

To sum up, and to conclude this *first point* then. To do God and our selves right, it is necessary we should with our utmost strength maintain the *doctrine* and *power* of that *liberty* where-

a Horat. 1. Ep.  
1. -*Utisti qui*  
*inve bajurant,*  
*nec quid dica-*  
*tur estimant,*  
*sed à quo.* Sen.  
Epist. 12.  
b 1 Joh. 4. 11.  
c Act. 17. 11.

d 1 Cor. 3. 4.

e 1 Cor. 1. 13.

f 1 Cor. 3. 5.

with Christ hath endowed his Church, without either *usurping the mastery* over others, or *subjecting* our selves to their *servitude*: so, as to surrender either our *judgements* or *consciences*, to be wholly disposed according to *the opinions* or *wills* of men, though of never so excellent piety or parts. But yet lest while we shun one extreme, we fall into another, as (the Lord be merciful unto us) we are very apt to do; lest while we seek to *preserve* our liberty that we do not *lose* it, we *stretch* it too far, and so *abuse* it: the Apostle therefore in the next clause of *the Text* putteth in a caveat for that also, (*not using your liberty for a cloak of maliciousness.*) Whence ariseth our *second observation*. We must so maintain our liberty, that we *abuse* it not: as we shall, if under the pretence of *Christian liberty* we either adventure the doing of some *unlawful thing*, or omit the performance of any *requisite duty*. (*As free and not using your liberty for a cloak of maliciousness.*)

The Apostles intention in the whole clause will the better appear, when we know what is meant by *Cloak*, and what by *Maliciousness*. The Greek word *μακρυαγμα*, which is no where else found in the whole new Testament but in this verse only, signifieth properly any *covering*: as the covering of *a badgers skins*, that was spread over the Tabernacle, is in the Septuagints translation called *μακρυαγμα*. And it is very fitly translated a *cloak*, (though it do not properly so signify;) in respect of that notion wherein the word in our English tongue is commonly and proverbially used: to note some fair and *colourable pretence*, wherewith we disguise and conceal from the consance of others the dishonesty and faultiness of our intentions in some things practised by us. Our Saviour Christ saith of the obstinate *Jewes*, that had heard his doctrine and seen his miracles, that *they had no cloak for their sin*, *Mat. 23. 35.* he meaneth they had no colour of *plea*, nothing to pretend by way of *excuse*. And Saint Paul professeth in the whole course of his ministry not to have used at any time *a cloak of covetousness*, *1 Thess. 2.* that is, he did not under colour of preaching the Gospel endeavour to make *a prey* of them, or *a gain* unto himself. In both which places, the Greek word is *μακρυαγμα*, which signifieth a fair *show*, *pretence*, or *colour*; which we use to call a *cloak*.

It is a corruption very common among us; whatsoever we are within, yet we desire *a iugum novum*, to make a fair *show* outwardly, and to make bright *the outside of the platter*, how fluttish soever *the inside* be. We are loath to *forbear* those sins, which we are ashamed to *professe*: and therefore we *blanch* them, and *colour* them, and *cloak* them; that we may both do *the thing* we desire, and yet miss *the shame* we deserve. A fault of an ancient original, and of long continuance: ever since *Adam* first patcht together a *cloak* of *fig-leaves*, to cover the shame of his nakedness. Since which time, (unless it were

<sup>a</sup> Exod. 16. 14.  
& 36. 16.

<sup>b</sup> John 15. 22.

<sup>c</sup> 1 Thess. 2. 5.

<sup>a</sup> Gal. 6. 11.

<sup>b</sup> Mat. 23. 25.

<sup>c</sup> Gen. 3. 7.



A were some desperately prophane wretches, that being void of *shame* as well as *grace*, <sup>d</sup> *proclaim their sins as Sodom*, and hide them not, but rather glory in them; ) what man ever wanted some handsome *cloak* or other to cast over <sup>e</sup> the foulest and ugliest transgressions? <sup>f</sup> *Saul* spareth *Agag*, and the fatter cattel, flat contrary to the Lords expresse command: and the offering of *sacrifice* must be *the cloak*. <sup>g</sup> *Fezabel* by most unjust and cruel oppression murdereth *Naboth* to have his Vineyard: and the due punishment of *blasphemy* must be *the cloak*. The covetous <sup>h</sup> *Pharisees* devour widowes houses, and devotion must be *the cloak*. So in the Church of Rome *Monkery* is used for a *cloak* of idleness and Epicurism; *The seal of confession* for a *cloak* of packing treasons, and diving into the secrets of all Princes and Estates: *Purgatory*, *Dirges*, *Indulgences*, and *Funerals*, for a *cloak* of much rapine and avarice. *Seneca* said truly of most men, that they studied more <sup>i</sup> *excusare vitia, quam excutere*, rather solicitous how to *cloak* their faults than desirous to forsake them: and *S. Bernard's* complaint is much like it, both for truth and elegancy, that men did not set themselves so much <sup>k</sup> *colere virtutes*, to exercise true *virtue* and the power of godlinesse, as *colorare vitia*, to mask *foul vices* under the vizard of vertue and godlinesse. Alas, that our own daily experience did not too abundantly justify the complaint in the various passages of common life; not *needful*, being so *evident*, and being so *many*, not *possible*, to be now mentioned. We have a clear instance in *the text*, and it should grieve us to see it so common in the world: that the blessed *liberty* we have in Christ should become *impudencia* a *cloak*, and that of *maliciousnesse*.

D You see what the *Cloak* is: see now what is *Maliciousnesse*. *Kakia* is the word, which is properly rendred by *malice* or *maliciousnesse*. And as these English words, and the Latine word *malitia* whence these are borrowed; so likewise *kakia* in Greek, is many times used to signifie *one special kinde* of sin, which is directly opposite to brotherly love and charity: and the word is usually so taken, wheresoever it is either set in opposition to such *charity*, or else ranked with other special sins of the same kinde, such as are <sup>a</sup> *anger*, *envie*, *hated*, and the like. And if we should so understand it here, the sense were good: for it is a very common thing in the world to offend against *brotherly charity*, under the colour of *Christian liberty*; and doubtlesse our Apostle here intendeth the remedy of that abuse also. Yet I rather conceive that the word *maliciousnesse* in this place is to be taken in a larger comprehension, for all manner of *evil*, and of *naughtinesse*, according to the adequate signification of the Greek and Latine adjectives, *kakos*, and *malus*, from whence the substantive used in the Text is derived. Of which *maliciousnesse* so largely taken, that *special maliciousnesse*

d Esay 3. 9.

e Nullum vitium est sine peccato. Sen. ep. 116.

f 1 Sam. 15. 15. g 3 Kin. 21. 13.

h Mar. 23. 14.

i Sen. Ep. 116.

k Bernard.

a Rom. 1. 29. Col. 3. 8. Tit. 3. 3.

ousnesse before spoken of, is but a branch. The Apostles full purpose then in this clause of *the text*, is to restrain all that abuse of *Christian liberty*, whereby it is made a *cloak* for the palliating of any wicked or sinful practise in any kinde whatsoever. And so understood, S. Peters admonition here is parallell'd with S. Pauls elsewhere; *Brethren* (saith he) *you have been called unto liberty: only use not your liberty for an occasion to the flesh*, Gal. 5. 15. To use liberty for an occasion to the flesh, and to use liberty for a *cloak of maliciousnesse*; is the very same thing: and it is a very great sin.

For the proof whereof I shall need to use no other arguments, than the words of *the Text* will afford. First every act of *maliciousnesse* is a sin: and secondly to *cloak* it with a fair pretence, maketh it a greater sin: but then thirdly to use *Christian liberty* for the cloak, giveth a farther addition to it, and maketh it a greater sin. First it is a sin to do any act of *maliciousnesse*. *Karō* and *raxia* we know are *conjugata*, and do mutually infer each other. It is a superfluous thing, and such as we might well enough be without: *a* *περισυον ραξιας* *superfluous of maliciousnesse*, Jam. 1. Nor so only, but it is an *hurtful thing* and of a noxious and *malignant* quality, as leaven sowing the whole lump of our services to God; *b* *ζυμην ραξιας*, *the leaven of maliciousnesse*, 1 Cor. 5. It is a thing to be repented of; *c* *μετανοειν εν τω τω ραξιας*, *repent of this thy wickednesse or maliciousnesse*, saith S. Peter to Simon Magus, Act. 8. It is a thing to be cast away from us, and *abominated* as a filthy garment or polluted cloth: *d* *ἀποβιβαζοντες τον ραξιας*, *laying aside or casting away all maliciousnesse*, saith the same Apostle again in the first verse of this Chapter.

It is evill then to do any act of *maliciousnesse*: but much worse when we have so done, to *cloak* it with a fair pretence. For besides that all things howsoever *cloaked* and covered from the eyes of men, are *a* *naked and open unto the eyes of him with whom we have to do*; this *cloaking* of our sins is but a farther evidence of our *hypocrisie* in his sight: who as he is a God of *pure eyes*, and therefore cannot but hate *all sin*; so is he a God that loveth a *pure heart*, and therefore of all sins hateth *hypocrisie*. They that by injustice and oppression devour widows houses, shall certainly receive *damnation* for that, but if withall they do it under the colour of devotion and of *long prayers*, *b* *σεβομενους νεκρας* they shall receive *the greater damnation* for that also.

But if men will needs be *hypocrites*, and must have a *cloak* for their *maliciousnesse*: they might yet at least bethink themselves of somewhat else of lighter price to make a *cloak* of; and not to use to so base a purpose so rich a stuffe, as is this blessed *liberty* which the Son of God hath purchased with his most precious blood. As in nature *corruptio optimi pessima*: so in morality, by how much better

1.

a Jam. 1. 21.

2.

b 1 Cor. 5. 8.

3.

c Act. 8. 22.

4.

d 1 Pet. 2. 1.

a Heb. 4. 13.

b Mat. 23. 13.

A better any thing is in the right use of it, by so much is it worse in the abuse. As the quickest spirited Wine hath the lowest lees; and the best wit misgoverned is the most pernicious; and an Angel when he falleth becometh a Devil. So to use this liberty which is a spiritual thing, for an occasion to the flesh, to take this liberty which (if I may so speak) is the very livery cloak of the servant of God, and to make it a cloak of maliciousness for the service of sin: must needs be presumption in an high degree, and an unsufferable abuse.

Now we see how great a sin it is thus to abuse our liberty, it will be needful in the next place to inquire more particularly, wherein this abuse consisteth, that so we may be the better able to avoid it. We are therefore to know that Christian liberty may be used or rather abused for a cloak of maliciousness, these four ways following. First, we may make it a cloak of maliciousness, if we hold our selves by vertue thereof discharged from our obedience, either to the whole moral Law of God, or to any part of it. Where to omit those that out of the wretched & prophaneity of their own hearts, pervert this branch of Evangelical doctrine, as they do all the rest, to their own destruction. As a Spider turneth the juyce of the sweetest and most medicinable herbs into poyson: so these turn the grace of God into wantonness, and the liberty they have in Christ into a prophane licentiousness. Great offenders this way are the Libertines and Antinomists, who quite cancel the whole Law of God, under the pretence of Christian Liberty, as if they that were in Christ were no longer tyed to yeeld obedience to the Moral Law: which is a pestilent error, and of very dangerous consequence. Whereas our blessed Saviour himself hath not only professed that he came not to destroy the Law, but expressly forbidden any man to think so of him. (Think not that I came to destroy the Law, I came not to destroy it, but to fulfil it.) And Saint Paul rejecteth the consequence with an abuse, as both unreasonable and impious, if any man should conclude, that by preaching the righteousness of faith, the Law were abolished, (Do we then make void the Law through faith? God forbid: yea (saith he, rather) we establish the Law, Rom. 3.

But they interpret those words of Christ in this sense, He came not to destroy the law, but to fulfil it: that is, he came not to destroy it without fulfilling it first, but by fulfilling it in his own person, he hath destroyed it unto the person of every believer: and therefore is Christ said to be the end of the law to every one that believeth, Rom. 10. Whence it is that the faithful are said to be freed from the law, delivered from the law, dead to the law, and to be no longer under the law, and other like speeches there are many every where in the New Testament. I acknowledge both, their Expositions to be just, and all these allegations true: yet not sufficient

a Noli ergo libertate abuti ad libere peccandum. August. in Ioh. tract. 41.

b Iude ver. 4.

c Mat. 5. 17. V. August. li. 17, 18. Ecce contra Faustum damnatum fuisse. Et in quest. V. & N. l. quest. 69. d Rom. 3. ult.

d Rom. 10. 4. Finis perfecti, non interfectus. August. 2. cont. adversar. legis 7. b Rom. 7. 6. c Rom. 7. 4. Gal. 2. 19. d Rom. 6. 14. Gal. 5. 18.



sufficient to evict their conclusion. Not to wade far into a contro-  
 versie, which I had not so much as a thought to touch upon, when  
 I fixed my choice upon this Scripture: It shall suffice us to pro-  
 pound *one distinction*, which well heeded and rightly applied, will  
 clear the whole point concerning *the abrogation and obligation of*  
*the Moral Law* under the New Testament; and cut off many needless  
 curiosities, which lead men into error. *The Law* then may be con-  
 sidered either *as a Rule*, or *as a Covenant*. Christ hath freed all  
 believers from *the rigour and curse* of the law, considered *as a Cove-*  
*nant*: but he hath not freed them from *obedience* to the law, con-  
 sidered *as a Rule*. And all those Scriptures that speak of *the Law* as if  
 it were abrogated or annulled, take it considered *as a Covenant*;  
 those again that speak of the Law as if it were still in force, take  
 it considered *as a Rule*. The Law *as a Covenant*, is *rigorous*;  
 and under that *rigour* we now are not, if we be in Christ: but the  
 Law *as a Rule*, is *equal*; and under that *equity* we still are, though  
 we be in Christ.

<sup>a</sup> Mic. 6. 8.

<sup>b</sup> Gal. 3. 10.  
<sup>c</sup> Ibid. vers. 11.

<sup>d</sup> Heb. 8. 6.

The Law *as a Rule* only sheweth us, what is good and evill,  
 what we are to do and not to do. (<sup>a</sup> *He hath shewed thee, O man,*  
*what is good, and what the Lord requireth of thee;*) without any  
 condition annexed either of *reward* if we observe it, or of *punish-*  
*ment* if we transgress it. But the Law *as a Covenant* exacteth  
*punctual and personal performance* of every thing that is contained  
 therein, with a condition annexed of Gods *acceptance*, and of *bles-*  
*sing* if we perform it to the full; but of his *wrath and curse* up-  
 on us, if we fail in any thing. Now by reason of transgression  
 we having all broken that *Covenant*, the Law hath his work upon  
 us, and involveth us all in <sup>b</sup> *the curse*: so as by <sup>c</sup> *the Covenant*  
*of the Law* no flesh living can be justified. Then cometh in  
 Christ: who subjecting himself for our sakes to *the Covenant of*  
*the Law*, first *fulfilleth* it in his own person, but in our behalf as  
 our surety; and then *disannulleth* it, and in stead thereof establish-  
 eth <sup>d</sup> *a better Covenant* for us, even *the Covenant of Grace*. So  
 that now as many as believe, are free from *the Covenant* of the  
 Law, and from *the Curse* of the Law; and set under a *Covenant*  
 of Grace, and under *promises* of Grace. There is a translation  
 then of *the Covenant*: but what is all this to *the Rule*? That still  
 is where it was: even as the nature of good and evil is still the same  
 it was. And *the Law* considered *as a Rule*, can no more be abo-  
 lished or changed, than can the nature of *good and evil* be abolished  
 or changed. It is our singular comfort then, and the happiest  
 fruit of our *Christian liberty*, that we are freed by Christ and  
 through faith in him from *the Covenant and Curse of the Law*: but  
 we must know that it is our duty, notwithstanding *the liberty* that we  
 have in Christ, to frame our lives and conversations according to  
*the Rule of the Law*. Which if we shall neglect under the pre-  
 tence

A

B

C

D

E

A tence of our *Christian Liberty*; we must answer for both: both for neglecting our duty, and for abusing our liberty. And so much for the first way.

The second way, whereby our liberty may be used for a cloak of maliciouſness; is, when we stretch it in the use of things that are indeed indifferent beyond the just bounds of sobriety. Many men that would seem to make conscience of their way, will pethaps ask the opinion of some Divine, or other learned man, whether such or such a thing be lawful or no; and if they be once perswaded that it is lawful, they then think they have free liberty to use it

B in what manner and measure they please: never considering what a caution and moderation is required even in lawful things to use them lawfully. Saint Gregories rule is a good one, *semper ab illicitis, quandoq; & à licitis*: things unlawful we must never do; nor ever lawful things, but with due respect to our calling and other concurrent circumstances. Wine and musick, and gorgeous apparel, and delicate fare, are such things as God in his goodness hath created and given to the children of men for their comfort; and they may use them lawfully, and take comfort in them as their portion: but he that shall use any of them intemperately, or

C unseasonably, or vainly, or wastfully, abuseth both them and himself. And therefore we shall often finde both the things themselves condemned, and those that used them blamed in the Scriptures. The men of Israel for stretching themselves upon their couches, and eating the lambs out of the flock, and chaunting to the sound of the Vial, and drinking Wine in bowls, Amos 6. And the women for their bracelets, and ear-rings, and wimples, and crissing pins, and their other bravery in Esay 3. And the rich man for savoring deliciously and wearing fine linnen in the Parable, Luk. 16. Yea our Saviour himself pronounceth a woe against them that

D laugh, Luk. 6. And yet none of all these things are or were in themselves unlawful: it was the excess only, or other disorder in the use of them that made them obnoxious to reproof. Though some in their heat have said so, yet who can reasonably say, that horse-matches, or playing at cards or dice, are in themselves and wholly unlawful? And yet on the other side, what sober wise man, because the things are lawful, would therefore approve of that vain and sinful expence which is oftentimes bestowed by men of mean estates in the dieting of Horses, and wagering upon them? or of that excessive abuse of gaming, wherein thousands of our Gentry spend in a manner their whole time, and consume away their whole substance, both which ought to be far more precious unto them? I might instance in many other things in like manner. In all which, we may easily erre either in point of judgement, or practice, or both; if we do not wisely sever the use from the abuse. Many times because the abuses are common and great, we peevishly con-

a Because we are free, we may not run wild. Hall. 15. Contempt. 3.

b Gregor. c Quadam qua licent; tempore & loco mutato non licent. Sen. controver. 25.

d Amos 6. 4. 6.

e Esay. 3. 18. 23.

f Luk. 16. 19.

g Luk. 6. 25.

condemn in others *the very use of some lawful things*. And many times again, because there is evidently a *lawful use* of the things, we impudently *justify* our selves in the very *abuses* also. That is foolish *preciseness* in us; and this *prophane partiality*: by that we *infringe* our brethrens liberty; by this *pollute* our own. The best and safest way for us in all *indifferent things* is this: to be indulgent to *others*, but strict to *our selves*; in allowing them *their liberty* with the most, but taking *our own liberty* ever with the least.

But is not this to *preach* one thing, and *do* another? ought not our *Doctrine* and our *Practice* to go together? It is moit true, they ought so to do: Neither doth any thing I have said make to the contrary. What we may *doctrinally* deliver to be *absolutely necessary*, we may not in our own *practice* omit: and what we may *doctrinally* condemn as *simply unlawful*, we are bound in our own *practice* to forbear. But things of a middle and *indifferent nature*, we may not (*doctrinally*) either *impose* them as necessary, neither *forbid* as unlawful; but leave a *liberty* in them both for other men and our selves to use them or not to use them, as particular *circumstances* and *occasions* and other *reasons* of conveniency shall lead us. And in these things both we must *allow* others a *liberty*, which for some particular reasons it may not be so fit for us to *take*; and we may also *tye* our selves to that *strictness* for some particular reasons, which we dare not to *impose* upon others. It was a foul fault and blame-worthy in the Scribes and Pharisees to *tye a heavy burdens upon other mens shoulders*, which they would not touch with one of their fingers: but if they should (without superstition, and upon reasonable inducements) have laid such *burdens* upon themselves, and not *imposed* them upon others; for any thing I know, they had been blameless. There are many things which in my conscience are not absolutely and *in Thesi* necessary to be done; which yet *in Hypothesi* for some *personal respects* I think so fit for me to do, that I should resolve to undergo some inconvenience rather than *omit* them; still reserving to *others* their *liberty* to do as as they should see cause. There are again many things which in my conscience are not absolutely and *in Thesi* unlawful to be done; which yet *in Hypothesi*, and for the like *personal respects*, I think so *unfit* for me to do, that I should resolve to undergo some inconvenience rather than *do* them: yet still reserving to *others* the like *liberty* as before, to do as they should see cause. It belongeth to every sober Christian advisedly to consider not only what in it self may *lawfully* be done or left undone; but also what in *godly wisdom* and discretion is *fittest* for him to do, or not to do upon all occasions, as the exigence of *present circumstances* shall require. He that without such due consideration will do all he may do at all times, under colour of *Christian liberty*, he shall undoubtedly sometimes use his liberty for a *cloak*

a Mat. 23. 4.



A *cloak of maliciouſneſs*. And that is the ſecond way, by uſing it *exceſſively*.

It may be done a *third way*, and that is by uſing it *uncharitably*, which is the caſe whereon I told you Saint *Paul* beateſh ſo often. When we uſe our *liberty* ſo, as to *a ſtumble* the weak conſciences of our brethren thereby, and will not remit in any thing the extremity of that *right and power*, we have in things of indifferent nature, *b to pleaſe our neighbour for his good unto edification*, at leaſt ſo far as we may do it without greater inconvenience; we *c walk not charitably*: and if not *charitably*, then not *Chriſtianly*.

B Indeed the caſe may ſtand ſo, that we cannot *condeſcend* to his infirmity without great *prejudice* either to our ſelves, or to the intereſt of ſome third perſon. As for inſtance; when the *Magiſtrate* hath poſitively already determined our *liberty* in the uſe of it *the one way*; we may not in ſuch caſe redeem the offence of a *private brother* with our diſobedience to *ſuperiour authority* in uſing our liberty *the other way*: and many other like caſes there may be. But this I ſay, that where without great inconvenience we may do it; it is not enough for us to *d pleaſe our ſelves*, and to ſatiſſie our own conſciences, that we do but what we *lawfully* may: but

C we ought alſo to *e bear one another burdens*, and to forbear for one anothers ſakes what otherwiſe we might do, and ſo to *fulfil the Law of Chriſt*. S. *Paul* who hath forbidden us in one place to make our ſelves *f the ſervants of any man* (1 Cor. 7.) hath yet bidden us in another place *g by love to ſerve one another* (Gal. 5. 13.) And his praſtiſe therein conſenteth with his doctrine (as it ſhould do in every teacher of truth,) for though he were *h free from all*, and knew it, and would not *i be brought under the power of any*, yet in love he became *k ſervant to all*, that by all means he might win ſome. It was an excellent ſaying of *Luther*, *Omnia libera per fidem, omnia ſerva per charitatem*. We ſhould know, and be fully perſwaded with the perſwaſion of *faith*, that all things are *lawful*: and yet withal we ſhould purpoſe and be fully reſolved for *charity* ſake to *forbear the uſe* of many things, if we finde them *inexpedient*. He that will have his own way in every thing he hath a *liberty* unto, whoſoever ſhall take offence at it; maketh his *liberty* but a *cloak of maliciouſneſs*, by uſing it *uncharitably*.

E The *fourth* and laſt way, whereby we may uſe our *liberty* for a cloak of maliciouſneſs, is, by uſing it *undutifully*, pretending it unto our *diſobedience* to lawful authority. The *Anabaptiſts* that deny all ſubjection to *Magiſtrates* in indifferent things, do it upon this ground, that they imagine *Chriſtian liberty* to be violated when by *humane laws* it is determined either the one way or the other. And I cannot but wonder, that many of our brethren in our own Church, who in the queſtion of *Ceremonies* muſt argue from

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their

a 1 Cor. 8. 9.

b Rom. 15. 2.

c Rom. 14. 15.

d Rom. 15. 1.

e Gal. 6. 2.

f 1 Cor. 7. 23.

g Gal. 5. 13.

h 1 Cor. 6. 12.

i 1 Cor. 9. 19.

k Luther in  
Galar. 5.

their *ground*, (or else they talk of *Christian liberty* to no purpose) should yet hold off, before they grow to their *conclusion*: which to my apprehension seemeth by the rules of good discourse to issue most naturally and necessarily from it. It were a happy thing for the peace both of this *Church* and of their own *consciences*, if they would in calm blood review their own dictates in this kind; and see whether their own *principle* (which *the cause* they are engaged in maketh them *doe upon*) can be reasonably defended; and yet *the Anabaptists inference* thence, (which the evidence of *truth* maketh them to *abhor*) be fairly avoided. Yet somewhat they have to say for the proof of that their *ground*: which if it be found, it is good reason *we should subscribe* to it; if it be not, it is as good reason *they should retract* it. Let us hear therefore what it is, and put it to trial.

1. *First*, say they, *Ecclesiastical Constitutions* (for there is the quarrel) determine us precisely *ad unum* in the use of indifferent things, which God and Christ have left free *ad utrumlibet*.
2. *Secondly*, by inducing a *necessity* upon the thing they enjoyn, they take upon them as if they could *alter the nature* of things, and make that to become *necessary* which is *indifferent*, which is not in the power of any man, (but of God only,) to do.
3. *Thirdly*, these *Constitutions* are so far pressed, as if men were bound in conscience to obey them, which taketh away *the freedom of the conscience*: for if the conscience be bound, how is she free? Nor so only, but
4. *fourthly*, the things so enjoyned are by consequence imposed upon us as of *absolute necessity* unto salvation: forasmuch as it is necessary unto salvation for every man to do that which he is bound in conscience to do; by which device *kneeling* at the Communion, *standing* at the Gospel, *bowing* at the name of Jesus, and the like, become to be of *necessity* unto salvation.
5. *Fifthly*, say they, these *Constitutions* cannot be defended but by such arguments as *the Papists* use for the establishing of that their rotten Tenet, that *humane laws binde the conscience* as well as divine. Then all which premises, what can be imagined more contrarious to true *Christian liberty*?

- In which *Objections* (before I come to their particular answer) I cannot but observe the unjust (I would we might not say unconscionable) *partiality* of the Objecters.
1. *First*, in laying the accusation against *the Ecclesiastical laws* only: whereas their arguments (if they had any strength in them) would as well conclude against *the Political laws* in the civil State, and against *domestical orders* in private Families, as against *the Laws Ecclesiastical*: yet must these only be guilty, and they innocent, which is not equal. Let them either *damn* them all, or *quit* them all: or else let them shew wherein they are unlike, which they have not yet done, neither can do.
  2. *Secondly*, when they condemn the things enjoyned as

*simply*

- A *simply and utterly unlawful* upon quite other grounds; and yet keep a stir about *Christian liberty*: for which argument there can be no place without supposal of *indifferency*, (for Christ hath left us no *liberty* to unlawful things,) how can they answer this their manifest partiality? *Thirdly*, if they were put to speak upon their consciences, whether or no, if *power* were in their own hands, and *Church affairs* left to their ordering, they would not *forbid* those things they now dislike, every way as *strictly* and with as much *imposition of necessity*, as the Church presently *enjoyneth* them; I doubt not but they would say *Yea*: and what equity is there in this dealing, to *condemn* that in *others*, which they would *allow* in *themselves*? *Fourthly*, in some things they are content to submit to the *Ecclesiastical Constitutions* notwithstanding their *Christian liberty*, which *liberty* they stiffely pretend for their refusal of other some: whereas the case seemeth to be every way equal in both; all being enjoined by the *same authority*, and for the *same end*, and in the *same manner*. If their *liberty* be impeached by *these*; why not as much by *those*? or if obedience to *those* may consist with *Christian liberty*; why not as well obedience to *these*? In allowing some, rejecting others, where there is the same reason of all: are they not very partial?
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- And now I come to answer their *arguments*, or rather *flourishes*, for they are in truth no better. That *first* allegation, that the determining of any thing *in unam partem* taketh away a mans *liberty* to it, is not true. For the *liberty* of a Christian to any thing indifferent consisteth in this; that his *judgement* is throughly perswaded of the *indifferency* of it: and therefore it is the determination of the judgement, in the *opinion* of the thing, not in the *use* of it, that taketh away *Christian liberty*. Otherwise not only *Laws* Political and Ecclesiastical: but also all *Vows*, *Promises*, *Covenants*, *Contracts*, and what not, that pitcheth upon any certain resolution *de futuro*, should be prejudicial to *Christian Liberty*: because they do all determine something *in unam partem*, which before was free and indifferent *in utramq; partem*. For example: if my friend invite me to sup with him, I may by no means *promise* him to come; because the *liberty* I had before to go or not to go, is now determined by making such a *promise*: neither may a young man bind himself an *Apprentice*, with any certain *Master*, or to any certain *trade*, because the *liberty* he had before of placing himself indifferently with that *Master*, or with another, and in that *trade*, or in another, is now determined by such a *contract*. And so it might be instanced in a thousand other things. For indeed to what purpose hath God left indifferent things *determinable* both ways by *Christian liberty*, if they may never be *actually* determined either way, without impeachment of that *liberty*? It is a very vain power, that may not be brought into *act*; but God made no power in vain.
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vain. Our Brethren I hope will wave this *first argument*, when they shall have well examined it: unless they will frame to themselves under the name of *Christian liberty*, a very *Chimera*, a *non ens*, a meer *notional liberty*, whereof there can be no use.

That which was alleged *secondly*, that they that make such *Laws* take upon them to alter the nature of things, by making *indifferent* things to become *necessary*, being said *gratis* without either *truth* or *proof*, is sufficiently answered by the bare denial. For they that make *Laws* concerning *indifferent things*, have no intention at all to meddle with the nature of them; they leave that *in medio* as they found it: but only for some reasons of convenience to order the use of them; the indifference of their nature still being where it was. Nay, so far is our Church from having any intention of taking away the *indifference* of those things which for order and comeliness she enjoyneth; that she hath by her publick *declaration* protested the contrary: wherewith they ought to be satisfied. Especially since her sincerity in that declaration (that none may cavil, as if it were *protestatio contraria facto*.) appeareth by these *two* most clear evidences among many other; in that she both alloweth *different rites* used in other Churches, and also teacheth her own rites to be *mutable*: neither of which she could do, if she conceived the nature of the things themselves to be changed, or their *indifference* to be removed by her *Constitutions*.

Neither is that true, which was *thirdly* alleged, that where men are bound in conscience to obey, there the conscience is not left free; or else there would be a contradiction. For there is no contradiction, where the affirmative & negative are not *ad idem*, as it is in this case. For *Obedience* is one thing, and the *Thing commanded* another; The *Thing* is commanded by the *Law of man*, and in regard thereof the conscience is free: but *Obedience* to men is commanded by the *Law of God*, and in regard thereof the conscience is bound. So that we are bound in conscience to *obedience* in indifferent things lawfully commanded; the conscience still remaining no less free in respect of the things themselves so commanded, then it was before. And you may know it by this; In *Laws properly humane* (such as are those that are made concerning *indifferent things*) the *Magistrate* doth not nor can say; This you are bound in conscience to do, and therefore I command you to do it: as he might say, if the bond of obedience did spring from the nature of the things commanded. But now when the *Magistrate* beginneth at the other end, as he must do, and saith, I command you to do this or that, and therefore you are bound in conscience to do it: this plainly sheweth, that the bond of obedience ariseth from that power in the *Magistrate*, and duty in the *subject*, which is of divine Ordinance. You may observe therefore that in *humane Laws* not meerly such (that is, such as are established

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A established concerning things simply *necessary*, or merely *unlawful*; the Magistrate may there derive *the bond* of obedience from the nature of *the things* themselves. As for example, if he should make a *Law* to inhibit *Sacrilege*, or *Adultery*; he might then well say, you are bound in conscience to abstain from these things, and therefore I command you so to abstain: which he could not so well say in *the Lawes* made to inhibit the eating of *flesh*, or the transportation of *grain*. And the reason of the difference is evident: because those former *Laws* are rather *Divine* than *humane* (*the substance* of them being *divine*, and but *the sanction* only *humane*) and so binde by their *immediate vertue*, and in respect of *the things* themselves therein commanded: which the later being merely *humane* (both for *substance* and *sanction*) do not.

B The consideration of which difference and the reason of it, will abundantly discover the vanity of the *fourth* allegation also: wherein it was objected that the things enjoined by *the Ecclesiastical Lawes* are imposed upon men as of *necessity* to salvation: Which is most untrue. Remember once again, that *obedience* is one thing; and the *things commanded* another. *Obedience* to lawful authority is a duty commanded by God himself and in his

C Law, and so is a part of that *holinesse without which no man shall see God*: but *the things* themselves commanded by lawful authority, are neither in truth *necessary* to salvation, nor do they that are in authority *impose* them as such. Only they are the *object* (and that but *by accident* neither and *contingently*, not *necessarily*) about which that *obedience* is conversant, and wherein it is to be exercised.

An example or two will make it plain. We know every man is bound in conscience to imploy himself in the works of his *particular calling* with faithfulness and diligence; and that faithfulness and diligence is a branch of that *holinesse* and *righteousness* which

D is necessary unto salvation. Were it not now a very fond thing and ridiculous, for a man from hence to conclude, that therefore drawing of *wine*, or making of *shoes*, were necessary to salvation, because these are the proper employment of the *Vintners*, and *Shoemakers* calling, which they in conscience are bound to follow, nor may without sin neglect them? Again, if a *Master* command his *servant* to go to the *market*, to sell his corn, and to buy in provision for his house, or to wear a livery of such or such a colour and fashion: in this case who can reasonably deny but that *the servant* is bound in conscience to do the very things *his master* bid-

E deth him to do; to go, to sell, to buy, to wear: and yet is there any man so forsaken of common sense, as thence to conclude, that going to market, selling of corn, buying of meat, wearing a blue coat, are *necessary* to salvation: or that *the Master* imposeth those things upon the servant as of *necessity* unto salvation? The obligation of *the servants* conscience to do the things commanded ar-

a Heb. 12. 11.

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seth from the force of that *divine Law* which bindeth *servants* to obey their *masters* in lawful things. The *master* in the things he so commandeth, hath no particular *actual respect* to the *conscience* of his servant, (which perhaps all that while never came within his thoughts,) but merely respecteth his own occasions and conveniences. In this example as in a glasse let the *Objectors* behold the lineaments and feature of their own argument. Because *kneeling, standing, bowing*, are commanded by the *Church*, and the people are bound in conscience to obey the *Laws* of the Church; therefore the *Church* imposeth upon the people *kneeling, standing, and bowing*, as necessary to salvation.

If that which they *object* were indeed true, and that the *Church* did impose these *rites*, and *ceremonies* upon the people, as of necessity to salvation, and require to have them so accepted: doubtlesse the *imposition* were so prejudicial to *Christian liberty*, as that every faithful man were bound in conscience for the maintenance of that liberty, to *disobey* her authority therein, and to *confesse* against the imposition. But our *Church* hath been so far from any intention of doing that her self, that by her foresaid publick declaration she hath manifested her utter dislike of it in others. What should I say more? <sup>a</sup> *Denique se ipsum concute*. It would better become the *Patriarchs* of that party that thus deeply (but untruly) charge her; to look unto their own *cloaks*, dive into their own *bosoms*, and survey their own *positions* and *practise*: if happily they may be able to clear themselves of trenching upon *Christian liberty*, and ensnaring the *consciences* of their brethren, and imposing upon their *Profelytes* their own traditions of *kneel not, stand not, bow not*, (like those mentioned *Col. 2.* of <sup>b</sup> *touch not, taste not, handle not*) requiring to have them accepted of the people even as of necessity unto salvation. If upon due examination they can acquit themselves in this matter, their accounts will be the easier: but if they cannot, they shall finde, when the burden lighteth upon them, that it will be no light matter to have been themselves guilty of that very crime, whereof they have unjustly accused others.

As for consent with the *Papists* in their doctrine concerning the power that *mens lawes* have over the conscience, which is the last objection: it ought not to move us. We are not ashamed to consent with them, or any others, in any *truth*. But in this point we differ from them, so far as they differ from the truth: which difference I conceive to be, neither so great as some men, nor yet so little as other some men would make it. They teach that *Humane lawes*, especially the *Ecclesiastical*, binde the consciences of men, not only in respect of the *obedience*, but also in respect of the *things themselves* commanded, and that by their own *direct immediate* and *proper* vertue. In which doctrine of theirs, 3. things are to be

<sup>a</sup> Horat. l. Sat.  
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<sup>b</sup> Col. 2. 21.

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- A misliked. *First*, that they give a preheminance to the *Ecclesiastical lawes* above the *Secular* in this power of binding. We may see it in them, and in these *objectors*; how men will run into *extremities* beyond all reason, when they give themselves to be led by *corrupt respects*. As he said of himself and his fellow-Philosophers, *"Scurror ego ipse mihi, populo tu:"* so it is here. They of Rome carried with a wretched desire to *exalt the Papacy*, and indeed the whole *Clergy* as much as they may, and to *avile the secular powers* as much as they dare; they therefore ascribe this power over the conscience to the *Ecclesiastical lawes* especially, but do not shew themselves all out so zealous for the *secular*. Ours at home on the contrary, out of an appetite they have to bring in a new *platform of discipline* into the Church, and for that purpose to present the *established government* unto the eyes and the hearts of the people in as deformed a shape as they can; quarrel the *Ecclesiastical lawes* especially for tyrannizing over the conscience, but do not shew themselves so much agrieved at the *secular*. Whereas the very truth is, whatsoever advantages the *secular powers* may have above the *Ecclesiastical*, or the *Ecclesiastical* above the *secular* in other respects; yet as to the power of *binding the conscience*, all humane lawes in general are of like reason, and stand upon equal termes. It is to be misliked *secondly* in the Romish doctrine, that they subject the conscience to the *things themselves* also, and not only tye it to the *obedience*; whereby they assume unto themselves (*interpretative*) the power of altering the *nature* of the things by removing of their *indifferency*, and inducing a *necessity*: for so long as they remain indifferent, it is certain they cannot binde. And *thirdly* and principally it is to be misliked in them, that they would have this *binding power* to flow from the proper and inherent vertue of the *Lawes* themselves *immediately and per se*; which is in effect to equal them with the *divine Law*: for what can that do more? whereas *humane lawes* in things not repugnant to the *Law of God*, do binde the conscience indeed to obedience, but it is by *consequent*, and by vertue of a former *Divine Law*, commanding us in all lawful things to obey the superiour powers.
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But whether *mediately* or *immediately*, may some say, whether *directly* or *by consequent*, whether by its own or by a borrowed vertue; what is it material to be argued, so long as the same effect will follow, and that as intirely to all intents and purposes, the one way as well as the other? As if a *debt* be alike recoverable; it skilleth not much whether it be due upon the *original bond*, or upon an *assignment*. If they may be sure to be *obeyed*, the higher powers are satisfied: Let Scholars wrangle about *words* and *distinctions*; so they have the *thing*, it is all they look after. This *Objection* is in part true, and for that reason the differences in this

controversie are not altogether of so great consequence as they have seemed to some. Yet they that think the difference either to be none at all, or not of considerable moment, judge not aright. For albeit it be all one in respect of *the governours*, whence *the obligation of conscience* springeth, so long as they are *conscientiously obeyed*, as was truly alleaged: Yet unto *inferiours* who are bound in conscience to yeeld *obedience*, it is not all one; but it much concerneth them to understand *whence* that obligation ariseth, in respect of this very point whereof we now speak of *Christian liberty*, and for two weighty and important considerations.

For *first*: if the obligation spring as they would have it from *the Constitution* it self, by the *proper* and *immediate* vertue thereof; then the conscience of the subject is tyed to obey *the Constitution* in the rigour of it: whatsoever *occasions* may occur, and whatsoever other *inconveniences* may follow thereupon: so as he sinneth mortally, who at any time in any case (though of never so great necessity) doth otherwise than the very letter of *the Constitution* requirerh, (yea though it be *extra casum scandali & contemptus*.) Which were an heaveie case, and might prove to be of very pernicious consequence; and is indeed repugnant to *Christian liberty*, by enthralling the conscience where it ought to be free. But if on the other side, which is the truth, *the Constitution* of the Magistrate binde the conscience of the subject, not *immediately* and by its own vertue, but by *consequent* only and by vertue of that law of God which commandeth all men to obey their superiours in lawful things: then is there a *liberty* left to the subject, in cases *extraordinary* and of some *pressing necessity* not otherwise well to be avoided, to do otherwise sometimes than *the Constitution* requirerh. And he may so do with a free conscience. So long as he is sure of these *two* things: *First*, that he be driven thereunto by a *true* and *real*, and not by a pretended *necessity* only; and *secondly*, that in *the manner* of doing he use such godly discretion, as neither to shew the least *contempt* of the law in himself, nor to give ill *example* to others to despise government or governors. And this *first* difference is material.

And so is *the second* also, if not much more; which is this. If the Magistrates *Constitution* did binde the conscience *virtute propria*, and *immediately*; then should the conscience of the subject be bound to obey *the constitution* of the Magistrate *ex intuitu precepti*, upon the bare *knowledge* and by the bare *warrant* thereof, without farther enquiry: and consequently should be bound to obey as well in *unlawful* things, as *lawful*. Which consequence (though they that teach otherwise will not admit) yet in truth they cannot avoid: for *the proper* and *immediate* cause

A "cause being supposed, the effect must needs follow. Neither do I  
 "yet see what sufficient reason they that think otherwise can shew,  
 "why ~~the~~ *conscience of the subject* should be bound to obey the  
 "Laws of the Magistrate in *lawful things*, and not as well in *un-*  
 "lawful things. The true reason of it is well known to be this,  
 "even because God hath commanded us to obey in *lawful things*,  
 "but not in *unlawful*. But for them to assign this reason, were  
 "evidently to overthrow their own Tenent: because it evidently  
 "deriveth the bond of conscience from a *higher power* than that  
 "of *the Magistrate*, even the Commandement of God. And so

B the Apostles indeed do both of them derive it. S. Paul in Rom. 13.  
 men must <sup>a</sup> be subject to *the higher powers*: why? because *the*  
*powers are commanded of God*; And that for conscience sake too:  
 why? because the magistrates are *the ministers of God*. Neither  
 may they be resisted: and why? because to resist them is *to resist*  
*the ordinance of God*. That is S. Pauls doctrine. And S. Peter ac-  
 cordeth with him. <sup>b</sup> Submit your selves (saith he) *to every ordi-*  
*nance of man*. What for the *mans sake*? or for the *ordinance sake*?  
 No: but *propter Dominum*, for the *Lords sake*, *vs. 13*. And all  
 this may very well stand with *Christian liberty*, for the consci-  
 C ence all this while is <sup>a</sup> subject to none but Gods blood.

By these answers to their *Objections*, you may see what little  
 reason some men have to make so much noise as they do about  
*Christian liberty*. Whereupon if I have insisted far beyond both  
 your *expectations* and my own first *purpose*: I have now no other  
 thing whereby to excuse it, but the *earnestness* of my desire, if it  
 be possible, to contain within some reasonable bounds of *gravity*  
 and *duty*, those of my brethren, who think they can never run far  
 enough from *superstition*, unless they run themselves quite out of  
 their allegiance. There are sundry other things, which I am for-  
 D ced to passe by, very needful to be rightly understood, and very  
 useful for the resolution of many cases of conscience which may  
 arise from the joyned consideration of those two points, of *Christian*  
*Obedience*, and of *Christian Liberty*. For the finding of our selves  
 out of which perplexities, when they may concern us, I know not  
 how to commend both to my own precise and yours, a *shorter*  
 and *fuller rule* of direction, than to follow the *style* of this Text:  
 Wherein the Apostle hath set just bounds both to our *obedience*  
 and *liberty*. Bounds to our *obedience*, that we obey so far as we  
 may without prejudice to our *Christian liberty*; in all our acts of  
 E obedience to our superiours still keeping our consciences *free*, by  
 subjecting them to none but Gods. Submit your selves, &c. but  
 yet *as free* and *as the servants of God*, and of none besides. Bounds  
 to our *Liberty*, that (the freedom of our judgments and consci-  
 ences ever reserved,) we must yet in the use of indifferent things  
 moderate our *liberty*, by ordering our selves according unto

a Rom. 13. 1, 6.

b 1 Pet. 2. 13.

c Cum Christo  
juben et servus  
homini, non illi  
servis sed ei qui  
justi. Aug. in  
Psal. 124.



*Christian sobriety*, by condescending sometimes to our brethren in *Christian charity*, and by submitting our selves to the lawful commands of our governours in *Christian duty*. In any of which respects if we shall fail, and that under the pretension of *Christian liberty*: we shall thereby, quite contrary to the expresse direction of both the Apostles, but abuse the name of liberty, for an occasion to the flesh, and for a cloake of maliciousnesse.

[As free, but not using your liberty for a cloak of maliciousnesse, but as the servants of God.]

And so I passe from this second, to my third and last observation, wherein, if I have been too long or too obscure in the former, I shall now endeavour to recompense it, by being both shorter and plainer. The Observation was this. In the whole exercise both of the liberty we have in Christ, and of those respects we owe unto men, we must evermore remember our selves to be and accordingly behave our selves as those that are Gods servants: in these last words, (*But as the servants of God*;) containing our condition and our carriage. By our condition, we are δούλοι, the servants of God: and our carriage must be ὡς δούλοι, as the servants of God. I shall fit my method to this division, and first shew you sundry reasons, for which we should desire to be in this condition, to be δούλοι, the servants of God: and then give some directions, how we may frame our carriage answerably thereunto, to demean our selves ὡς δούλοι, as the servants of God.

For the first: We cannot imagine any consideration, that may be found in any service in the world, to render it desirable; which is not to be found, and that in a far more eminent degree, in this service of God. If Justice may provoke us, or Necessity enforce us, or easinesse hearten us, or Honour allure us, or Profit draw us, to any service: behold here they all concur; the service of God and of Christ is excellently all these. It is of all other the most just, the most necessary, the most easie, the most honourable, the most profitable service. And what would you have more?

First it is the most just service; whether we look at the title of Right on his part, or reasons of Equity on ours. As for him, he is our Lord and Master pleno jure; he hath right to our best services by a threefold title, like a treble cord, which Satan and all the powers of darknesse cannot break or untwine. A right of Creation. (Remember O Jacob thou art my servant, I have formed thee, thou art my servant O Israel, Esay 44.) Princes and the great ones of the world expect from those that are their Creatures (rather than are called so, because they raised them, but in truth are not so, for they never made them;) yet they expect much service from them, that they should be forward instruments to execute their pleasures, and to advance their intentions: how much more may the Lord justly expect from us who are every way his creatures,

**A** tures, (for he raised us out of the dust, nay he made us of nothing,) that we should be his servants to do his will, and instruments to promote his glory? Besides this *ius creationis*; he hath yet two other titles to our services, *ius redemptionis*, and *ius liberationis*. He hath bought us out of the hands of our enemies, and so we are his by purchase: and he hath won us out of the hands of our enemies, and so we are his by conquest. We read often in the Law of servants *h* bought with money, *den* & *argenteus*: and it is but reason, he that hath paid a valuable consideration for a mans service, should have it. Now God hath bought us and redeemed us, *c* not with corruptible things as silver and gold, but with his own most precious blood. And being bought with such a price we are *d* not our own, to serve the lusts of our own flesh; nor any mans else, that we should be the servants of men; but his only that hath bought us and paid for us, to *e* glorifie him both in our bodies and souls, for they are his; *ius redemptionis*, by the right of Purchase and Redemption. Again, when we were *mancipia peccati & diaboli*, the devils Captives, and slaves to every ungodly lust: in which condition if we had lived and died, after a hard and toylsome service in the mean time, our wages in the end should have been eternal death: God by sending his Son to live and dye for us, hath conquered sin and Satan, and freed us from that wretched thralldom, to this end,

*That being delivered out of the hands of our enemies we might serve him in holiness and righteousness before him all the daies of our lives.* (*I am thy servant, I am thy servant, and the Son of thine handmaid; thou hast broken my bonds in sunder. Psal. 116.*) That is *ius liberationis*, the right of Conquest and deliverance. Having so many and so strong titles thereunto, *b* with what Justice can we hold back our services from him? It is the first and most proper act of Justice, *ius suum cuique*, to *i* render to all their dues, and to let every one have that which of right appertaineth unto him. And if we may not deny *k* unto Caesar the things that are Caesars, it is but right we should also give unto God the things that are Gods by so many and just titles.

**D** Especially since there are reasons of Equity on our part in this behalf, as well as there is title of right on his part. You know the rule of equity, what it is; even to do to others, as we would be done to. See then first how we deal with those that are under our command. We are rigid and importunate exactors of service from them: we take on unreasonably, and lay on unmercifully, and bewray much impatience and distemper, if they at any time slack their services towards us. How should this our strictness in exacting services from those that are under us, add to our care and *a* conscience in performing our bounden services to our Lord and Master that is over us? But as it is with some

2.

*b* Exod. 12. 44.  
& alibi.

*c* 1 Pet. 1. 18.

*d* 1 Cor. 6. 19.

*e* 1 Cor. 6. 20.

3.

*f* Luk. 1. 74. 75

*g* Psal. 116. 16.

*b* An qui fundum auferit eum a quo impius est, & tradit ei qui nihil in eo habet iuri, injustus est: & qui seipsum auferit dominum Deo, a quo factus est, & malignus servus spiritibus, justus est? Aug. 19. de civit. 21.

*i* Rom. 13. 7.

*k* Mat. 22. 21.

*a* Vt ut tibi serviat, cum quo factus es; & non vis servire ei, a quo factus es? Aug. de 10. Chord. c. 10.

"un-

b Quod laudas  
in servo, non  
exhibes Domi-  
no: & eo secle-  
vatus, quia vi-  
ut meliorem tu  
habeas servum  
quam te Deus,  
Aug. Ibid.

2.

c Esa. 43. 23, 24

3.

d Phil. 2. 7.

e Luk. 22. 27.

1.

a Jos. 24. 15.

2.

b Esey 60. 12.

3.  
c Nihil illi jam  
liberi est: spo-  
spondit. Senec.  
Ep. 36.

d Prov. 10. 35.

"unconscionable dealers in the world, that neither have any pity  
"to forbear their *debtors*, nor any care to satisfy their *creditors*;  
"and as we use to say of our great ones (and that but too truly of  
"too many of them) that they will neither *do right*, nor *take wrong*:  
"such is our disposition. We are neither content to *forgoe* any  
"part of that *service*, which we *take* to be due to us; nor willing  
"to *perform* any part of that *service*, which we *know* to be due  
"to God. See *secondly*, how we have dealt even with God himself.  
"It is the masters part to *command*, not to *serve*: yet have we  
"against all reason and good order done our endeavour to make  
"him who is our Master become our slave. Himself complaineth  
"of it by his Prophet ( *I have not caused thee to serve with an of-  
"fering, and wearied thee with incense: but thou hast made me to serve  
"with thy sins, and wearied me with thine iniquities, Esey 43.* )  
"Now what can be imagined more preposterous and unequal,  
"then for a *servant* to make his *master* do him *service*, and himself  
"the while resolve to do his *master* none? See *thirdly*, what Christ  
"hath done for us: though he were the *Eternal Son*, of the *Eter-  
"nal God*, no way inferiour to the Father, no way bound to us;  
"yet out of his free love to us, and for our good, he took upon  
"him *the form of a servant*, and was among us, *as one that  
"ministred*. That love of his should in all *equity* and *thankful-  
"ness*, yet further binde us to answer his so great love, by ma-  
"king our selves *servants* unto him, who thus made himself a *ser-  
"vant* for us. Thus both in point of *right* and *equity*, the service  
"of God is a *just service*.

It is *secondly*, the most *necessary service*. Necessary *first*, because  
we are *servi-nati*, of a servile condition, born to *serve*. We have  
not the *liberty* to chuse whether we will *serve*, or no: all the *liberty*  
we have is to chuse our master; (as *Joshua* said to the people, *Chuse  
you whom you will serve.* ) Since then there lieth upon us a *necessi-  
ty of serving*, it should be our wisdom to make a virtue of that  
*necessity*, by making choice of a *good master*; with his resolution  
there, *I and my house will serve the Lord*. It is necessary *secondly*,  
for our safety and security: lest if we withdraw our *service* from  
him we perish justly in our *rebellion*: according to that in the Pro-  
phet, ( *The nation and kingdoms that will not serve thee, shall pe-  
rish.* ) It is necessary *thirdly*, by our own *voluntary act*: when we  
bound our selves by solemn *vow* and *promise*, in the face of the open  
congregation at our Baptism, to *continue Christ's faithful soldiers  
and servants unto our lives end*. Now the word is gone out of our  
lips, we may not alter it; nor after we have made a *vow*, *enquire*  
what we have to do. Thus the service of God is a *necessary service*.

It is *thirdly*, (which at the first hearing may seem a *Paradox*,  
yet will appear upon farther consideration to be a most certain  
*truth*) of all other the most *easy service*: in regard both of the  
certainty



- A *certainty* of the employment; and of *the help* we have towards the performance of it. He that serveth *many Masters*, or even but one if he be a fickle man, he never knoweth the end of his work: what he doth now, anon he must undo: and so *Sisyphus*-like he is ever doing, and yet hath never done. <sup>a</sup> *No man can serve two masters*: nor serve them so, as to please *both*; scarce so, as to please *either*. And that is every mans case, that is a slave to sin: <sup>b</sup> *Tot Domini, quot vitia*. Every lust calleth for his attendance; yea and many times *contrary lusts* <sup>c</sup> at once, (as when *Ambition* biddeth, *let slee*, and *Covetousness* cryeth as fast, *Hold*:) whereby the poor man is <sup>d</sup> infinitely distracted, between *a loathness* to deny either, and *the impossibility* of gratifying both. Saint *Paul* therefore speaking of the state of the Saints before conversion, expresseth it thus, *Tit. 3.* (<sup>e</sup> *We our selves also, were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures*; ) and that *diversity* breedeth distraction. But *the servant of God* is at a good *certainty*; and knoweth before-hand both what his *work* must be, and what his *wages* must be. As is *the Master* himself, so are his *Commandements*, <sup>f</sup> *Yesterday, and to day the same, and for ever*, without variableness or so much as <sup>g</sup> *shadow of turning*. (<sup>h</sup> *Brethren, I write no new commandement unto you, but the old commandement which ye had from the beginning.* 1 *Joh. 2.*)
- C

It is some *ease* to know certainly what we must do; but much more to be assured of sufficient *help* for the doing of it. If we were lett *to our selves* for the doing of his will, so as *the yoke* lay all upon our *necks*, and the whole *burden* upon our *shoulders*: our *necks*, though their sinews were of *iron*, would break under *the yoke*; and our *shoulders*, though their plates had the strength of *brass*, would crack under *the burden*. But our comfort is, that (as

- D Saint *Anstin* sometimes prayed, <sup>a</sup> *da Domine quod jubes & jube quod vis*: ) so he that setteth us on work, strengtheneth us to do the work, (<sup>b</sup> *I can do all things through him that strengtheneth me*, *Phil. 4.*) Nay rather himself doth <sup>c</sup> *the work in us* (<sup>d</sup> *Yet not I, but the grace of God in me*, 1 *Cor. 15.*) The *Son of God* putteth *his neck* in *the yoke* with us, whereby it becometh *his yoke* as well as *ours*; and that maketh it so *easie* to us; and he putteth *the shoulder* under *the burden* with us, whereby it becometh *his burden* as well as *ours*; and that make <sup>h</sup> it so light to us. (<sup>e</sup> *Take my yoke upon you: for my yoke is easie, and my burden light.* <sup>f</sup> *Inuat idem, qui jubet.* What he commandeth us to do, he helpeth us to do: and thence it is, that <sup>g</sup> *his Commandements are not grievous*. Thus the service of *God* is an *easie service*.
- E

It is *fourthly*, the most *honourable service*. *Ceteris paribus*, he goeth for *the better man*, that serveth *the better Master*. And if men of good rank and birth think it an *honour* for them, and a thing

<sup>a</sup> Matth. 6. 14.

<sup>b</sup> Senec.

<sup>c</sup> Nos iam graves Domino, interdum alienis vicibus impetantes, interdum patimur. Senc. Ep. 37.

<sup>d</sup> En quid agis? Duplici in diversum scindens hamo: Hunc cine, an hunc sequeris? Pers. Satyr. 5.

<sup>e</sup> Tit. 3. 3.

<sup>f</sup> Heb. 13. 8.

<sup>g</sup> Jam. 1. 17.

<sup>h</sup> 1 John 2. 7.

<sup>a</sup> Augustin.

<sup>b</sup> Phil. 4. 13.

<sup>c</sup> Eccl. 12. 12.

<sup>d</sup> 1 Cor. 15. 10.

<sup>e</sup> Mat. 11. 30.

<sup>f</sup> Auson. in carm. ad Theodof.

<sup>g</sup> 1 John 5. 3.

	thing worthy their ambition to be <i>the Kings servants</i> , because he is <i>the best and greatest Master</i> upon earth: how much more then is it an <i>honourable thing</i> , and to be desired with our utmost ambitions, to be <i>the servants of God</i> , who is <i>Optimus Maximus</i> , and that without either <i>flattery or limitation</i> , <i>the best and greatest Master</i> , and in comparison of whom <i>the best and greatest Kings</i> are but as worms and grasshoppers. <sup>a</sup> <i>It is a great glory to follow the Lord</i> , faith the son of Sirac, Sirac. 23. And the more truly any man serveth him, the more still will it be for his own honour. For <sup>b</sup> <i>them that honour me I will honour</i> , faith God, 1 Sam. 2. and Christ, Joh. 12. <sup>c</sup> <i>If any man serve me, him will my Father honour</i> . Thus the service of God is an <i>honourable service</i> . A
<sup>a</sup> Sirac. 23. 18.	
<sup>b</sup> 1 Sam. 2. 50.	
<sup>c</sup> John 12. 26.	
	It is lastly and fifthly, the most <i>profitable service</i> . We are indeed <sup>a</sup> <i>unprofitable servants</i> to him: but sure we have a very <i>profitable service</i> under him. They that speak against the Lord with stout words, saying, <sup>b</sup> <i>It is vain to serve God, and what profit is it that we have kept his Ordinances?</i> Mal. 3. or as it is in Job 21. <sup>c</sup> <i>What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?</i> speak without all truth and reason. For verily never man truly served God, who gained not incredibly by it. These things among other <i>the servants of God</i> may certainly reckon upon, as the certain <i>vails and benefits</i> of his service, wherein his Master will not fail him, if he fail not in his service: <i>Protection, Maintenance, Reward</i> . Men that are in danger cast to put themselves into <i>the service</i> of such great personages as are able to give them <i>protection</i> . Now God, both can and will <i>protect</i> his servants from all their enemies, and from all harms. ( <sup>a</sup> <i>Of thy mercy cut off mine enemies, and destroy all them that afflict my soul, for I am thy servant</i> , Psal. 143.) Again, God hath all <i>good things</i> in store both for necessity and comfort, and he is no niggard of either; but that <i>his servants</i> may be assured of a sufficiency of both, when other shall be left destitute in want and distress, ( <sup>c</sup> <i>Behold my servants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty; behold my servants shall rejoice, but ye shall be ashamed; behold my servants shall sing for joy of heart, but he shall cry for sorrow of heart, and howl for vexation of spirit</i> , Esa. 65.) And whereas <i>the servant of sin</i> , (besides that he hath no fruit nor comfort of his service in the mean time,) when he cometh to receive his <i>wages</i> at the end of his term, findeth nothing but <i>shame or death</i> ; shame, if he leave the service, and if he leave it not, death: ( <sup>f</sup> <i>What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death</i> .) <i>The servant of God</i> on the contrary, besides that he reapeth much <i>comfort and content</i> in the very service he doth in the mean time, he receiveth a blessed reward also at the last, even <i>eternal life</i> . He hath <sup>g</sup> <i>his fruit in holiness</i> , (there is his comfort onward) and <i>the end ever</i> . B
<sup>a</sup> Luke 17. 10.	
<sup>b</sup> Mal. 3. 13. 14.	
<sup>c</sup> Job 21. 15.	
	1. <i>Protection</i> . Men that are in danger cast to put themselves into <i>the service</i> of such great personages as are able to give them <i>protection</i> . Now God, both can and will <i>protect</i> his servants from all their enemies, and from all harms. ( <sup>a</sup> <i>Of thy mercy cut off mine enemies, and destroy all them that afflict my soul, for I am thy servant</i> , Psal. 143.) Again, God hath all <i>good things</i> in store both for necessity and comfort, and he is no niggard of either; but that <i>his servants</i> may be assured of a sufficiency of both, when other shall be left destitute in want and distress, ( <sup>c</sup> <i>Behold my servants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty; behold my servants shall rejoice, but ye shall be ashamed; behold my servants shall sing for joy of heart, but he shall cry for sorrow of heart, and howl for vexation of spirit</i> , Esa. 65.) And whereas <i>the servant of sin</i> , (besides that he hath no fruit nor comfort of his service in the mean time,) when he cometh to receive his <i>wages</i> at the end of his term, findeth nothing but <i>shame or death</i> ; shame, if he leave the service, and if he leave it not, death: ( <sup>f</sup> <i>What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death</i> .) <i>The servant of God</i> on the contrary, besides that he reapeth much <i>comfort and content</i> in the very service he doth in the mean time, he receiveth a blessed reward also at the last, even <i>eternal life</i> . He hath <sup>g</sup> <i>his fruit in holiness</i> , (there is his comfort onward) and <i>the end ever</i> . C
<sup>d</sup> Psal. 143. 12. (I am thine, O save me. Psal. 119. 94.	
2.	
<sup>e</sup> Esa. 65. 13, 14.	
3.	
<sup>f</sup> Rom. 6. 21.	
<sup>g</sup> Rom. 6. 21.	

A *everlasting life*, there is his full and final *reward*. A reward far beyond the merit of his *service*. And so the service of God is a *profitable service*.

And now I pray you what can any man alledge or pretend for himself if he shall hang back, and not with all speed and cheerfulness tender himself to so *just*, so *necessary*, so *easie*, so *honourable*, so *profitable* a service? Me thinks I hear every man answer, as the Israelites sometimes said to *Joshua* with one common voice, <sup>a</sup> *God forbid that we should forsake the Lord, to serve any other: Nay but we will serve the Lord, for he is our God, Josh. 24.* But

<sup>a</sup> Josh. 24. 16.

B beloved, let us take heed we do not gloze with him, as we do one with another: we are deceived, if we think God will be <sup>b</sup> *mocked* with hollow and empty protestations. We live in a wondrous complemental age, wherein scarce any other word is so ready in every mouth, as *your servant*, and *at your service*, when all is but meer form, without any purpose, or many times but so much as single thought, of doing any *serviceable office* to those men, to whom we profess so much *service*. However we are one towards another, yet with the Lord there is no dallying: it becometh us there to be *real*. If we profess our selves to be, or desired to be called *δούλοι*, the *servants of God*; we must have a care to demean our selves *ὡς δούλοι*, in all respects *as becometh the servants of God*. To which purpose when I shall have given you those few *directions* I spake of, I shall have done. *Servants* owe many duties to their earthly *Masters* in the particulars; but three *generals* comprehend them all, *Reverence, Obedience, Faithfulness*. Whereof the first respecteth the *Masters person*, the second his *pleasure*, the third his *business*. And he that will be *Gods servant* in truth, and not only in title, must perform all these to his *heavenly Master*.

<sup>b</sup> Gal. 6. 7.

D *Reverence* is the first; which ever ariseth from a deliberate apprehension of some *worthiness* in another more than in a mans self; and is ever accompanied with a *fear to offend*, and a *care to please*, the person revered: and so it hath *three branches*. Whereof the first is *Humility*. It is not possible, that that servant who <sup>a</sup> thinketh himself *the wiser*, or any way *the better* man of the two, should truly reverence his *Master* in his heart. Saint Paul therefore would have servants to <sup>b</sup> *count their own Masters worthy of all honour*, 1 Tim. 6. 1. he knew well they could not else reverence them, as they ought. <sup>c</sup> *Non decet superbum esse hominem*

<sup>a</sup> ἄνθρωπος ἢ δούλος  
ἀφ' ὧν ὁ κύριος  
μετ' αὐτοῦ ὡς ἑστῶν.  
Menand.  
<sup>b</sup> 1 Tim. 6. 1.  
<sup>c</sup> Plaut.

E *servum*, could he say in the Comedy; A man that thinketh goodly of himself, cannot make a *good servant* either to God or man. Then are we meetly prepared for this *service*, and not before, when truly apprehending our own *vileness* and *unworthiness*, both in our *nature* and by reason of *sin*; and duly acknowledging the infinite *greatness* and *goodness* of our Master, we un-



fainedly account our selves altogether *unworthy* to be called his *servants*. A

Another branch of the servants *reverence* is *fear* to offend his master. This *fear* is a disposition well becoming a *servant*, and therefore God as our *Master*, and by that name of *Master* challengeth it, *Mal. 1.* (*a* *If I be a Father, where is my honour? and if I be a Master, where is my fear? saith the Lord of Hosts.*) Fear and reverence are often joyned together, and so joyntly required of the Lords servants. (*b* *Serve the Lord with fear, and rejoyce to him with reverence, Psal 2.*) And the Apostle would have us furnished with grace, *c* *wherby to serve God acceptably with reverence and godly fear, Heb. 12.* B

From which *fear* of offending, a *care* and *desire* of pleasing cannot be severed: which is the *third* branch of the servants *Reverence* to his Master. Saint Paul biddeth *Titus*, exhort servants to *a* *please their masters well in all things.* So must Gods servant do; he must study to *b* *walk worthy of him unto all pleasing*: not much regarding how *others* interpret his doings, or what offence they take at him, so long as his *Master* accepteth his services, and taketh his endeavours in good part. Who so is not thus resolved to *please his Master*, although he should thereby incur the *displeasure* of the whole world besides, is not worthy to be called the *servant* of such a Master. (*c* *If I yet sought to please men, I should not be the servant of Christ, Gal. 1.*) And all this belongeth to *Reverence*. C

*Obedience* is the next general duty (*a* *Servants be obedient to your Masters, Eph. 6.* *b* *Know you not, whom you yeeld your selves servants to obey, his servants ye are to whom ye obey? Rom. 6.*) As if there could be no better proof of *service* than *obedience*: And that is twofold: *Active*, and *Passive*. For *Obedience* consisteth in the *subjecting* of a mans own will to the will of another: which *subjection*, if it be in something to be done, maketh an *Active*; if in something to be suffered, a *Passive obedience*. Our *Active Obedience* to God, is the keeping his *Commandements*, and the doing of his will: as the people said, *Josh. 24.* *c* *The Lord our God will we serve, and his voice will we obey.* And this must be done *d* *in auditu auris*, upon the bare signification of his pleasure without disputing or debating the matter: as *e* the *Centurions servant*, if his Master did but say, *Do this*, without any more ado, did it. So *Abraham* the servant of the Lord, *f* *when he was called to go out into a place which he should receive for an inheritance, obeyed and went out, though he knew not whither.* Nor only so, but in *g* the greatest tryal of *Obedience* that ever we read any man (any *meer man*) to have been put unto, being commanded to sacrifice *h* *his only begotten* E

*a* Mal. 1. 6.

*b* Psal. 2. 11.

*c* Heb. 12. 18.

*a* Tit. 2. 9.

*b* Col. 1. 10.

*c* Gal. 1. 10.

*a* Eph. 6. 5.

*b* Rom. 6. 16.

*c* Josh. 24. 24.

*d* Psal. 18. 44.

*e* Mar. 8. 9. 1

*f* Heb. 11. 8.

*g* Gen. 22.

*h* Heb. 11. 17, 18.

A *begotten Son*, of whom it was said, *That in Isaac shall thy seed be called*: he never <sup>i</sup> *stumbled* (as not at the promise through unbelief, so neither) at the command through disobedience, but speedily went about it, and had not failed to have done all that was commanded him, had not the Lord himself, when he was come even to the last act, inhibited him by his countermand. If mortal and wicked men look to be obeyed by their servants upon the warrant of their bare command, in evil and unrighteous acts; (<sup>k</sup> *When I say unto you, Smite Amnon, then kill him*) fear not: have not I commanded you? saith Absalon to his servants, 2 Sam. 13.) Ought not the expresse command of God much more, to be a sufficient warrant for us to do as we are bidden, none of whose commands can be other than holy and just?

i Rom. 4. 20.

k 2 Sam. 13. 28.

B That is our *Active obedience*. We must give proof of our *Passive obedience* also, both in contenting our selves with his allowances, and in submitting our selves to his corrections. He that is but a servant in the house, may not think to command whatsoever the house affordeth at his own pleasure, (that is the Masters prerogative alone:) but he must content himself with what his Master is content to allow him; and take his portion of meat, drink, livery, lodging, and every other thing, at the discretion and appointment of his Master.

C Neither may the servants of God look to be his own carver in any thing; neither ought he to mutter against his Master (with that <sup>a</sup> *ungracious servant* in the Parable) complaining of his hardness, and austerity, if his allowances in some things fall short of his desire: but <sup>b</sup> *having food and rayment*, be it never so little, never so coarse, he should be content with it; nay though he should want either or both, he should be content without it. We should all learn of an old experienced servant of God Saint Paul, what grace and long experience had taught him, <sup>c</sup> *In whatsoever state we are, to be therewith content*.

a Mar. 25. 24.

b 1 Tim. 6. 8.

c Phil. 4. 11.

D We are to shew our *Obedience* to our heavenly Master yet further, by submitting to his wholesome discipline, when at any time he shall see cause to give us correction. Our Apostle a little after the Text would have servants to be subject even to their <sup>a</sup> *froward Masters*, and to take it patiently when they are buffeted undeservedly, and without fault. How much more ought we <sup>b</sup> *to accept the punishment of our iniquity* (as we have the phrase, *Levit. 26.*) and with patience to yeeld our backs to the whip; when God who hath been so gracious a Master to us, shall think fit to exercise some little severity towards us, and to lay stripes upon us? Especially since he never striketh us: First, but for our faults, (such is his justice,) nor

a 1 Pet. 2. 18.

b Lev. 26. 21. 23.

Fff2

Secondly,

*Secondly*, (such is his mercy) but for *our good*. And all this belongeth to that *Obedience*, which *the servant of God* ought to manifest, both by *doing* and *suffering* according to *the will* of his Master. A

<sup>a</sup> Mat. 24. 45.

<sup>b</sup> Mat. 25. 21.

The *third* and last general duty is *Fidelity*, (*\* Who is a faithful and wise servant ? \* Well done thou good and faithful servant.*) As if both *the wisdom* and *goodnesse* of a servant consisted in *his faithfulness*. Now the faithfulness of a servant may be tryed especially by these three things: By the *heartinesse* of his service, by being *tender* of his Masters honour and profit, and by his quicknesse and *diligence* in doing his businesse. A notable example whereof we have in *Abrahams* servant, *Gen. 24.* in all the three particulars. For *first*, being many miles distant from his Master, he was no lesse *solicitous* of the businesse he was *put in trust* withall, then he could have been, if he had been all that while *in the eye* of his Master. *Secondly*, he framed himself in his speeches and actions, and in his whole behaviour to such a discreet carriage, as might best set forth *the credit* and honour of his Master. *Thirdly*, he used all possible *diligence* and *expedition*; losing not any time, either at first for *the delivery* of his message, or at last for *his return* home after he had brought things to a good conclusion. Such *faithfulness* would well become us in *the service of God* in all the aforesaid respects. B

1.

2.

3.

<sup>a</sup> Eph. 6. 5, 7.  
<sup>Col.</sup> 3. 12, 23.

<sup>b</sup> Prov. 15. 3.

<sup>c</sup> Psal. 11. 4.

<sup>d</sup> Psal. 139. 3.

The *first* whereof is *Heartinesse* in his service. There are many *servants* in the world, that will work hard, and bustle at it lustily for a fit, and so long as their *Masters eye* is upon them; but when his back is turned, can be content to go on fair and softly, and fellow-like. Such *a* ἐν δουλοῦσιν, the Apostle condemneth, *Col. 3.* and elsewhere, admonishing servants whatsoever they do to *do it heartily*, and to obey their Masters *not with eye-service*, but in *singleness of heart*. Towards our heavenly Master, true it is, if we had but this *eye-service*, it were enough; because we are never *out of his eye*: his eyes are in all the corners of the earth, *b* beholding *the evil and the good*, *c* and *his eye-lids try the children of men*; *d* he is about our beds, and about our paths, and *spyeth out all our goings*. And therefore if we should but study to approve our selves and our actions before his sight; it could not be but our *services* should be *hearty*, as well as *handy*; because our *hearts* are no lesse in his sight, than our *hands* are. We cannot content our Master, nor should we content our selves, with a bare and barren *profession* in the service of God; neither with the addition of some *outward performances* of the work done: But since our Master calleth for the *e heart* as well as *the hand and tongue*, and requireth *f truth in the inward parts* no lesse, rather much more, than *shew in the outward*: let us but joyn that *inward truth* of the heart, unto the *outward profession* and performance; and doubtlesse we shall be accepted. (*g* *Only fear the Lord, and serve him in truth with all your heart*, *1 Sam. 12.* E

<sup>e</sup> Prov. 23. 26.

<sup>f</sup> Psal. 51. 6.

<sup>g</sup> 1 Sam. 12. 24.

*Secondly,*



- A Secondly, we must shew our *faithfulness* to our Master by our *zeal* in his behalf. A *faithful servant* will not endure an evil word spoken of his Master behinde his back, but he will be ready upon every occasion to vindicate his *credit*, and to magnifie him unto the *opinion* of others: He will make much of those that love his Master, and set the lesse by those that care not for him. And as to his *credit* principally, so he hath an eye also in the second place to the *profit* of his Master. He will have a care to save his *goods* the best he can; it will grieve his very heart to see any of them vainly wasted or imbeazeld by his *fellow servants*; yea and it will be some grief to him, if any thing under his hand do but chance to miscarry, though it be without his fault. See we, how far every of us can apply all this to our own selves in the *service of God*. If we have no heart to stand up in our rank and place for the maintenance of Gods *truth* and *worship*, when it is discountenanced or overborn either by *wight* or *multitudes*: If our bloud will not appear a little, when curied miscreants blast the honour of God with their unhallowed breath by blaspheming *oaths*, fearful *imprecations*, scurrile *prophanations* of Scripture, licentious and bitter *sarcsms* against the holy Ordinances of God: If a profound *drunkard*, and obscene *rimer*, and habituated *swearer*, a compleat *roarer*, every loose companion and professed *scorner* of all goodnesse, that doth but peep out with a head, be as *welcome* into our company, and finde as full and free entertainment with us, as he that carryeth the *face*, and for any thing we know hath the *heart*, of an honest and sober Christian, without either *prophanenesse* or *precisenesse*: If we *grieve not* for the miscarriages of those poor souls that live neer us, especially those that fall any way under our charge: what *faithfulness* is there in us, or what *zeal* for God, to answer the title we usurp, so often as we call our selves the *servants of God*?
- D Thirdly, if we be his *faithful servants*, we should let it appear by our *diligence* in doing his busineses. No man would willingly entertain an *idle servant*, that is good at *bit*, and nothing else; one of those the old riming verse describeth (*Sudant quando vorant, frigescant quando laborant*) such as can eat till they sweat, and work till they freeze. (O thou wicked and slothful servant,) saith the Master in the parable, to him that napkined up his talent, Mat. 25. they are rightly joyned, *wicked and slothful*, for it is impossible a *slothful servant* should be good. The Poets therefore give unto *Mercury*, who is *interpretes divum*, the messenger (as they faign) of *Jupiter*, and the other gods, *wings* both at his hands and feet: to intimate thereby what great *speed* and *diligence*, was requisite to be used by those that should be employed in the *service* of Princes, for the managing of their weighty affairs of State. Surely no lesse *diligence* is needful in the *service of God*, but rather much more: by how much both the Master is of greater majesty, and the
- E service

a Χρησιμὸν δὲ  
λοιπὸν εὐμφορὰ  
τῶν δαπανῶν  
καλῶς πρὸς  
τὴν ἐνδεσφά-  
του, Εὐρίπιδ. in  
Med. act 1.

a ὅταν δὲ ἡ-  
κὼν δὲ λαὸν γέ-  
νηται γαστήρ  
ἀπαιτῶν, 3p.  
Stob. Ser 60.  
b Mat. 25 26.

c Rom. 12. 11.

d Jer. 48. 10.

a Phil. 2. 13.

service of greater importance (c *Not slothful in businesse, fervent in spirit, serving the Lord,*) saith S. Paul. Let all those that trifle away their precious time in *unconcerning* things, or poast off the *repentance* of their sins, and the *reformation* of their lives, till another age; or any other way *slack* their bounden service unto God either in the *common duties* of their general, or in the *proper works* of their particular calling: tremble to think what shall become of them, when all they shall be *cursed*, that have done the *Lords work* (in what kinde soever) *negligently*.

We see now what we are to do; if we will approve *our selves* and *our services* unto the Lord our heavenly Master. What remaineth but that we be willing to do it: and for that end pray to the same our Master, who alone can *work in us both the will and the deed*, that he would be pleased of his great goodnesse to give to every one of us *courage* to maintain our *Christian liberty* inviolate as those that are *free*; *wisdom* to use it right, and not for a *cloak of maliciousnesse*; and *grace* at all times, and in all places to behave our selves as *the servants of God*; with such holy *reverence* of his Majesty, *obedience* to his will, *faithfulnesse* in his employments, as may both procure to us, and our services in the mean time *gracious acceptance* in his sight, and in the end a *glorious reward* in his presence: even for Jesus Christ his sake, his only Son and our alone Saviour.

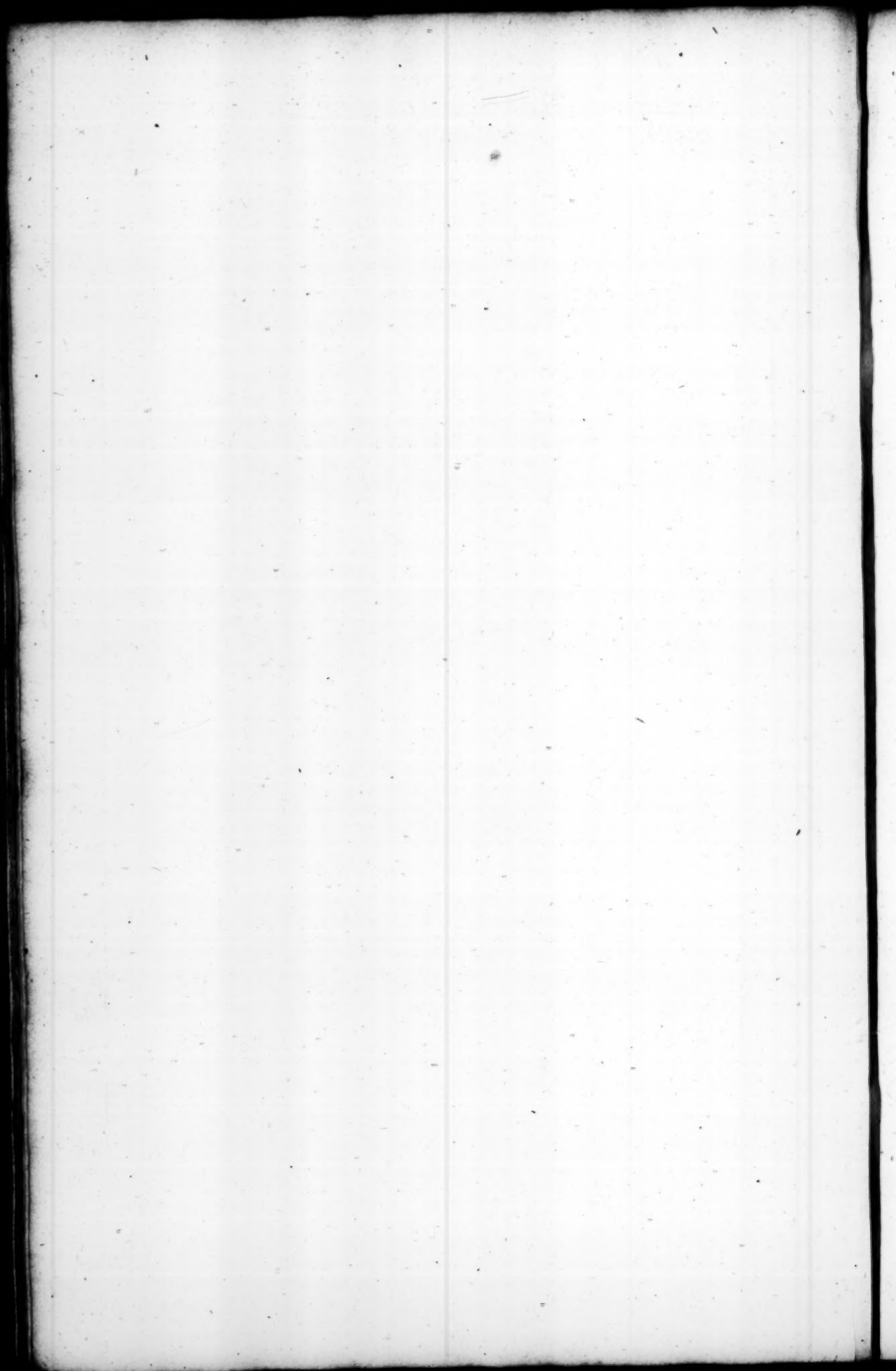
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FINIS.

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## ERRATA.

Page	Line	For	Read
22	A.3.	deserved,)	deserve,)
17	A.3.	formerly	formally
52	E.5.	and from	and for
66	B.1.	But this	By this
82	E.3.	it is a	it, as a
90	E.6.	deside	decide
96	C.2.	profitable	probable
136	A.4.	care	care
155	B.5.	over the Lord,	of the Lord,
199	A.5.	a sign	a sign
214	E.2.	imputions.	imputations
306	C.3.	glorifying	glorying
—9.		glorifieth	gloryeth
343	D.7.	וְאֵלֶּיךָ	וְאֵלֶּיךָ
372	B.6.	part	part
385	C.8.	not in the	not the
401	B.10.	and obscene rimer, and	an obscene rimer, an

## In the Margent.

Page	For	Read
70	b 1 Cor. 15. 1.	b 1 Cor. 14. 1.
82	c Joh. 3. 36.	c Joh. 3. 36.
114	b Rom. 13. 1.	b Rom. 13. 4.
149	The Argument cited	The Argument <sup>a</sup> cited
137	Concil. Trid.	Concil. Tribur.
177	b Tit. 12. 4.	b Tit. 2. 14.
191	c Joh. 3. 10.	c Joh. 3. 10.
210	d 4 King. 2.	d 4 King. 22.
226	d—reddir	d—redit.
244	ἀσπύς	ἀσπύς
293	c Matth. 8. 7.	c Mat. 18. 7.
313	diebus	diebus ac noctibus
325	b בְּחַיֵּי	בְּחַיֵּי
344	i בְּחַיֵּי	בְּחַיֵּי
368	c Matth. 13. 9.	c Matth. 23. 9.
375	b 1 Joh. 4. 11.	b 1 Joh. 4. 1.
395	b 1 Sam. 2. 50.	b 1 Sam. 2. 30.
398	c Heb. 12. 18.	c Heb. 12. 28.
401	ἀνδραπαύει	ἀνδραπαύει

